Reports on

Publications Issued And Registered
In The
Several Provinces Of British India

1889 to 1893.

00134485

BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

TOWN HALL, BOMBAY.

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SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCLXXV.

HOME DEPARTMENT SERIAL No. 9.

REPORTS

134485

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1889.

L 1893

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Published by Authority.

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OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1890.

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PAPERS

REGARDING

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1889.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department,—Nos. 221, 222 (Educational), dated 17th March 1890.

READ the following paper :—

From D. DUNCAN, Esq., M.A., D.Sc., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 260 B.B., dated Madras, 10th March 1890.

I have the honour to submit, in original, the analysis of publications registered during 1889 under Act XXV of 1867, prepared in conformity with the instructions contained in the Resolution of the Government of India, dated 12th September 1882, No. 1—455, together with my proceedings reviewing the Registrar's report.

Proceedings of the Director of Public Instruction, No. 259 B.B., dated 10th March 1890.

Read the following letter :—

From M. R. RY. V. KRISHNAMA CHARIAR, Registrar of Books, to the Acting Director of Public Instruction, Madras,—No. 34, dated Madras, 1st March 1890.

I have the honour to submit the usual report on the published literature of the Madras Presidency for 1889, together with the prescribed statements giving the necessary statistical information as to the languages and subjects of the publications registered during the period of review.

2. The total number of books, pamphlets and periodicals registered was 1,366, or nearly 200 more than the number reported for the previous year. It will be seen from the subjoined entry for five years that the rate of increase in the number of books has been steadily maintained during the period :—

—	1885.	1886.	1887.	1888.	1889.
Books and pamphlets	753	793	823	942	1,138
Periodicals	119	137	220	227	228
TOTAL .	872	930	1,043	1,169	1,366

The year is not remarkable, however, for the growth of periodical literature such as might be expected from the increasing number of University graduates. Though eight new periodicals were started in 1889, seven of the preceding year's disappeared one after another, perhaps for want of support, both pecuniary and literary. This support is not generally forthcoming, especially in the case of vernacular magazines, which the young graduates seldom care to read or contribute to, the absence of all vernacular reading in the numerous reading-rooms and literary clubs that have been started by them all over the Presidency of late years being a notorious fact, and the European practice of taking some nice, healthy reading for one's wife's and children's home culture hardly prevails among those in the position of parents and heads of native families.

3. The registered publications in the different languages, re-classified under the three general heads, *Original Works*, *Translations*, and *Republications*, stand thus:—

Description of Works.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	Total.
Original works	220	398	22	109	749
Republications	38	373	84	51	546
Translations	5	62	1	3	71
TOTAL .	263	833	107	163	1,366

The chief points of interest worthy of note here are—(*a*) the marked increased improvement in the number of original works and translations when compared with the figures of last year's returns, (*b*) the indication of inactivity in the direction of mere republications, and (*c*) the fact that the upward turn taken last year by the publications in Indian classics and in the bi-lingual and other combinations, is more manifest this year, there being in Sanskrit 95 publications against 55 in 1888; in Persian 9 against 2; and in Polyglot 163 against 102.

The Arabic language, however, is represented only by 3, against 17 of the previous year.

4. That printers and publishers generally are not trying to return to the old groove is shown by the considerable falling off under the head of simple reproductions of old authors as noted below:—

Class.		Size.						
		500 copies and under.	Between 500 and 1,000 copies.	Between 1,000 and 3,000 copies.	Between 3,000 and 5,000 copies.	Between 5,000 and 10,000 copies.	Between 10,000 and 25,000 copies.	Total.
Religious works	English .	2	...	4	1	1	...	8
	Vernaculars .	121	19	162	6	4	1	313
Educational works	English .	5	1	12	3	1	1	23
	Vernaculars .	12	3	42	4	6	2	69
General literature	English .	14	1	7	...	...	...	22
	Vernaculars .	46	7	57	...	1	...	111
	TOTAL .	200	31	284	14	13	4	546

It may be further remarked that the decrease, though general, is most perceptible in the size of editions of 1,000 copies and upwards, especially under the head of general literature, the reprints of this class being 11 less in English, and 26 less in the vernaculars, than those of the previous year.

5. The following brief remarks refer to the publications redistributed according to the prescribed subjects named in the tabular statements appended:—

Art.—The books received under this head are not numerous, they being 14 against 11 registered in 1888; and of these 7 may be said to be new, *viz.*, Dr. Shortt's Manual of Indian Agriculture in English with illustrations, a Tamil and a Telugu book on school gymnastics, a Guide to the Art of Printing in Tamil, a Hindustani book on painting, and two leaflets, entitled the *Mirror of Hindu Magic* on chemical and other preparations and various matters relative to magic, conjuring and *optical illusions*.

There is a book on music, but this seems to be a republication of an existing book, with slight changes, intended to help students.

Biography.—Like historical literature, this is another subject which is but feebly represented. Of the seven books in this group, the only one worthy of mention, as a new production, is an account of native poets in Telugu containing short biographical sketches. The life and reign of Queen Victoria in Tamil seems to be the last of the contributions to the Jubilee literature. An English compilation of short accounts of eminent women of Ancient Rome, India, and England is a publication of the Christian Vernacular Education Society, and is illustrated for the use of female readers.

Drama.—This class of literature also does not seem to flourish, the number registered being 34 against 36 of the year preceding. They are all mythological pieces designed for the native stage, and one of them is the production of the Zemindar of Kárvetnagar. A new Telugu play, entitled Kamalini Kalahamsa Natika, is a metrical translation of a comparatively modern Sanskrit drama, based apparently on a love story.

Fiction.—The works of fiction received during the year were even less numerous than dramatic works, being 18 against 37 of the previous year. An interesting collection of Indian

fables in English with illustrations, which first appeared in the pages of the English *Leisure Hour* and now reprinted in Madras by the Christian Vernacular Education Society, is noteworthy as being the production of a native graduate and a Member of the High Court Bar. Choice stories and pictures published by the same Society in English are intended for the use of children. The others are stories of robbers and other fictitious characters or reprints of Vikrama's tales, the Panchatantra and the like in the South Indian vernaculars, besides Captain Wilmot's Persian translation of 315 fables from Townsend's edition of Æsop's Fables in English with the morals taken from Persian authors.

History.—Besides an interesting account of the Bobbili Zemindari, which is of some historical importance in the military annals of Northern Circars, there were registered seven reprints of School Histories of India in English and Vernacular languages, including the outlines and analysis of Roman and Indian History and the "Aide-Memoire to English History," being a continuous genealogical tree in the shape of a wall map in colours linking together the Kings and Queens of England from the reign of Egbert, with notes of chief events and dates.

Language.—The number of publications under this head is on the increase, they being mostly designed for educational purposes. Among the original works and reprints in English may be noticed Mr. Adam's First Work in English with a key, which supplies a great desideratum; an annotated edition by the same author of Blackie's Self-culture, and Mr. Quinn's notes, the first ever published, on White Doe of Rylstone, forming a valuable addition to Wordsworthian literature, besides other helps to candidates for the University and other public examinations. An enlarged and revised edition of a Tamil-English dictionary, an English-Tulu dictionary, Andhra Sabda Ratna Kara, a Telugu dictionary, an annotated and enlarged edition of a grammar of the ancient dialect of the Kanarese language, a manual of Sanskrit roots and compound words, a collection of choice Tamil proverbs and Sanskrit moral sayings with English renderings, Hullet's English sentences with Tamil equivalents, besides a Telugu translation of Kalidasa's Chandraloka, a standard work on Sanskrit rhetoric, are all useful in their way to students.

Law.—The legal publications in English are all new editions of old works or law digests. Among the Hindu law books may be mentioned the Tamil translation of Manu Dharma Sastra, and Yagnya Valkya Smriti and Devala Dharma Sastra with Telugu comment. A Digest of the Mysore Law Reports and a Revenue Hand-book of Travancore are the first publications of the kind in Native States, but there is nothing new in them.

Medicine.—There were 21 medical works received, against 15 of the previous year, and the contributions to veterinary science and art on the European system are the most important. A native book in Tamil verse on branding, the great Indian remedy for diseases peculiar to horned cattle, being published with crude illustrations for the first time, is likely to attract the attention of the Society for the Prevention of Cruelty to Animals. Chikitsa Darpana or the "Mirror of Treatment" in Telugu, and "Navaratna Vaidya Chintamani" in Tamil, are publications on the Hindu system of medicine. Dr. Varadappa Naidu's lectures against the use of alcohol, tobacco, opium, ganja, and other narcotics, form a timely tract for the benefit of native readers, while the Tamil and Telugu translations of the Countess of Dufferin's "Record of three years' work," published at the close of 1889, afford valuable information to the people of Southern India respecting the efforts made to supply female medical aid to the women of this country.

Miscellaneous.—Under this head are grouped all publications which cannot come under any other class. Besides the "Guides" to the city of Madras and to the Nilgiris with maps, and "Funnydom," or a book of jokes and witty sayings and anecdotes in English, school geographies, copy-books, educational lectures, and the vernacular editions of the Educational Grant-in-aid Code, there are three books, one on firing exercises, another on cavalry training, and the next on police drill, and a paper on the descent of the Shanars or toddy-drawers' caste from the Kshatria race, as well as tracts on the women of India and the training of children, one in English and another in Mahratta. The Madras Educational Calendar and Directory concludes the list of miscellaneous publications, presenting a large quantity of useful information and everything educational pertaining to Madras and useful even beyond the limits of this Presidency, together with another educational work by the Rev. Mr. Slator under the title of "Law of duty" suggested as a class book in connexion with the question of moral education in public schools.

Poetry.—The year is by no means rich in poetical literature, a slight falling off being observable in the number of poems published when compared with the figures for 1888. Of these, the Ramayana Venba, Kasikalambakam, Kachi Kalambakam in Tamil, instructive verses for Telugu women, and a song-book in Telugu, are new publications on the native

model. An adaptation in Tamil verse of Goldsmith's Hermit, by a Hindu graduate, may also be mentioned as the result of the influence of English education on the Native mind. Among the reprints of the Tamil Kural, a standard moral work, there appears a peculiarly-printed edition by Mr. T. M. Scott avoiding the use of the vowels ஒ and ஔ contrary to the system of spelling recognized by Tamil grammarians.

Politics.—The discussions connected with the aims and objects of the National Congress, as it is called, gave rise to a Telugu translation of an English pamphlet on the subject. The other book under this head is more useful, it being a Tamil translation of the Elements of Political Economy, by a Native graduate.

Philosophy.—The only work of philosophy without any intermixture of religious matter is a standard work on Indian logic in Sanskrit called Sámánya Nirukti, treating chiefly of reasoning by analogy.

Religion.—The preponderance of religious works is more marked than ever before, there being 611 against 490 religious books and tracts of the previous year, and the principal religions professed in this large country continue to be represented, the Hindu books being 384, the Christian 157, the Mūhammadan 49, the Theosophic 12, anti-Christian 8, and Brahmo 1, and all amounting to nearly 45 per cent. of the published literature of the year. The large but cheap serial publications on the religious philosophy of the Hindus, their Vedic works, their Puranic legends and ritualistic works giving directions for worship and meritorious devotion, as well as new hymns and panegyrics, are on the increase; and the works deserving of mention are Srutaprakasika, a commentary on the Vaishnava Sutra Bháshya, Adhikarana Saravali, or the essence or drift of each chapter of the latter work, Rahastrayasára and Tatvamutákalápa esteemed as recondite works, the Samhitas, Taitiriyapanishad, the Yoga and Vedanta systems and the Bhagavatgita with vernacular paraphrse. The Prabodhachandrodaya in Tamil verse and other advaita tracts, besides Sivagnána Sedhiyar, Yogavasishtam and parts of the Prabandha literature and other controversial tracts on social and religious reforms, also appear in this group, together with anti-Christian tracts such as the Mlécha Khandanam and Hindu Mata Sidhantam, side by side with pamphlets against sea-voyage by Brahmins and about the expiatory ceremonies prescribed for them when they return from travel to foreign countries to their own land, to say nothing of the "Simple Catechism of the Aryan Religion" and other imitations in the vernaculars of school texts in religious knowledge in English, and tracts on symbolism and idol worship. Among the contributions to the Christian literature may be noticed the Biblical and Theological Dictionary of Dr. H. Bower in Tamil, the Bible Dictionary in Telugu, Scott's Tract on the Trinity, the Plain Talk of a Plain Christian, the Hindu Examiner, being dialogues or refutations of Hinduism, Mubammadanism, the Protestant faith and other creeds, besides commentaries on the New Testament and some lectures and addresses on missionary work in India, all supplying valuable information regarding Christian doctrine and evidence, history and geography, sacred and secular, besides other religious systems and the efforts to propagate Christian knowledge.

Science, Mathematical.—In mathematical works there are, besides the usual text books of Arithmetic and Euclid and Aids to Algebra, a complete set of Traverse Tables by Colonel Boileau, Mr. Cook's new Hand-book of Trigonometry and Euclid, Book XI, Useful Tables for finding distances from light-houses, beacons and other landmarks, and a Manual of Book-keeping.

In *Natural* and other *Sciences* we have some Hand-books of Human Physiology and Management of Animals, Sanitary Primers in different languages, and the usual books on Astrology and Divination, and a book of forms for preparing horoscopes. A new work in Sanskrit and Telugu on the premonitory signs of rain and other matters connected with Hindu Meteorology and Astronomy, and an Introduction to Science in Tamil by a graduate, are the most notable publications of their kind. It may be remarked here that want of readers, which is the same thing as a want of market, is the chief cause of the present dearth of scientific books in the vernacular languages, as the rising generation can learn modern science from English books, and the men of a generation or two old care little to read books on secular science on critical and experimental method.

Voyages and Travels.—Excepting a Tamil account of a trip to Northern India by one of the Congress delegates from Coimbatore, no work of travel was published. Where there is neither inclination nor means to undertake voyages to distant countries, books under this head must be rare.

6. Another sub-division of the registered publications of the period under report shows that works of a purely *educational* character, which showed a decline some time ago, are regaining their lost ground, the number issued in 1889 being 337, or 50 per cent. in excess

of the number reported for the previous year, or about 25 per cent. of the total publications of the year under review.

7. The number of works in whose case copyright was registered during the year was 303, of which 256 were private and 47 Government publications.

8. In concluding this brief analysis, I need only remark that an impulse has been communicated to vernacular prose literature among the reading classes that are unacquainted with English, probably by the instructive periodicals and newspapers published in the vernacular languages; and it is to be hoped that the demand for such literature will grow in the future. As regards loyalty, the general tone of the current literature of the year is unobjectionable; but an old indecent book in Tamil called Kokkokam, the sale of which was prohibited long ago, seems to have been reprinted during the latter months of the year under review with obscene pictures intended to show how sensual desire and lust may be generated among men and women and gratified to a mischievous extent, though the aim of the old author of this book is said to be that of treating of the physical, intellectual and moral aspect of love as one of the objects of human life. This illustrated edition, designed to abuse the aim of the old sage and secretly printed in a native press, was brought to light by an anonymous or pseudonymous complainant whose statements sounded so much like truth that I referred the communication to the Commissioner of the City Police; and it is a matter for congratulation that the Police inquiry has resulted, after the close of the year, in the prosecution and punishment of a native bookseller with rigorous imprisonment as he was caught secretly selling a few copies with the filthy pictures in question.

9. In connexion with this notable event of the year, there came to light also cases of neglect of certain native printers to deliver what they had printed and issued for sale to the public, and thus to evade the law. Some of these are text-books of the Educational Department involving an infringement of Government copyright, and these have been referred to the Law officers of Government. There are, however, several difficulties in the way of tracing such cases for want of means to detect and prove non-delivery and thus to suppress the increasing infringement of copyright, but the result of the legal proceedings, if at all instituted, will be noticed in the next annual report.

English Language.

Subjects.	Orginal Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	2	...	...	...	2	1	1	2
Biography	1	...	..	..	1	...	1	1
Drama	1	...	...	..	1	1	...	1
Fiction	1	...	...	1	2	...	2	2
History	4	6	...	...	10	9	1	10
Language	22	5	4	3	34	34	.	34
Law	24	1	9	...	34	...	34	34
Medicine	8	...	1	..	9	1	8	9
Miscellaneous	85	5	7	...	97	24	73	97
Poetry	1	...	3	...	4	3	1	4
Religion	37	1	8	1	47	...	47	47
Science (Mathematical and Mechanical)	7	5	4	...	16	12	4	16
Science (Natural and others)	4	...	2	...	6	4	2	6
Total	197	23	38	5	263	89	174	263

Tamil Language.

Art	5	...	...	...	5	1	4	5
Biography	2	...	1	...	3	...	3	3
Drama	5	...	2	...	7	...	7	7
Fiction	2	..	3	...	5	...	5	5
History	2	2	...	1	5	5	...	5
Language	9	16	21	...	46	44	2	46
Law	...	...	...	2	2	...	2	2
Medicine	2	1	...	1	4	...	4	4
Miscellaneous	23	16	3	1	43	22	21	43
Poetry	19	3	10		32	8	24	32
Politics	...	...	...	1	1	...	1	1
Religion	104	1	115	24	244	...	244	244
Science (Mathematical and Mechanical)	4	2	2		8	8	...	8
Science (Natural and others)	4	1	2	...	7	4	3	7
Travels and Voyages	1	...	...	...	1	...	1	1
Total	182	42	159	30	413	92	321	413

Telugu Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	2	2	2	...	6	3	3	6
Biography	1	1	1	...	3	...	3	3
Drama	4	...	7	1	12	...	12	12
Fiction	...	...	2	...	2	...	2	2
Language	6	4	16	...	26	22	4	26
Law	...	...	1	5	6	....	6	6
Medicine	2	...	...	1	3	...	3	3
Miscellaneous	17	6	3	...	26	17	9	26
Poetry	3	2	11	...	16	9	7	16
Politics	...	...	...	1	1	.	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	26	3	51	19	99		99	99
Science (Mathematical and Mechanical)	1	1	2	...	4	3	1	4
Science (Natural and others)	3	2	1	...	6	.	6	6
Total	66	21	97	27	211	54	157	211

Malayalam Language.

Drama	2	...	3	...	5	...	5	5
Fiction	1	...	...	...	1	...	1	1
History	...	1	...	...	1	1	...	1
Language	2	3	3	...	8	8	...	8
Law	1	...	1	1	3	...	3	3
Miscellaneous	13	2	2	...	17	5	12	17
Poetry	...	...	12	...	12	3	9	12
Religion	1	1	17	...	19	...	19	19
Science (Mathematical and Mechanical)	...	...	3	...	3	2	1	3
Science (Natural and others)	2	2	1	...	5	3	2	5
Total	22	9	42	1	74	22	52	74

Kanarese Language.

Drama	...	...	1	...	1	...	1	1
Fiction	1	...	2	...	3	1	2	3
History	...	1	...	...	1	1	...	1
Language	6	7	2	...	15	15	...	15
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	14	...	...	..	14	1	13	14
Poetry	..	2	...	...	2	2	...	2
Religion	14	1	16	2	33	...	33	33
Science (Natural and others)	...	...	2	..	2	...	2	2
Total	35	11	24	2	72	20	52	72

Tulu Language.

Religion	...	...	...	1	1	...	1	1

Koṅkani Language.

Religion	...	...	2	...	2	...	2	...

Mahratti Language.

Miscellaneous	1	...	...	...	1	...	1	1

Uria Language.

Miscellaneous	1	...	...	...	1	1	...	1

Hindustani Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	1	...	...	...	1	...	1	1
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	3	...	3	...	3	3
Language	1	1	3	...	5	5	...	5
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	...	...	9	...	9	...	9	9
Religion	1	...	34	...	35	...	35	35
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	7	1	49	1	58	6	52	58

Persian Language.

Fiction	...	...	...	1	1	...	1	1
Language	1	...	3	...	4	2	2	4
Poetry	...	...	1	...	1	1	...	1
Religion	...	...	3	...	3	...	3	3
TOTAL	1	...	7	1	9	3	6	9

Arabic Language.

Language	...	...	2	...	2	...	2	2
Religion	...	1	...	...	1	...	1	1
TOTAL	...	1	2	...	3	...	3	3

Sanskrit Language.

Drama	1	...	5	...	6	...	6	6
Fiction	...	...	1	...	1	1	...	1
Language	1	...	4	...	5	4	1	...
Poetry	1	1	10	...	12	...	12	12
Religion	13	3	53	...	69	...	69	69
Science (Mathematical and Mechanical)	...	...	2	...	2	...	2	2
TOTAL	16	4	75	...	95	5	90	95

Bi-lingual—English and Latin Publications.

Language	1	...	...	...	1	1	...	1

Bi-lingual—Latin and English Publications.

Language	1	...	1	...	2	2	...	2

Bi-lingual—English and Tamil Publications.

Language	4	3	5	...	12	9	3	12
Miscellaneous	1	...	...	...	1	1	...	1
Religion	...	...	...	1	1	...	1	1
TOTAL	5	3	5	1	14	10	4	14

Bi-lingual—English and Telugu Publications.

Language	...	3	6	1	10	9	1	10
Religion	...	2	...	...	2	...	2	2
TOTAL	...	5	6	1	12	9	3	12

Bi-lingual—English and Malayalam Publications.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	5	1	...	6	5	1	6

Bi-lingual—English and Kanarese Publications.

Language	...	3	1	...	4	3	1	4

Bi-lingual—English and Tulu Publications.

Language	1	...	...	...	1	1	...	1

Bi-lingual—English and Hindustani Publications.

Language	...	2	1	...	3	3	...	3
Miscellaneous	1	...	...	...	1	...	1	1
Total	1	2	1	...	4	3	1	4

Bi-lingual—Tamil and English Publications.

Language	2	2	...	...	4	3	1	4
Miscellaneous	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Total	4	2	...	...	6	3	3	6

Bi-lingual—Telugu and English Publications.

Language	3	...	...	...	3	2	1	3

Bi-lingual—Telugu and Sanskrit Publications.

Religion	....	...	2	...	2	...	2	2

Bi-lingual—Hindustani and Arabic Publications

Language	1	...	...	...	1	...	1	1

Bi-lingual—Sanskrit and Tamil Publications.

Language	...	...	1	...	1	1	...	1
Religion	23	...	3	1	27	...	27	27
Total	23	...	4	1	28	1	27	28

Bi-lingual—Sanskrit and Telugu Publications.

Law	1	...	2	..	3	...	3	3
Medicine	...	...	1	...	1	...	1	1
Poetry	39	...	...	...	39	...	39	39
Religion	...	1	18	...	19	...	19	19
Science (Natural and others)	1	1	...	...	2	...	2	2
Total	41	2	21	...	64	...	64	64

Bi-lingual—Sanskrit and Malayalam Publications.

Subjects.	Original Works.		Re-publi-cations.	Transla-tions.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First edition.	New edition.						
Medicine	...	...	1	...	1	...	1	1

Bi-lingual—Sanskrit and Kanarese Publications.

Poetry	...	...	1	...	1	...	1	1
Religion	...	...	7	...	7	...	7	7
TOTAL	...	...	8	...	8	...	8	8

Tri-lingual—English, Tamil, and Telugu Publications.

Language	...	2	...	...	2	2	...	2
Science (Mathematical and Mechanical)	...	2	...	...	2	2	...	2
TOTAL	...	4	...	...	4	4	...	4

Polyglot Publications.

Language	...	2	...	...	2	...	2	2

It will be seen from the following table that the number of original works has steadily increased during the past five years, and that the figure for the year under report is unprecedentedly large. The number of works translated during 1889 is also large, being more than the total for the two preceding years:—

	Original Works.	Republications.	Translations.	Total.
1885	340	453	79	872
1886	455	383	92	930
1887	490	531	22	1,043
1888	579	553	37	1,169
1889	749	546	71	1,366

It appears from the Registrar's tabular statement and the quarterly catalogues that out of the 749 works entered as original, 140 are new editions of old publications, and 38 are Government copyright books which were printed and published between the years 1874 and 1888, but registered in 1889 by the Director's special order. These are not to be regarded as original works, although they are technically included under that class. It may be presumed that most of the works entered under the head of "First edition—Original works" in the tabular statement are merely new forms of old conceptions on matters of legend, religion, philosophy, and physical science. Such productions are to be regarded as indications of literary activity, rather than of intellectual progress. It is, however, highly gratifying to observe that the number of works under the heads of compendiums, keys, and paraphrases, the general tendency of which is open to objection from an educational point of view, is much smaller than in previous years, and that 60 works of general usefulness, of which 20 have been contributed by the graduates of the Madras University, have been published.

2. The subjoined statement shows the number of publications in English, Sanskrit, Arabic, Persian, and five of the Indian vernaculars during the past five years:—

	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Malaya-lam.	Kanarese.	Hindus-tani.
1885	154	52	4	4	245	177	100	37	26
1886	183	55	8	2	276	183	74	46	29
1887	237	30	10	6	332	143	95	67	33
1888	257	55	17	2	429	123	72	78	29
1889	263	95	3	9	413	211	74	72	58

It will be noted that Sanskrit, Telugu, and Hindustani publications have largely increased during the year.

3. The following statement gives a comparative view of the publications in most of the important single languages and bi-lingual combinations, and of the percentage of the books prepared chiefly to meet the demand of the school-going population :—

—	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Kanarese.	Hindustani.	English and Tamil.	English and Telugu.	English and Malayalam.	English and Kanarese.	Sanskrit and Tamil.	Sanskrit and Telugu.	Sanskrit and Malayalam.	Sanskrit and Kanarese.
Number of works registered, 1889 .	263	95	3	9	413	211	74	72	58	14	12	6	4	28	64	1	8
Percentage of educational works . .	33·8	5·2	...	33	22	25	29	28	10	71	75	83	75	3	...	...	...

It will be seen that Tamil, Telugu, Malayalam and Kanarese are largely made use of as the media of teaching English, while the Vernaculars are scarcely employed at all in connection with Sanskrit, English being generally the medium of giving instruction to the Sanskrit classes.

(Sd.) D. DUNCAN,
Ag. Director of Public Instruction.

No. 221 (Educational), dated 17th March 1890.

Order thereon by the Government of Madras.

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1889 will be forwarded to the Government of India.

J. GROSE,
Ag. Chief Secretary.

No. 222 (Educational), dated 17th March 1890.

Endorsed by the Government of Madras.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department Circular No. 19—1150, dated 13th June 1877.

J. GROSE,
Ag. Chief Secretary.

BOMBAY.

From J. DEC. ATKINS, Esq., Acting Under Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 3637, dated 9th September 1890.

With reference to Mr. Under Secretary Hewett's letter No. 480, dated 14th ultimo, I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1889, together with its accompaniment, prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From G. M. SÁTHÉ, Esq., Registrar of Native Publications, Bombay, to J. DEC. ATKINS, Esq., C.S., Under Secretary to Government, General Department, Bombay,—No. 216, dated 30th July 1890.

I have the honour to submit the following report on the condition and progress of literature in the Bombay Presidency in the year 1889.

2. In all 1,440 books and 560 issues of periodicals were registered in the year under report in accordance with Act XXV of 1867 against 1,398 books and 526 periodical issues of the previous year, showing an increase of 42 in books and 34 in issues of periodicals. This increase is not large and calls for no explanation. Of the 1,440 books, 583 original works and 203 translations were the new productions of the year, the remaining 654 being new editions of works produced in previous years and republications of works of ancient authors.

3. The 1,440 books may again be divided into 93 English, 365 Maráthi, 445 Gujaráti, 68 Hindi, 62 Urdu, 22 Sindi, 38 Kánarese, 94 Sanskrit, and the remaining 253 in other languages such as Márvádi, Arvi, Arabic, Zend, &c., and their combinations by twos, threes, &c., as will be seen from the statements appended. The distribution of the total number according to the subject-matter is given in statement No. 57.

English. 4. The English publications are noticed below under the various headings :—

(*a*) Of the two works on *Arts,* one was "A Catechism of Telegraphy or Self-instructor" for the use of railway employés, and the other was "The Principles of Agriculture for India," by Motilal Kashalchand Shah of the Madras Agricultural College.

(*b*) In *Biography* there was only one work and it was "Gaurishankar Udayashankar, C.S.I., of Bhávnagar," by Javerilál Umiáshankar Yájnik. Gaurishankar was once Minister to the Thakore of Bhávnagar and has now retired from worldly life and become a *sanyáśi* or ascetic. He was born in 1805 at Gogo, a British sea-port town about ten miles from Bhávnagar. He belongs to the caste of Vadnagar Nágar Bráhmans. He received elementary instruction in Gujaráti, his native tongue, in indigenous schools. Possessed of quick natural parts and a good memory, it was not long before he attained the average standard of education in his time. At the age of 17 he entered the service of the Bhávnagar State as Assistant Vakil of the State at the Political Agency and gradually rose to the Chief Ministership of the State to which he rendered useful services. Of him the biographer says : "Mr. Gaurishankar Udayashankar, C.S.I., the venerable ex-Diván of Bhávnagar, holds a high place in the roll of distinguished Native Ministers who, by their successful administration of Native States, have earned for themselves a character for statesmanship. He has been to Bhávnagar what the late Nawáb Sir Sálar Jung was to Hyderabad, what Sir T. Mádhav Ráo was to Travancore, Indore and Baroda, and Sir Dinkar Ráo to Gwalior,—one who evolved order out of chaos, and raised the territory he administered to the position of a first class Native State. An account of Mr. Gaurishankar's life is, in fact, the history of Bhávnagar for the last fifty years, from the time it held an insignificant position to the period when it occupies the foremost place in Káthiáwár. His life and career are inseparably blended with the history of Káthiáwár from the time when the authority of the Peshwa had terminated and the British Government had just stepped into his place, when disorder and lawlessness had distracted the Province, to the period when the British power became paramount, and the civilizing agencies of road and railway communications, orderly government and education began to work out their results in increasing the peace and prosperity of Káthiáwár. Every Governor of Bombay, from Mountstuart Elphinstone down to His Excellency Lord Reay, who has visited Káthiáwár, has had an opportunity of knowing Mr. Gaurishankar and learning from his own lips many matters relating to the condition of the Province."

(*c*) The two works on *Fiction* call for no remark.

(*d*) Among the *Historical* works three are intended for school boys and two for the general public. Of these latter one is "A Short History of Gondal," by Harikrishna Lálshankar Dave. The history covers a period of about 242 years from A.D. 1647. The other work is "A Sketch of the History of Beni-Israels," and throws some light as to the place and time of the immigration of these people to India.

(*e*) The books registered under the head of *Language* are all school books, giving grammatical, etymological, and other notes on reading books.

(*f*) The *Law* books are some of the Acts of the Legislature in force in the Bombay Presidency with occasional notes, &c. "A Manual of the Law of Mortgage," by S. S. Wágle, is based on English works on the subject, and will be found useful by students and officers in the Bombay Presidency who, as the author says, have no legislative enactment to guide them on the subject of mortgage suits.

(*g*) Of the two *Medical* works one is "Medical Formulæ of the Jamsetji Jijibhoy Hospital, Bombay," and the other is "A History of the Principal Drugs of Vegetable Origin met with in British India," by William Dymock, Brigade Surgeon, Bombay Army.

(*h*) In the *Miscellaneous* collection of 36 books, those that are most important are noticed in short below: (1) "Serious crime in an Indian Province," by Eustace J. Kitts, B.C.S., gives an analysis of the serious crimes committed in the North-West Provinces of India and some information about the habits, customs and method of work of the criminal classes of that part of the country: (2) "In the P. W. D." gives brief sketches containing a humorous and racy description of the pleasures and woes of the employés of the Public Works Department in India: (3) "Hand-book of Meywár," by Fateh Lál Mehta, gives geographical and historical notes on Meywár and describes the City of Udeypore and its environs with the principal objects of interest therein, such as the Maháraná's palaces, gardens, the Fort of Chitor, &c.: (4) "Speech on the Aim of Indian Universities," by Lord Reay, is an address delivered on the occasion of the Bombay University Convocation for conferring Degrees on the 15th January 1889, in which His Lordship states at considerable length what has already been done and what remains to be done for the advancement of the Bombay University by charitably disposed Native Chiefs and rich gentlemen: (5) "An Address on Public Criticism," by William Lee-Warner, C.S., is a reproduction of the address delivered by that gentleman at the Framji Cowasji Institute, Bombay, on January 8th, 1889, in which the lecturer after dwelling on the different forms of publication, such as the typographical, the scenic, the forensic, and describing the restraints which exist in different countries on the exercise of the right of public criticism, draws the attention of the audience to the importance of public critics being guided in their comments by the four conditions of truth, practical sense, honesty, and moderation, and gives sound and valuable advice to Indian writers: (6) "The Evil Social Customs at present prevalent among the Pársis and the Best Means of eradicating them," by Shápurji Sorábji, is a very suggestive work. It discusses various objectionable customs, habits, and notions obtaining among the Pársis, both men and women, and proposes improvements for adoption by that community: (7) "Ruqqaát-I-Alumgiri," or Letters of Emperor Aurangzeb, translated by Munshi Hosain Khan, possess much historical and antiquarian interest: (8) "The Crawford Case," published by V. M. Válvekar is an extract from a Parliamentary Blue Book on the subject, and contains the, confidential notes of Messrs. Ommanney and Baines and the confession of Hanmantráo: (9) The Journals of the Anthropological Society, Bombay, and the Bombay Branch of the Royal Asiatic Society contain much interesting information of various kinds.

(*i*) The single *Religious* work is entitled "What has Christianity done for Us?". This small tract is a challenge to Christians. It was first sent to the Editor of the *Bombay Guardian* for publication in that journal, in reply to certain remarks that had appeared in it in connection with Mr. W. R. Bradlaugh's observation in the *Anti-Infidel* paper, to the effect that Christianity is the enemy of all progress, the foe of all science. The *Bombay Guardian* did not publish it and hence its publication by itself. The author is a disbeliever in Christianity, sympathises with Mr. Bradlaugh, and says:—"Christianity came into the world to destroy all that was beautiful, all that was grand: came to throw over her dominions the dark pall of ignorance and superstition. Before her poisonous breath Science, Philosophy, Knowledge shrunk, withered and died! The intellect of the world was dwarfed; wherever she went ignorance and superstition followed in her trail." In conclusion, he says:—"What has Christianity done for us? Evil it has done to an immeasurable extent; good, I scarcely know. Let its advocates answer."

(*j*) Of the *Philosophical* works, the "Philosophy of the Mazdayasnian Religion under the Sassanides," translated from the French of L. C. Casartelli by Firoz Jámáspji Dastur, is very interesting. It is an epitome of the philosophical and religious doctrines of the Mazdayasnian or Zoroastrian religion as it existed in the Persian Empire under the dynasty of the Sassanides (from A.D. 226 to the conquest of Eran by the Arabs in 651). With regard to the present English version, Dr. Casartelli's opinion is that it is a thoroughly reliable rendering of his original essay in French. The treatise is dedicated by the translator to the Right Honouable Lord Reay, Governor of Bombay.

(*k*) The *Scientific* works are school books. Among them, "Proportion—Six New Methods, with Illustrative Examples," by Lieutenant M. Shanahan; "Key to Algebraical Factors," by Dorábji H. Váchhá, M.A.; "Bombay Matriculation Mechan-

ics," by Kávasji D. Náegámválá, M.A., F.R.A.S.; "Arithmetic for High Schools," by Gopál Krishna Gokhale, B.A.; "An Aid to the Study of Todhunter's Algebra," by Sorábji Nasarwánji Koyáji, B.A.; "Notes on Heat," by Mahádev Shivrám Gole, M.A.; "Science Notes, Part I.," by M. S. Gole, M.A., and V. B. Bháte, B.A.; and "The Avifauna of British India and its Dependencies," by James A. Murray, F.S.A.L., are the most prominent and deserving of commendation.

(*l*) "Bijápur" by Henry Cousens, M.R.A.S., is the only book under the head of *Voyages and Travels.* Bijápur, once the capital of the Deccan, is situated two hundred and forty miles south-east of Bombay and is famous for its beautiful architectural works of the Muhammadan period. The guide describes in detail its objects of interest and gives historical outline, and is very useful.

5. (*a*) No *Arts* received attention from Maráthi writers last year except those of Gymnastics and Horticulture. In his *Mallavidyá* or Gymnastics, Bájiráo bin Bábáji has devoted special attention to the art of wrestling and has described, with illustrations, the various artful turnings and windings made use of by trained wrestlers. Ganesh Govind Gokhle's "Gardening" is a volume of 431 pages, demy 8vo size, and treats of the methods of planting and nourishing a large number of fruit and flower plants, vegetables, evergreens, creepers, &c., and of gardening implements and appliances. The value of the book is much enhanced by the beautiful illustrations which it embodies.

Maráthi.

(*b*) There were nine *Biographical* works. Of these five were lives of Hindu saints and religious teachers and four of historical personages. The former are lives of Rámdás Shankaráchárya, Mánikprabhu, Jayarámswámi, and Náráyanráo Bháusáheb Mahárāj Limbargikar; while the latter are those of Shiváji "the Lord of the Royal Umbrella," Sir Thomas Munro, and some other great men. Rámdás was the religious preceptor of Shiváji, the founder of the Maráthá Empire. He was born in A.D. 1608 and lived for seventy-three years. He was a poet and has written poems on various subjects. His verses on the human mind are highly instructive. The "Life of Rámdás," published from old manuscripts by Govardhandás Laxmidás, is full of stories of miracles performed by this great saint and poet. The life of Shri Shankaráchárya, written by Shrikrishna Shástri Áthalye, on the authority of various Sanskrit works on the same subject, appears to have been written after much research and enquiry, and is highly interesting. In the discussion of the question of the date of Shankaráchárya's birth, the biographer refers to several authorities on the subject, such as the book entitled Jinavijaya and others, and arrives at the conclusion that Shankaráchárya must have been born 2,000 years ago or in B.C. 110. The biographer, in a foot-note, calls in question the various dates assigned to Shankaráchárya by modern Oriental scholars, such as Professor MaxMüller, Dr. Bhándárkar, and Mr. Justice Telang, and says that their inferences are contradictory and inconsistent and cannot be accepted. Shankaráchárya was a great Sanskrit scholar and philosopher. He is believed by the Hindus to be an incarnation of Shankar, the third god of the Hindu Trinity, and to have been born for the revival and regeneration of the Vedic religion after it had been shaken and made unstable by the Jains or the followers of Buddha. He has written able commentaries on philosophical works, such as the *Shankar Bháshya* on the aphorisms of Vyás and the *Upanishad,* and numerous other works. He believed in the identity of the human soul with the Supreme Spirit and discarded the doctrines of philosophers who assert God to be distinct from man. Shankaráchárya is said to have travelled over the whole of India and conquered all the eminent religious teachers who propagated tenets opposed to the Vedic religion. The lives of other saints describe the miracles believed to have been worked by them and call for no particular notice. Two biographies of Shri Shiváji were published, one by Káshináth Náráyan Sáne, B.A., and the other by Rájárám Rámkrishna Bhágvat. The first was written by Krishnáji Anant Sabhásad for the information of the elder Rájárám Mahárája in 1619, and the publisher, Mr. Sáne, has added foot-notes of his own for the elucidation of the original. The present is the second edition of the work. The other is a modern work in which Mr. Bhágvat takes a very sympathetic view of the doings of the subject of his memoir, and after comparing him with Alexander the Great, Cæsar, and Napoleon Bonaparte, pronounces Shiváji to be better than all of them in some important points. The "Life of Sir Thomas Munro," by Vináyak Konddev Oka, is a well-written work compiled from Reverend Gleig's life of the well-known soldier and statesman of the early British rule in India. It has been approved of by the Dakshiná Prize Committee. The other work of the same author, the "*Mahanmanimálá,* or Lives of some Great Men," is a second edition, and has been noticed in a previous report. It has been published by the Government Educational Department.

(*c*) The Maráthi *Light Literature* of the year under review comprises 33 dramatic works and 40 novels. The dramatic compositions may be divided into two classes, one comprising dramas founded on mythological and legendary subjects drawn from classical Sanskrit works and intended more for amusement than for anything else, and the other including those based on current social and other topics and meant for the exposure of the prevalent vices, evil habits, &c., and thereby to effect improvement and convey instruction. In the first class may be included operas or musical dramas like the *Sangit Shákuntala*, the *Sangit Saubhadra*, the *Sangit Mrichchhakatika*, the *Párvati Parinaya*, and several others. About these nothing need be said except that now-a-days there is a strong passion created for operas which were first popularised by the late Balvant Pándurang Kirloskar *alias* Anna Kirloskar, so much so that no drama is now liked by the theatre-going public unless it be musical. In the other class may be noticed the following books: the *Nyáya-vijaya Nátak*, by Náráyan Bápuji Kánitkar, dramatises the facts elicited by the Commission appointed by the Government of Lord Reay to enquire into and report on the charges of corruption and indebtedness brought against Mr. A. T. Crawford, late Commissioner, C. D. This drama gives a fair picture of the trial and affords interesting reading: The *Atipidacharita Nátak* is a well-written adaptation of Shakespeare's King Lear, by Shankar Moro Ránade, B.A. The other dramas are of the ordinary type and call for no remark.

Among the works of *Fiction*, *Lalitwatsarája* and *Chárudatta and Wasantsená* are Nos. 2 and 4 of the Moral and Entertaining Series of books composed by Váman Shástri Islámpurkar, and published by Vásudev Moreshwar Potdár. Both of them are adaptations of Sanskrit dramas and afford interesting reading. *Putalábái*, by Chintáman Moreshwar Apte, is a historical tale of the early days of Shiváji, the founder of the Maráthá Empire. Putalábái was the adopted daughter of the Chief of Jávli in the Sátára District, who was murdered at Shiváji's instigation for his attempts to arrest Shiváji and make him over to the King of Bijápur. After several adventures she married Sambháji Káváji, one of Shiváji's brave and faithful followers. The tale is interesting and written in idiomatic Maráthi. "Entertaining Stories in the German Language," Parts I and II, by Hari Krishna Dámle, are well-executed translations of an English work entitled "Tales from the Eastern Land," and are worth reading. "Paul and Virginia," second edition, by Govind Shankar Shástri Bápat, is also a good work, being a free translation from English into Maráthi. *Maun-yauvaná*, or the Mute Young Lady, by Vináyak Trimbak Modak, is a love story, the characters of which are well depicted in a forcible style and good language, and is a valuable contribution to the stock of Maráthi literature.

(*d*) The *Historical* portion of the Maráthi publications of the year under report mainly contains school books calling for no remark. There are only three non-educational works and all of them are interesting. They are, a "Short History of the Kolhápur Principality," by Bálāji Prabhákar Modak; "History of the Native States, Part II," by Vináyak Govind Limaye; and "Chronicle of Pánipat," written two years after the battle, by Raghunáth Yádav, a clerk in the Revenue Department of the Peshwa's Government, by order of Gopikábái Sáheb, widow of Nánásáheb Peshwa, and edited with critical and explanatory notes by Káshináth Náráyan Sáne, B.A.

(*e*) The publications registered under the heading of *Language* are all school books, some published by the Government Educational Department and some by private persons. Among the latter "Bálbodh Second Book" of the Nirnayaságar Reading Series, by Vináyak Konddev Oka; the *Báladnyán Sudhá* being a Maráthi primer of the Potdár Series, edition 4th; and the *Alankárdarpana*, or a Treatise on Figures of Speech, by Rámkrishna Wásudev Shástri Talekar, are good books, and may, with advantage, be used in Local Board and Municipal Maráthi schools. The first two are decidedly superior in every respect to the First and Second Books at present in use in these schools, while the third is believed to be the first book of its kind in Maráthi, and is well spoken of by several Sanskrit scholars of authority.

(*f*) In *Law* there were six publications, and of these three are republications of works previously published. The new works are: (1) Sohoni's Civil Procedure Code, with Commentary; (2) Janjira Act I of 1887, relating to the powers of Tahsildár Courts in the Janjira State; and (3) a translation of the Principles of Hindu Law by Sir W. W. Macnaughten, by Shankar Mahádev Páchorkar.

(*g*) Of the five *Medical* works, three are by Rangnáth Sakhárám Lále Kikvikar, two of them being on diseases in general, and one on poisons and their remedies. Of the remaining two, one is a translation of a paper read by Dr. Steele on the diseases of horses and their remedies, and the other is entitled the "*Sushrushá* or Sick-nursing," by Dádá Náthāji Shelke, Assistant Surgeon, Poona, which gives useful hints and advice for nursing sick persons.

(*h*) *Miscellaneous Books.*—Under this heading a large number of books have been registered and the most noticeable of them are noted below :— (1) *Shri Jaimini Ashvamedháti Kathárasa áni Hindunchen Práchin Vaibhav* is a prose-rendering of an original legendary poem in verse by Jaimini, son of Vyás, the great legendary writer of India. This work gives in a simple style an account of the great horse-sacrifice said to have been performed by King Dharma, the eldest of the five Pándav Brothers, for the purpose of cleaning himself of the sin committed by him in killing in war his numerous Kaurava cousins, and contains many stories of the warfare said to have been encountered in the course of the sacrificial horse's trip round the world. The account given of a king named Mayuradhvaja, who at the request of God in the guise of an old Bráhman, allowed his body to be sawed by his wife and son with a view to give his flesh to a lion as a ransom for an old Bráhman's son represented to have been held in his clutches, is instructive ; the devotion of Mayuradhvaja's wife to her husband is admirable, and the narrative is heart-rending. Whatever may be the historical worth of such works, they afford interesting and instructive reading, and often serve to ennoble the reader ; no doubt they contain many supernatural phenomena beyond the pale of credence. As a work of art the book under notice is admirable. The volume gives in the end an essay on the greatness of the ancient Hindus in which the author says that the old Hindus were a race of men highly intellectual, well-versed in the knowledge of arts and industries, rich in sciences, &c. In one place he says that the ancient Hindus knew the use of steam as a propeller of conveyances like the present steam-engine and often used it as such, as will be seen from Chapter XVIII of the *Shilpa-sanhitá.* Whatever truth there may be in these assertions, the book like others of Murkar and Company is certainly well worth reading : (2) "The *Shikshana Mimansa,* or the Analysis of the Theory of Education," is a translation into Maráthi of Herbert Spencer's work on education, by Vásudev Ganesh Sahasrabuddhe. The language of the book is pure and intelligible, and the subject is highly edifying. The book has been awarded a prize by the Dakshiná Prize Committee of Poona, and is undoubtedly deserving of being introduced as a text-book in Training Colleges for school-masters, and may be recommended as a Maráthi work for study for the First B. A. Examination of the Bombay University if Maráthi be recognized by that body. It is highly spoken of by several scholars : (3) The "Industrial Arts of India," compiled in Maráthi by B. A. Gupté, Curator, Government Book Depôt, and published by Mádhavráo Ballál Námjoshi, describes the various arts and industries that flourished in India in the past times or are in practice at the present time. The book supplies a great desideratum in the Maráthi language and furnishes much useful information. It is ably written and does credit to the writer for the diverse information he has embodied in it. (4) "The *Mumbaichá Vrittánta,* or a Descriptive Account of Bombay," compiled by Bálkrishna Bápu Áchárya and Moro Vináyak Shingne and published by Janárdan Mahádev Gurjar, is a new and useful book of the year. It gives much interesting information about the past and present state of the town of Bombay and seems to be the best of its kind published in Maráthi. It gives maps and is calculated to meet the wants of new-comers to the town : (5), (6) The *Karuná Rághav* and the *Vidagdha Pururava,* translated from Sanskrit by Váman Shástri Islámpurkar and published by Vásudev Moreshvar Potdár, are well-done prose-renderings of Bhavbhuti's *Uttarrámcharita* and Kálidás's *Vikramorvashi,* and supply innocent and entertaining reading. The style is simple and free from the faults of Shástri Maráthi : (7) In *Bála-Shikshana,* Ganesh Janárdan Agáshe, B.A., explains the Kinder Gaarten system of educating little children and advocates its introduction into this country : (8) The *Svatáchá Prayatna,* or Self-help, is an essay by Vishnu Moreshwar Mahájani, M.A., based on Smile's Self-Help, in which the author points out, by means of illustrations, the importance of diligence, industry, self-respect, love of independence, courage, and other personal qualities which raise men to high positions and advises the natives of India to imitate the English people in these respects : (9) In his *Vichár Mádhukari,* Rájárám Rámkrishna Bhágvat discusses the question of the commencement and duration of the different eras prevalent in India : (10) The "Hindu Union Club" lectures by Justice Telang, Váman Abáji Modak, B.A., and R.R. Bhágvat, are highly suggestive and display vast reading and deep observation : (11) *Thagáchi Jabáni, Purvárdha,* or a translation of a portion of the well-known work of Colonel Meadows-Taylor, entitled "Confessions of a Thug," by Ánandráo "Sakhárám Barve, B.A., is an able and valuable contribution to Maráthi literature : (12) The *Saubhágya Mandir,*" by Vináyak Govind Limaye, maintains that women enjoyed high respect among the ancient Áryans, and gives illustrations of virtuous and saintly women from the different Hindu legendary works called the Puráns.

(*i*) *Poetry.*—The number of works registered under this heading is the largest. With a few exceptions, these publications are small pamphlets on diverse subjects from the most sublime down to the most vulgar. They comprise historical descriptions, devotional songs, invocations and praises of the various gods of the Hindu pantheon, love-songs, ballads, selec-

tions from different poets, women's popular songs, &c. Books like the *Shani-Mahátma*, describing the reverses of fortune which a man suffers from while under the influence of the planet Saturn; *Shivalilámrit*, or the performances of the God Shiva; the *Pándav Prataṕ*, or the glorious deeds of the Pándava Princes; *Santalilámrit*, or the miraculous deeds of saints; the *Gurucharitra* and others of the kind, seem to be very popular and in brisk demand as a large number of their editions are published every year. They contain wonderful stories of the salvation of sinful and other men by various means and acts of devotion and charity. They are read with faith by the orthodox, but are not such as the modern educated men with their knowledge of science and the theory of causation will persuade themselves to credit. The book entitled the *Shivalilámrit* contains in its ninth chapter a story of a king who by his cruelties and immoral conduct had to pass through a series of lives of the lower animals before he was saved by the touch of the body of Shiva, who was sitting deeply absorbed in abstract contemplations. The *Poválás*, published by V. and R. Company, are songs describing the exploits of some of the distinguished Maráthás and Peshwás and will interest the public as giving some valuable information of historical importance. Ballads like those describing the amour of Chhelbatáu and the sports of Krishna and the Gopis or milkmaids of Gokul are likely to excite amorous passions and therefore not fit to be in the hands of youths.

(*j*) Under the head of *Politics*, there were two publications, being two editions of Dattátraya Rámchandra Chitale's short essay describing the origin and objects of the Indian National Congress.

(*k*) The works on *Philosophy* are works of Prákrit authors like Dnyándev, Mukundrája, &c. They treat of the nature of God and the highest duty of man as laid down in works called the Puráns or legendary works like the Bhárat, Yogavásishtha, &c. Among these may be mentioned the edition of *Dnyándev's Amritánubhava* with a critical and able introduction by Anna Moreshwar Kunte, M.D.

(*l*) Of the *Religious* works, four treated of the worship of the Tulsi plant held sacred by the Hindus, two were intended for Christians, and one was a lecture on Judaism by Benjámin Samson Ashtamkar.

(*m*) Under the heading of *Science, Mathematical*, five books were registered, of which three were new editions of old works and two new works. Of these latter, "Elementary Algebra," by Jamsetji Ardeshir Dalál, M.A., LL.B., is the most important book which supplies a great want and is a valuable addition to Maráthi literature. Of the old works, "Potdár's Arithmetic" appears to be very popular as it has undergone as many as fourteen editions.

(*n*) In *Science, Natural*, there were 16 publications, of which 11 were small pamphlets giving short geographical descriptions of districts and provinces and are useful for primary schools. A small pamphlet on Natural Philosophy, by Shankar Bálkrishna Dixit, has undergone four editions and is intended for students studying under the highest standard in Maráthi schools. In a small compass it gives much information. "An Introduction to Natural Philosophy," and "First Principles of Chemistry," translated by Báláji Prabhákar Modak, and "First Principles of Astronomy—the Solar System," by Moro Ballál Dhárap, are three numbers of the Departmental Natural Science Series and are good books written in a simple style. A lecture on "Animate and Inanimate World," by Káshináth Váman Káne, L.M. & S., read at the Hindu Union Club, Bombay, explains the Darwinian theory of life on earth.

6. In *Gujaráti*, 445 works were registered during the year, of which 311 books were in their first editions. Of the last, 86 per cent. are either written or edited by Hindus, 11 per cent. by Pársis and 3 per cent. by Muhammadans and others :— Gujaráti.

(*a*) *Arts.*—Of the ten works on *Arts*, two are on Agriculture, four on music and musical instruments, two on steam-engines, one on gardening, and one on the treatment of horses. The one on gardening, with illustrations, by Ganesh Govind Gokhale, Engineer, Gondal State, is a useful work and seems to be the first of its kind in Gujaráti. The *Stim Enginanu Varnanatathá Injnerno Sáthi*, or a Description of the Steam Engine and a Companion to the Engineer, is a well-written hand-book useful to engineers. *Ghodáni Mávajat*, or Treatment of the Horse, which gives prescriptions and modes of treatment taken from the European as well as the native veterinary science, is written by an unprofessional man, who has had, however, long experience of the subject, and whose family for the last generation or two has been dealing extensively in horse-flesh.

(*b*) *Biography.*—Under this heading there are seven publications, of which the Life of H. H. Mahárájá Sir Sayájiráo Gáikwár, G.C.S.I., is one. The *Buddhadeva Charitra*, or the Life of Buddhadeva; and the *Charitrávali*, or a Biographical Reader, are translations from well-known Bengali works. The translator of the

life of Buddhadeva, Narayan Hemchandra, has rendered into Gujaráti several good Bengali works written by well-known writers. The original Bengáli work on *Charitrávali* is from the pen of Mr. Ishwarchandra Vidyáságar and is so popular in Bengal that it has reached the 36th edition. It gives short sketches of the life of twenty self-made men of Europe who prosecuted their studies under great difficulties. Under this head comes also the autobiography of General Booth, the commandant of the Salvation Army.

(*c*) *Drama.*—Of the 28 works registered under this head, 26 are original, and the remaining two are translations. The original works are mostly written by Hindus, only two being by Pársis. The translations are: (1) *Vafápar Jafá*, or Injustice to Fidelity, by Bahamanji Naoroji Kábráji, an adaptation of Shakespear's "Cymbeline" and (2) *Mudrárákshasa Nátak*, or the Drama of the Signet Ring, being a translation of the well-known Sanskrit drama of the same name, composed by Vishákhadatta, which is of a political character representing a series of Machiavelian stratagems and influencing public events of considerable importance. Most of the original works are written on social topics, although there are a few of them on historical, mythological, and legendary subjects, one of a political character, and one on the Indian Vedántic philosophy. The political drama is a small book of 23 pages entitled *Rájyabhakti Vidambana*, or an Exposure of Loyalty. It is a monologue in one act (Bhána), ridiculing those who maintain that the Indian National Congress is a disloyal and seditious institution and that its demands are unreasonable. This is the third publication of the "Vidyákalpanidhi" Series. In the works on social topics there is hardly anything new or noteworthy. These works generally take stock of the social sores, such as those of child-marriage, enforced widowhood, and evils arising from uniting in wedlock a young lad with a girl older than himself, from lavish and reckless expenditure on marriage and other festivities, and from intemperate habits. There are also some books on the chastity of woman, amongst which is the story of Prince Sadevanta and his wife Sávlingá. This story is very popular in Gujarát and the dramatic work formed from the outlines of this story has undergone as many as twelve editions. The dramas in which some of the dutiful and proverbially chaste Hindu queens of historical fame figure as heroines are, the *Sati Rának Devi*, the *Sati Sulochaná*, and the *Sati Sashikalá*. The Vedántic work above alluded to is the *Mukti Málá, Jivarájajivanamukti Akhyán, Bhág Pehelo*, or the Story of the Soul, Part I. It inculcates the doctrines of popular Vedantism, and is written on the lines of the well-known allegorical and philosophical drama of Krishna Mishra, entitled Prabodh-Chandrodaya, or the Rise of the Moon of True Intelligence or Knowledge, wherein faith, volition, error, conceit, and hypocricy are introduced as *dramatis personæ*.

(*d*) *Fiction.*—Of the 39 works registered under this head, 25 are original and the rest are either republications or translations. Two are written by ladies, of which *Gunavanti Godávari*, a picture of Hindu domestic life, by Tulasibái, is a small original novel and is dedicated to Mrs. Nora Scott; the other is a translation of the English tale of Sanford and Merton, a posthumous work of the late Kankubái, wife of Ráo Bahádur Motilál Lálbhái, with an introduction by Mansukhrám Suryarám Tripáthi. The only educational work under this head is the translation of Berquin's Children's Friend, which has reached the ninth edition. Among the original works in this class may be mentioned *Gul Shirina, Iránni Chhelli Sháhájádi*, or Princess Gul Shirina, the last Princess of Persia, a historical novel describing the last struggles of the Zoroastrian rule in Persia, the many battles and skirmishes fought with the armies of the Islám, and lastly the fall of the Persian Empire; *Vanaráj Chávado*, another historical novel, relating the story of the old Rajput kings of Gujarát of the Chávada dynasty and more particularly of Jayashekhar, the father of Vanaráj, of Vanaráj himself, and of his son Jográj; *Kusumchandra Ákhyán*, which condemns marrying a young wife at an advanced age; *Sansárik Chamatkár*, giving a picture of the happy wordly life of Shámlál; and *Kusumávali*, a love tale. Amongst the translations are the *Arabian Nights; Kávaláni Káháni*, Parts III and IV, or the experiences of Kávla or Káwasji Kuvarji Mistri, as a domestic servant; *Bái Sáheb*, a translation of Lady Audley's Secret; *Dashkumár Charitra*, a well-known Sanskrit work of poet Dandi; *Jivan Prabhát*, a historical tale relating

to the achievements of Shiváji, the founder of the Maráthá Empire, and praising Maráthá valour; *Sadguni Vahu; Bhránti Vilás*, and *Vanavásini*. The last four are translations from works of well-known Bengali authors.

(*e*) *History.*—With the one exception noted below, the works on History are school manuals requiring no particular remark or comment. The exception is the History of the Achæmenides. It is a learned work illustrative of the greatness of the ancient Persian Empire. Among the school manuals is a translation by the Gujaráti Translator of the Educational Department, of the Brief History of the Indian People, by Sir W. W. Hunter, K.C.S.I., C.I.E., LL.D.

(*f*) *Language.*—There are in all 21 publications under this head, of which six are published by the Government Educational Department, and the rest by private agencies. The *Gujaráti Shabdártha Kosha*, by Motilál Mansukhrám Sháh, is a dictionary explaining colloquial phraseology and giving the meanings of such technical words of the agriculturist, the artizan, and the ordinary merchant, as do not find their way in the *Narma Kosha, Gujaráti Shabda Sangraha*, and other Gujaráti dictionaries. *Kuvalayánanda Krishnakáriká* is a translation of *Kuvalyánanda*, a well-known work on rhetoric in Sanskrit by Appádikshit.

(*g*) *Law.*—The books on law are generally annotated compilations and translations of one branch or another of the laws of the country. There are, however, two original works. One of them is *Svasthán Shri Pálitánáno Diváni Káyado*, or the Civil Procedure Code of Pálitána; and the other is the *Fojdári Dáijesta* or a Digest of Criminal Cases from 1862 to 1887.

(*h*) *Medicine.*—Seven works are registered under this head—four are productions of graduates and Licentiates and the rest of native *vaidyas* or physicians. The *Nyáya-Vaidya*, by Mulchand Bávábhái Sháh, treats of medical jurisprudence. The *Ankh ane Chasmá*, by H. D. Pesikáká, L.R.C.P., is a small tract giving hints for the protection of the eye from injury and general instructions for the use of glasses. Of the two works on Indian Medicine, the *Árya Aushadha*, or the Indian Materia-Medica, is written by Rával Virij Jhina, L.M. & S., and the other, the *Chikitsábdhi*, by Vaidya Shástri Manishankar Govindji. Pestonji Navroji's *Dukkha-niváran* has passed through a second edition; the work is a compendium of the practice of medicine, containing a general description of diseases, including the disorders of women and the maladies of children, their most recent and improved treatments and several Indian receipts, and is adapted for family use. The *Homœopathic Chikitsásár*, Part I, by K. B. Bullel, M.D., is a small work on the practice of Homœopathy.

(*i*) *Miscellaneous.*—This includes works on diverse subjects. The *Madhupán*, or the Drink question, by Hormasji D. Pesikáká, is one of the few best works belonging to this class. It is a pretty large book presenting both sides of the much vexed question and appearing to lean on the side of those who condemn the use of alcoholic drinks. The works entitled the "Story of Jayákunvar" and the "Proper Use of Female Education, Home Instruction and Domestic Duties, and how a Mother should instruct her Young Children at Home," are intended specially for females. The former gives an account of the life of an educated, dutiful, and virtuous married lady, known for her modesty, patience, and purity of conduct, and deserves to be placed in the hands of young girls and grown-up women for careful perusal and study. The latter contains correspondence between a well-educated husband and his wife, on the subject of the proper sphere and education of women and on the necessity for the wife's educating the children. The letters are said to be genuine and contain much useful matter, but teem with oriental or rather Hindu notions of the duties of the female sex in social life. *Mahábleshwar* is a brief account of the well-known sanitarium known by that name in the Sátára District. The *Loka Bhrama*, or Popular Errors, is a praiseworthy attempt to disabuse the minds of the masses of their belief in ghosts, apparitions, omens, oracles, and astrology. The book *Devun, ane Nánáno Kharo Upayoga*, or Debt and the Right Use of Money, advises cultivators of land to make a proper use of their money and avoid falling nto debt. *Áryo, Jágrit tháo*, or, Awake, ye Aryas! is an exhortation to the Hindus to revive the Vedic religion and accept the principle of universal brotherhood and to set themselves to the work of ameliorating their moral, social, and political condition. Among other original works useful particularly to Hindus are the *Nyáya Vallalha*, or Judicial Investigation of Vallabha, and the

Jainmatni Parikshán o Pratyuttar yáne Krishchayan Mukha Chapetiká, or a Reply to the work entitled an Examination of Jainism, or a Slap in the face of the Christians. The former tries to explain away some of the alleged improbabilities and incongruities found in the Hindu Puráns, while the latter meets an attack made on Jainism by a Christian Missionary. *Mithra athavá Meher Yazad*, or the diety Mithra or Meher Yazad; *Meher ane Jashne Meherángan*, or an Essay on the meanings of Meher and on the Meherángan jashan or Feast; *Roánani Kriya*, or Obsequial Rites; and "A Prize Essay on the Sun," giving an account of the worship of or reverence paid to the Sun by the different nations in ancient and modern times, are good works written by Pársi authors. Works by Muhammadan writers deserving mention are:—(1) *Akás Chál Radde Parthavi Chál*, by Gulám Muhammad bin Hafejsádak, trying to prove by reference to the Koran that the earth does not move; and (2) "*Javábe Gouraksha*," being a reply to the Hindus who ask the interference of Government for prohibiting the slaughter of the cow for food, observing that there is no need of such protection. Among useful translations and adaptations under this head are:—(1) *Amir Ali*, an adaptation of the well-known work of Colonel Meadows Taylor, entitled "Confessions of a Thug"; (2) *Buddhini vriddhi ane Sadgunnun Ghar*, giving legends in praise of philanthropy, benevolence, honesty, truthfulness, and fortitude, and condemning vicious company, unfaithfulness to the marriage bed, flesh-eating, &c.; and (3) *Shri Champak Shreshtinun Charitra*, or an Account of Champak Shreshti, being a Jain legend illustrating the belief in a former existence, showing the reward or punishment meted out in the next life, and pointing out the great merit of the virtue of charity. Under this heading is also to be found a book containing the substance of one of the lectures of Colonel Olcott, the leader of the Theosophists, entitled the *Bharatvarshanun Trikálika Darshana*, or a Bird's-eye view of the Past, Present, and Future of India.

(*j*) *Poetry.*—A majority of the large number of books registered under this head are small pamphlets on such subjects as legendary stories, praises of Satyanáráyan, Shiva, Sitá, and other gods and goddesses of the Hindu pantheon, the salvation of the soul, the repentance of a sinner, child-marriages, the lamentations of a bachelor, description of sacred and other places, the great fire which occurred at Surat on the 6th April 1889, the closing of the shops and suspension of business which occurred at Baroda on the 22nd August 1889, the loss of the steamer *Vijali*, otherwise called *Vaitarna*, that foundered on the 10th October 1888, &c. Among the original works *Sneh Mudra*, or the Seal of Friendship, and *Suvásika*, or the Season, are good works. Among the republications and annotated works may be mentioned "The Selections from the Gujaráti Poets, Part III, edited by I. S. Desái; *Práchin Kávya*, a quarterly magazine; and *Nalákhyán*, or the story of King Nala. Under this head there are two small books entitled *Priyá Prem Vilás*, or the Sport of the Loving Pair, giving a picture of illicit love drawn with questionable taste; and *Vándhá Viláp*, or the Lamentations of a Bachelor, giving a farce of an educated simpleton of the Bania caste who could not get himself married. Both contain indecent expressions, and the printers were recently fined by the City Magistrate of Ahmedabad for printing and publishing them.

(*k*) *Politics.*—Of the four works on *Politics*, one is a translation of Mrs. Fawcett's well-known popular work, "Tales in Political Economy," intended for the use of school children; another is "A Brief Sketch of the Indian Administrative Machinery;" and a third, "The Elements of Politics," seems to have been based upon *Shukraníti* and other Sanskrit books describing the duties of a king, and is intended for Native Princes.

(*l*) *Philosophy.*—Of the 21 works in this group, six are original works and the rest translations. Of the original works, one is a collection of the mental and moral philosophies of the East and West, another is an exposition of some of the cardinal principles of the Jain philosophy, a third is on the creative and destructive attributes of God according to the Zoroastrian scriptures, a fourth, the *Yoga Kaustubha*, explains the easy and difficult modes of abstract meditation called the Rájayoga and Hatayoga. The *Bhavishyani Jindgi athavá Átmánun Amarpanun* and the *Siddhánta Sár* are the best books of this class. The former is a

comprehensive work on the immortality of the soul, and the latter, which bears evidence of much research, investigation and close thought, is a review of the religious and philosophic thought of India, advancing the claims of the Advaita system of philosophy, or the doctrine of the identity of the universal spirit and matter. The review traces the various phases through which the Indian religious and philosophic mind passed before conceiving the Advaita system. The translations comprise 11 numbers of the monthly magazine *Yoga-vásishtha Rámáyan*, or the Discourses of Vasishtha addressed to Prince Ráma, and miscellaneous works on the Vedántic Philosophy.

(*m*) *Religion*.—Of the 15 works registered under this head, more than half are on Jain religion; two on Zoroastrian religion, one containing the sacred *Gáthás*, being a translation of the English translation of Reverend S. H. Mills; one on the Muhammadan Faith; one on religious instruction to a follower of Vedantism; one on the *Vachanámrita*, or the Nectar of Religion, being an exposition of the tenets of the Svámi-Náráyan sect prevailing in Gujarát, and the remianing one is in praise of the Hindu god Ráma, and is entitled the *Rám Sahasranáma*.

(*n*) *Science* (*Mathematical*).—All the publications under this head are school-books requiring no special mention.

(*o*) *Science* (*Natural*).—All the publications under this head are original small geographical tracts, excepting the *Vanaspati Shástranán Mulatatvo*, or the Elements of Botany, which is a Gujaráti rendering of "A Manual of Botany," in Maráthi, by Bhálchandra Krishna Bhátavdekar, L.M. The Gujaráti rendering is a Prize Essay in connection with the Karsandas Mulji Memorial Fund awarded by the Gujarát Vernacular Society.

7. A large number of the works in this language are poetical, dramatic, and religious tracts.

Urdu.

The poetical compositions are either love and dramatic songs or praises of the Prophet Mahomed. The dramas, with three exceptions, which deprecate the use of spirituous liquors and commend total abstinence, are on the subject of love, conveying the moral that vice almost always meets with disastrous consequences, and that virtue, besides being its own reward, is often successful in the long run. The religious tracts are generally re-publications. The single biographical work, the *Shafike Ahlo Ayál va Akárib*, is a translation of a Maráthi work which is an autobiography of a teetotaller and vegetarian, who points out from personal experience the various benefits derived from abstinence from meat and intoxicating drinks. Of the other works none deserve special mention.

8. Seven of the eight books under *Arts* in this language treat of military subjects, such as drill, musketry instructions, firing exercises, &c., and are intended for the benefit of native soldiers, several of them being published by the Manager of the *Pandit* newspaper. The remaining work is on native music composed by Gopálsinh Mahárája. The single *Biographical* work is "*Lives of the Devotees in Verse*," by Raghuráj Sinhji. The three *Dramatic* works are based on legendary subjects, and the one work on *Fiction* contains the seven questions put by a princess named Husna Banu and solved by Hátim in interesting and instructive stories. The princess, who had proclaimed her intention of marrying one who would solve her seven questions, having been satisfied by the solutions of Hátim, consented to marry Prince Munir Shami who was enamoured of the princess and for whose sake Hátim had undertaken to solve the questions. The moral of the stories is that every man in his dealings in this world should fear God, keep his word consistently with the observance of his own religion, exert himself for the benefit of others without looking to self-interest, and promote the sentiment of love in the pursuit of his pleasures. This interesting work is a translation from Urdu, and is published by Yashvant Ganesh Vatavnekar. The books under *Language* and *Law* call for no remark. Under the heading of *Miscellaneous*, there is a translation of Professor MaxMüller's "Origin and Growth of Religion," by Munshi Jwálá Prasád, B.A., published by Behrámji M. Malbári, and an "Abridgement of the Mahábhárat in Prose," by Pandit Gangádhar Pushkarlál, which deserve commendation. The *Poetical* productions are, generally speaking, of a religious and sectarian nature and cannot interest the general public. Some of them are very popular among the Jain and Bania communities. Two of these books called "*Chitrakutdarpan*" and "*Badrikáshramdarpan*," by Swámi Dudhdás, intended for Hindu pilgrims, contain rough sketches of the places, sacred tanks, hills, &c., described in them. Badrika is a peak of the Himálaya mountain from which the Ganges takes its rise, and Chitrakut is a town in Northern India which is held sacred on account of Bharat, a step-brother of Rám, having made it, according to legendary account, his capital during the travels of Ráma extending over twelve years. The works on *Philosophy* are treatises on trans-

Hindi.

cendental and abstruse conclusions regarding God, the duties of man, the renunciation of worldly pleasures, salvation, &c., arrived at by Hindu philosophers by the light of the teachings of the Vedas.

Kánarese.

9. In Kánarese there were in all 38 books. Of these, 19 were school-books on Arithmetic, Geography, &c., intended to be read by school-boys. The remaining 19 works are noticed below :—

(*a*) *Drama.*—There were two publications under this head, of which one is a translation of the well-known Sanskrit work "The *Shakuntala*," or "The Lost Ring," and the other, *Sundara Nátak*, is an adaptation of one of the dramas of Henry Fielding's. The *Shakuntala* is the first of its kind in Kánarese literature, and for its pure language deserves to be read by every student of Kánarese.

(*b*) *Fiction.*—There is only one book under this head, by name *Chandrahásopákhyána*. It describes the extreme devotion of Chandrahas to God and his narrow escape from the jaws of death on two occasions. The moral of the story is that while virtue and vice are in conflict, virtue comes out successful in the long run.

(*c*) *Miscellaneous.*—There are five books published under this head. One of them, entitled *Anáryara Vivara*, or a Description of the Non-Áryans, gives the origin of the *Shudras*, or the lowest of the four principal classes of the Hindus, and their numerous sub-divisions. The author remarks that many of the low-caste Hindus of the Deccan were the aborigines of India and having gradually adopted the customs and manners of the Áryans, were assimilated with the servile or the Shudra class of the Hindus. The *Punarviváha*, or Re-marriage, quotes a few passages from the Smritis in support of widow re-marriage. The *Shikshan Paddhati*, or Mode of Teaching, is a translation of Fowler's Discipline and Instruction. It is intended for Training Colleges.

(*d*) *Poetry.*—Of the nine publications under this head, one *Turang Bhárat*, is a reprint of an old Kánarese work; six are poetical versions of some legends of the Bhágavat Purán, and the remaining two are books containing love-songs or ballads generally sung by illiterate persons.

(*e*) *Philosophy.*—There are two books under this head. One of them is a Kánarese version of the well-known philosophical work the *Bhagvadgita*, and the other *Tatva Chopadana*, containing a collection of verses on the nature of God and the vanity of worldly concerns, was written by Paramadeva, one of the poets of Karnátik.

Other Modern Languages.

10. In *Brij* there were only two publications, and they were different editions of the *Rámáyan* by Tulsidás in big volumes and big type. Tulsidás was a devotee of Ráma and has written his life in verse, which is very popular in Northern India.

The *Márvádi* publications are poetical works, describing the doings of kings and merchants, such as Chándrája, Hansáráj, Vatsaráj, &c. They are called *khyáls* or *rása*.

The *Gurumukhi*, *Árvi*, and the *Afgháni* publications are religious tracts.

The *Hindu Sindi* are all school-reading books and books on grammar and history.

In the *Arabic Sindi*, nine are school-books and eight on general subjects.

Classical Languages.

11. The three books in *Zend* are prayer-books in Gujaráti characters. Of the *Persian* 13 books, 7 are poetical and religious works and one on history, being a translation of Sir John Malcolm's History of Persia by Mirza Hirat. Of the other books the *Vasáyáe Khája Nizámulmulka*, or the Instructions of Khája Nizámulmulka, contains precepts for the guidance of kings. In *Arabic* most of the publications are of a religious nature giving the text of the Alkoran, commentaries on it, and the Prophet's life, doings and precepts. The solitary book in *Mágadhi* contains Jain prayers.

In *Sanskrit* 94 publications were registered, of which 29 were poetical and 23 religious works. The poetical works comprise legendary chronicles like the Rámáyan; the glorifications of gods and of sacred months, rivers and other objects; and poems on secular subjects. The edition of the *Válmiki Rámáyan*, by Káshinath Pándurang Parab, is a handy and well got-up work in two volumes, and is comparatively cheap. The edition of Venkatádhvari's *Vishvagunádarsh*, by Shámrao Vithal, contains a valuable introduction by the editor. The *Shárngadhar Paddhati*, a Sanskrit anthology, edited by Peter Peterson, D.Sc., M.A., forms No. XXXVII of the Bombay Sanskrit Series published by the Department of Public Instruction, Bombay, and is a collection of beautiful passages from different poets. The *Kávyaprakásha*, of Mammata Bhatta, with a learned commentary by Bhatta Vámanáchárya Zalakikar, written at the request of Dr. R. G. Bhándárkar, is another useful work published by the Educational Department, and treats of rhetoric and the various figures of speech used in Sanskrit literature.

The books classed as *Religious* are also works in verse, but they are distinguished by the nature of their contents from the rest of the poetical works. The five parts of the Rigveda Sanhitá with Sáynáchárya's Commentary, published by Atmárám Kánobá and Tukáram Tátyá, are books which every Sanskrit scholar will heartily patronize. Only three parts of the work now remain to be published. The work is the first of its kind printed on this side of the country, and the publishers have displayed much enterprise by undertaking it. Among the works under the headings of *Drama* and *Fiction*, there are two works which call for special notice. One of these is the drama entitled the *Áryadeshasudháranam*, or Reformation of India, by Vinayák Náráyan Jotirvid. It is an allegory in which the children of India ask their maternal uncle "Divine Favour" to make them the gifts of physical and intellectual education and perseverance in the pursuit of knowledge in order to enable them to restore their mother-country to her pristine prosperity and splendour. The work is a departure from the established dramas and possesses much literary worth. The other work is *Kádambari* of Báua and his son, edited by Peter Peterson, D.Sc., M.A. It gives only the original text without any explanatory or critical notes. Its get-up is superior and the book is remarkably cheap for a rupee and a half. All books under *Language* are grammatical, and those in the *Miscellaneous* collection include several on Astronomy. Among the *Medical* works the republication of *Yogaratnákar*, by Mahádev Chimnáji Apte, B.A., LL.B., as a part of his Anandáshrama Sanskrit Series, is to be commended as, according to Dr. Anna Moreshwar Kunte, who has added a short preface to it, the work, though a modern one, contains prescriptions and remedies which experience has shown to be efficacious and easily practicable and is deserving of respect by the learned. This work does not treat of surgical operations, but confines itself to diaphoretic, emetic, and similar other remedies. The *Philosophical* collection contains six numbers of the Ánandáshrama Sanskrit Series, published by Mahádev Chimnáji Apte, who is rendering very valuable literary services to the Sanskrit-reading public. These numbers contain the texts and commentaries of several *Upanishads* or works, a knowledge of which is believed to drive away ignorance about the Supreme Being and to ensure salvation, such as Káthak, Mundak, Prashna, Ishávásya, &c. Along with this series must be mentioned *Marut-shakti* of Vithalnáth Mahárāj commented upon by Pandit Gattulálji. This work is a commentary on *Prabhanjana*, an argumentative work supporting the doctrine of the identity of the human soul with the divine essence, which was written in refutation of a work called *Sahasráksha*.

Bi-lingual Books.

12 (*a*). *English and Maráthi.*—All the 18 publications in this group come under the head of *Language*, and are books intended to facilitate the study of English, being glossaries of difficult words occurring in particular reading books, primers, aids to and exercises for translation, and dictionaries. Dwárkánáth Rághoba Tarkhadkar's "Anglo-Maráthi Translation Series, Book I, Part I," printed by the Department of Public Instruction, Bombay, is a good book, and being largely used in schools, has gone through the sixth edition. "A First English Book, Anglo-Maráthi Edition," intended for Madras readers and printed at the Education Society's Press, Byculla, by L. Garthwaite, B.A., is also a good work and may be usefully consulted by Mr. Tarkhadka before the issue of the seventh edition of his book above noticed. Bába Padmanji's "Comprehensive English and Maráthi Dictionary, 3rd edition," is a useful handy volume of 668 pages of demy 8vo size. Looking to its excellence, it is not dear for Rs. 4-12-0. "Govind Hari Bhide's Maráthi-English Primer" will be found very useful by persons learning Maráthi *viâ* English.

(*b*) *English and Gujaráti.*—There were 28 books in this bi-lingual group, which are glossaries of difficult words in school-reading books, compilations giving notes and explanations with the text of some English school books, grammars, dictionaries, &c. "A Hand-book of Gujaráti Grammar," by Purnánand Mahánand Bhatt, is a fairly large grammar of the Gujaráti language composed with ability and accuracy, and will be found very useful by Europeans studying Gujaráti and native students reading for the University Examinations. "A Pocket Dictionary, English and Gujaráti," by V. G. Vyás and M. M. Shah, is a hand-book which will serve the purpose of students learning in the lower classes of High Schools. "A Dictionary, English and Gujaráti," by Ardasir Framji Moos and Nanabhai Rastamji Rániná, Part IX, is a useful work executed with much care and labour. "The *Práchina Gujaráti Sáhitya Ratnamálá*, or the Garland of Gems of old Gujaráti Literature-First Gem, the *Mugdhávabodh Mauktika*," is an elementary grammar of the Gujaráti language composed in A.D. 1394 by a disciple of Guru Deva Sundara, edited by H. H. Dhruva, B.A., LL.B., who has appended to the work the articles which he contributed to the *Advocate of India* newspaper on the subject of the unpublished literature of the Gujaráti language and in which he wrote at considerable

length on the importance of old Gujaráti literature and of its search and publication by Government as a help to an authentic history of Gujarát.

(*c*) In the *Sanskrit* and *Maráthi* group of 35 books, the most important are the following:—*Sárth Gáyatri Mantra*, or the Text of the Gáyatri hymn with its meaning, by Balvantrao Kamalákar. This is a small pamphlet giving the various interpretations put upon the principal hymn recited by the three upper classes of the Hindus, *viz.*, the Bráhmans, the Kshatriyas, and the Vaishyas, at their morning, midday, and evening services, by the renowned expositors of the Áryan scriptures, such as Vidyáranya, Sáyanáchárya, Yádnyavalkya, Bháradváj, and Shankaráchárya. This compilation will be found very useful by the Hindus. The simplest meaning of the hymn explained is:—"We meditate on the enlightening and the self-enlightened refulgence of the Creator of the Universe who directs our energies in the right path." The "*Lilávati*, or the Treatise on Arithmetic and Mensuration by the celebrated Hindu Astronomer Bháskaráchárya," translated into Maráthi by Devrao Ukháshet, will be found interesting to mathematicians as a work of curiosity by an ancient Indian astronomer. In this treatise the table of weights and measures, the modes of working sums as well as questions for solution are stated in verse, and are therefore easy to learn by heart. The weights and measures therein given are, however, obsolete. The *Upanishatsangraha—Mándukeyopanishad*, by Venkatráo Rámchandra, will afford much aid to persons desirous of learning the true nature of the human soul. In this book the author has given the text of the original work with two commentaries thereon, one by a philosopher believing in the identity of the human soul with the divine spirit, and the other by one believing man to be distinct from God. Both these commentaries have been translated into Maráthi by the author, who at the end of an able introduction to the book, arrives at the conclusion that man is distinct from the Divine Spirit and must attain his salvation by propitiating the latter. The work is difficult to be understood by one who has not mastered the technical language used by philosophers. "The *Viváhachandriká*, or Marriage Ceremonial according to the Rigveda," translated into Maráthi by Shivrám Shástri Gore, and published by Janárdan Mahádev Gurjar, is another useful addition to Maráthi literature. The *Rasaratnamálá*, with its Maráthi translations by Annáji Ballál Bápat, is one of those numerous translations of medical works which have of late been published and given encouragement to quacks. The *Shrimadbhágavatárthdarshana*, or a translation into Maráthi of the legendary work called the Bhágvat, published by Ganesh Mahádev Jánorikar, is a well executed work, but the task undertaken is so vast that there is fear of its remaining uncompleted for want of support. This group, like several others, contains trashy publications, which are such as promote superstition and as had better not be published at all. There are books on palmistry, significance of dreams, forebodings from the fall of the lizard on the various parts of the body, auspicious and inauspicious respiration, &c.

(*d*) *Sanskrit and Gujaráti.*—Besides translations of religious and legendary works this group contains various treatises on Indian medicine and surgery with translations into Gujaráti, like the *Charak and Sushrut*, published by Kripáshankar Dolatrám Trawádi; the *Bhávprakásh*, the *Vaidyámrita* and the *Bopdevshatak*, by Jerám V. Raghunáth; the *Vaidyavallabh*, by Meheta Gaurishankar Lallubhái of Dakore, &c. The other works do not call for any remark.

(*e*) *Sanskrit and English.*—There were only sixteen publications in this group. They were almost all school-books. "The Standard Sanskrit-English Dictionary," by L. R. Vaidya, M.A., LL.B., is a well got up cheap lexicon and supplies a want long felt by Indian students. The other good books in this group are the Theosophical publication called "Compendium of the Rája Yoga Philosophy;" the *Málavikágnimitra*, second edition, edited by Shankar Pándurang Pandit, M.A.; the *Abhijnána Shákuntala* of Kálidás, by P. N. Pátankar, B.A.; and "Sanskrit Poetical Anthology, No. 1," by T. Subbarama Kuppuswami Shástri of Normal School, Erode.

(*f*) *Sanskrit and Hindi.*—This group contains two good works on Hindu medicine, *viz.*, one translation of *Shárangdhar*, by Pandit Gangádhar Pushkarlál, and the other translation of *Brihatnighantaratnákar*, by Dattárám Shrikrishnalál, and two on philosophy, *viz.*, the *Prabodha Shatak* and the *Shriyogakalpadruma*, by Brahmánand Swámi, both printed at the Nirnayaságar Press, Bombay. The last book treats of abstract meditation as a means of union with the Supreme Being and of the several postures of the body and other requisites which a practiser of meditation must see to with a view to the attainment of success. It explains how a man should suspend his respiration and direct his sight to the tip of his nose, &c., in his practices. Meditation is impossible, says it, in the case of a man who eats much or heavy food, or sleeps long, and who does not restrain his passions and appetites.

Other Bi-lingual Groups.

(*g*) In the remaining bi-lingual combinations, the majority is of religious, poetic, and school-books which call for no other remark than that there is a general desire felt in all communities to devote a greater attention to their respective religions and to ascertain the meaning of the prayers and rituals

performed in their classical languages. Thus, for intance, in the *Sártha Prátassandhyá Prayoga*, or the morning prayers of the Rigvedi Brahmans with explanatory notes, published by Náráyan Rávji Shástri Kshirságar, the morning prayer is elucidated with explanatory notes in the Kánarese language; in the *Viváha-vidhi*, or Marriage Ritual, Ramanbhái Mahipat Nilkanth, B.A., has translated into Gujaráti the Sanskrit marriage ritual followed among the highest caste in Gujarát, *viz.*, the Vadnagara Nágar Bráhmans, with a view to give a clear idea of the ceremonies performed, the solemn oaths taken, and the important promises made therein by the bride and the bridegroom, which, in the present state of early marriage, the parties to it hardly realise by reason of their nonage and of the dead language in which they are uttered by direction of the priests. In "The Daily Prayers" translated from Hebrew into Maráthi by Joseph Ezekiel Rájpurkar, the author has done a great service to the Beni-Israel community by explaining in their home language the prayers which they say on the Sabbath and other days, morning and evening, in a language which is unknown to them. In the *Sanskrit and Kánarese* group there is an anti-reform production entitled the *Vidhvodváhachikirshumata-bhanjanam*, or the Refutation of the arguments advanced by persons who advocate widow-marriages, in which the author, Shri Pándurangáshrama Swámi, quotes old Sanskrit authoritative passages, together with Kánarese translations, from various works, such as the Vedas and the Smritis, and tries to prove that widow-marriage is illegal and quite contrary to the Hindu religion, and that modern Sanskrit scholars misinterpret passages in the religious books to mislead the masses on the subject. Among the Persian and English books, Shápurji Bhikáji Báriá's "Manual of Persian Grammar" and the "Hints on the Study of Persian, second edition," by Jamsedji Berámji Kángá and Pestanji Kávasji Kángá may be mentioned as rendering great aid to students of that language.

Periodical Literature.

13. This portion of literature is, like the rest, annually growing. During the year under report 560 issues of periodicals were registered. They were in the principal current languages of the Presidency and treated of literature, science, arts, history, legends, &c. Among the periodicals started last year the "Family Magazine" and the "Teacher" in English; the "*Sádhvi*" and the "*Vámni Granth*" in Maráthi; the "*Strimitra*," the "*Kelavni*," the "*Vidyá, Hunnar ane Hind*," and "*Ánandi*" in Gujaráti, were the principal. The old periodicals were continued during the year under report, and having been more than once reported on in past reports call for no special remark here except that they are rendering the country much service.

14. The tone of vernacular literature appears, on the whole, to be improving year by year. The total number of publications under review has been classified into 1,329 original productions, 410 republications, and 261 translations. Of this total, 1,143 works were printed at Bombay in 71 presses, 521 printed in Gujarát at 33 presses, 309 in the Central and Southern Divisions at 37 presses, and 27 in Sind at 7 presses.

Copyright.

The number of works registered for copyright during the year under report was 383, of which 320 were private and 63 Government publications.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1889.

(*1*) *English.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	2	...	...	...	2	...	2	2
Biography	1	...	...	...	1	...	1	1
Fiction	...	...	...	2	2	1	1	2
History	3	2	...	...	5	3	2	5
Language	7	3	...	...	10	9	1	10
Law	1	...	8	...	9	...	9	9
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	26	5	2	3	36	2	34	36
Poetry	1	...	1	...	2	...	2	2
Politics	1	...	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	1	...	2	2	5	...	5	5
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	7	3	...	...	10	9	1	10
Science (Natural and other)	3	3	...	...	6	4	2	6
Voyages and Travels	1	...	...	...	1	...	1	1
Total	57	16	13	7	93	29	64	93

(2) *Portuguese.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Biography	1	...	...	...	1	...	1	1

(3) *Maráthi.*

Arts	2	...	...	...	2	...	2	2
Biography	6	2	1	...	9	1	8	9
Drama	18	10	...	5	33	...	33	33
Fiction	15	9	2	14	40	...	40	40
History	4	5	1	1	11	8	3	11
Language	8	23	1	...	32	32	...	32
Law	1	2	2	1	6	...	6	6
Medicine	3	1	...	1	5	...	5	5
Miscellaneous	40	24	8	9	81	2	79	81
Poetry	16	7	82	2	107	...	107	107
Politics	1	1	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	8	1	9	...	9	9
Religion	2	...	4	1	7	...	7	7
Science (Mathematical and Mechanical)	1	3	...	1	5	4	1	5
Science (Natural and other)	3	11	...	2	16	15	1	16
Total	120	98	109	38	365	62	303	365

(4) *Gujaráti.*

Arts	8	1	...	1	10	1	9	10
Biography	4	...	...	3	7	...	7	7
Drama	20	6	...	2	28	..	28	28
Fiction	22	3	3	11	39	1	38	39
History	6	6	...	1	13	12	1	13
Language	6	14	...	1	21	15	6	21
Law	2	...	4	3	9	...	9	9
Medicine	6	1	...	...	7	...	7	7
Miscellaneous	49	7	4	20	80	6	74	80
Poetry	97	13	43	2	155	...	155	155
Politics	2	1	...	1	4	...	4	4
Philosophy (including Mental and Moral Science)	6	...	...	15	21	...	21	21
Religion	6	...	8	1	15	...	15	15
Science (Mathematical and Mechanical)	5	3	...	1	9	9	...	9
Science (Natural and other)	17	9	...	1	27	26	1	27
Total	256	64	62	63	445	70	375	445

(5) *Hindi.*

Arts	2	...	...	6	8	...	8	8
Biography	...	...	1	..	1	...	1	1
Drama	2	...	1	...	3	...	3	3
Fiction	...	...	...	1	1	...	1	1
Language	1	2	...	...	3	3	...	3
Law	...	...	...	1	1	...	1	1
Miscellaneous	3	...	2	2	7	...	7	7
Poetry	14	3	19	1	37	...	37	37
Philosophy (including Mental and Moral Science)	..	1	2	1	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	1	1	1	...	1
Science (Natural and other)	1	1	..	...	2	2	...	2
Total	23	7	25	13	68	6	62	68

(6) *Kánarese.*

Drama	...	...	...	2	2	...	2	2
Fiction	1	...	...	...	1	...	1	1
History	1	1	...	2	4	4	...	4
Language	9	...	...	...	9	9	...	9
Miscellaneous	4	...	1	1	6	1	5	6
Poetry	3	...	6	...	9	...	9	9
Philosophy (including Mental and Moral Science)	2	...	...	..	2	...	2	2
Science (Mathematical and Mechanical)	2	...	...	1	3	3	...	3
Science (Natural and other)	2		...	...	2	2	...	2
Total	24	1	7	6	38	19	19	38

(7) *Brij.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Poetry	...	...	2	...	2	...	2	2

(8) *Márvádi.*

Poetry	1	...	4	...	5	...	5	5

(9) *Telagu.*

Language	1	...	...	...	1	1	...	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Total	2	...	...	...	2	2	...	2

(10) *Gurumukhi.*

Poetry	1	...	...	...	1	...	1	1

(11) *Afghâni.*

Religion	1	...	...	...	1	...	1	1

(12) *Urdu.*

Biography	...	...	...	1	1	...	1	1
Drama	16	4	...	...	20	...	20	20
Fiction	2	...	1	...	3	...	3	3
History	1	...	...	...	1	1	...	1
Miscellaneous	5	...	...	...	5	...	5	5
Poetry	10	5	8	...	23	...	23	23
Religion	1	1	4	2	8	...	8	8
Science (Natural and other)	1	...	...	...	1	1	...	1
Total	36	10	13	3	62	2	60	62

(13) *Hindu-Sindi.*

History	...	1	...	...	1	1	...	1
Language	...	4	...	...	4	4	...	4
Total	...	5	...	...	5	5	...	5

(14) *Arabic-Sindi.*

Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	1	1	...	1	1
Language	...	2	...	...	2	2	...	2
Miscellaneous	...	4	...	1	5	5	...	5
Poetry	1	2	1	...	4	1	3	4
Religion	1	...	...	2	3	...	3	3
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Total	3	9	1	4	17	9	8	17

(15) *Arvi.*

Religion	1	...	...	...	1	...	1	1

(16) *Sanskrit.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	1	...	1	...	1	1
Drama	1	...	2	...	3	...	3	3
Fiction	...	..	1	1	2	...	2	2
Language	1	...	8	...	9	6	3	9
Medicine	...	...	3	...	3	...	3	3
Miscellaneous	2	...	9	...	11	1	10	11
Poetry	2	1	26	...	29	...	29	29
Philosophy (including Mental and Moral Science)	1	...	10	...	11	...	11	11
Religion	...	...	23	...	23	...	23	23
Science (Natural and other)	2	...	...	...	2	...	2	2
TOTAL	9	1	83	1	94	7	87	94

(17) *Mágadhi.*

Religion	...	...	1	...	1	...	1	1

(18) *Persian.*

Fiction	...	...	1	...	1	..	1	1
History	...	..	...	1	1	...	1	1
Miscellaneous	1	1	2	...	4	2	2	4
Poetry	...	...	4	...	4	...	4	4
Religion	2	...	1	...	3	...	3	3
TOTAL	3	1	8	1	13	2	11	13

(19) *Arabic.*

History	...	...	1	...	1	...	1	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	3	...	3	...	6	...	6	6
Poetry	...	...	1	...	1	...	1	1
Religion	2	...	2	1	5	...	5	5
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	7	...	7	1	15	2	13	15

(20) *Zend.*

Religion	...	...	3	...	3	...	3	3

(21) *English and Maráthi.*

Language	5	4	1	8	18	18	...	18

(22) *Sanskrit and Maráthi.*

Language	1	...	...	...	1	1	...	1
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	1	...	2	5	8	...	8	8
Poetry	1	...	2	3	6	...	6	6
Philosophy (including Mental and Moral Science)	...	...	3	11	14	...	14	14
Religion	...	...	1	3	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	1	1	...	1	1
TOTAL	3	...	8	24	35	1	34	35

(23) *English and Gujaráti.*

Language	9	2	2	14	27	23	4	27
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	10	2	2	14	28	23	5	28

(24) *Sanskrit and Gujaráti.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	1	...	...	1	1	...	1
Medicine	...	...	...	13	13	...	13	13
Miscellaneous	...	...	1	7	8	...	8	8
Poetry	1	...	...	6	7	...	7	7
Philosophy (including Mental and Moral Science)	..	...	...	3	3	...	3	3
Religion	1	...	...	3	4	...	4	4
Total	2	1	1	32	36	1	35	36

(25) *Sanskrit and English.*

Drama	...	...	3	1	4	...	4	4
Language	4	3	...	3	10	7	3	10
Poetry	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Total	4	3	4	5	16	7	9	16

(26) *Sanskrit and Hindi.*

Medicine	...	...	1	1	2	...	2	2
Miscellaneous	...	...	...	4	4	...	4	4
Poetry	...	...	...	4	4	...	4	4
Philosophy (including Mental and Moral Science)	2	...	...	1	3	...	3	3
Religion	...	...	...	2	2	...	2	2
Total	2	...	1	12	15	...	15	15

(27) *Maráthi and Hindi.*

Miscellaneous	...	...	1	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Total	...	...	2	...	2	...	2	2

(28) *Gujaráthi and Hindi.*

Drama	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	3	...	2	...	5	...	5	5
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	...	...	2	...	2	...	2	2
Total	5	...	4	1	10	...	10	10

(29) *Sanskrit and Kánarese.*

Poetry	...	...	...	2	2	...	2	2
Religion	...	...	1	1	2	...	2	2
Total	...	...	1	3	4	...	4	4

(30) *Gujaráti and Zend.*

Religion	1	1	...	1	3	...	3	3

(31) *Mágadhi and Gujaráti.*

Religion	1	...	2	3	6	...	6	6

(32) *Mágadhi and Márvádi.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	...	1	1	...	2	...	2	2

(33) *Sanskrit and Mágadhi.*

Religion	...	...	2	...	2	...	2	2

(34) *Gujaráti and Urdu.*

History	1	...	...	...	1	1	...	1

(35) *English and Persian.*

Language	2	2	...	1	5	4	1	5
Miscellaneous	...	5	...	...	5	5	...	5
Total	2	7	...	1	10	9	1	10

(36) *Persian and Urdu.*

Language	...	...	1	...	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Total	...	...	1	1	2	...	2	2

(37) *Hebrew and Arabic.*

Religion	...	...	...	3	3	...	3	3

(38) *Hebrew and Maráthi.*

Religion	...	...	...	1	1	...	1	1

(39) *English and Arabic Sindi.*

Language	...	...	...	1	1	1	...	1

(40) *Pehlvi and Gujaráti.*

Religion	...	...	...	1	1	...	1	1

(41) *English, Sanskrit, and Gujaráti.*

Religion	...	...	...	1	1	...	1	1

(42) *Sanskrit, Gujaráti, and Hindi.*

Philosophy (including Mental and Moral Science)	...	...	2	...	2	...	2	2

(43) *English, Gujaráti, and Persian.*

Language	1	...	...	1	2	2	...	2

(44) *English, Maráthi, and Gujaráti.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	1	...	2	3	3	...	3

(45) *Maráthi, Sanskrit, and English.*

Miscellaneous	1	...	...	...	1	...	1	1

(46) *Mágadhi, Gujaráti, and Hindi.*

Religion	...	...	1	...	1	...	1	1

(47) *Sanskrit, Hindi, and Urdu.*

Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1

(48) *Hindi, Urdu, Gujaráti, Maráthi, and Kachhi.*

Poetry	...	1	...	...	1	...	1	1

(49) *English Periodicals.*

Miscellaneous	72	...	14	...	86	...	86	86

(50) *Maráthi Periodicals.*

Arts	27	...	...	...	27	...	27	27
Drama	18	...	...	...	18	...	18	18
History	3	...	...	...	3	...	3	3
Medicine		1	...	...	1	...	1	1
Miscellaneous	66	...	...	...	66	...	66	66
Poetry	1	...	2	...	3	...	3	3
Total	115	1	2		118	...	118	118

(51) *Gujaráthi Periodicals.*

Arts	16	...	...	...	16	...	16	16
Fiction	15	...	...	8	23	...	23	23
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	260	...	...	...	260	...	260	260
Philosophy (including Mental and Moral Science)	13	...	...	...	13	...	13	13
Religion	...	...	2	...	2	...	2	2
Total	306	...	2	8	316	...	316	316

(52) *Sanskrit Periodicals.*

Miscellaneous	5	...	7	...	12	...	12	12
Poetry	2	...	10	...	12	...	12	12
Total	7	...	17	...	24	...	24	24

(53) *Sanskrit and Maráthi Periodicals.*

History	...	...	4	...	4	...	4	4
Medicine	6	...	...	...	6	...	6	6
Miscellaneous	1	...	...	...	1	...	1	1
Total	7	...	4	...	11	...	11	11

(54) *English and Gujaráti Periodicals.*

Subject.	Original Works.		Re-publi-cations.	Trans-lations.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	1

(55) *Gujaráti and Sanskrit Periodicals.*

Arts	1	...	...	...	1	...	1	1

(56) *English and Sanskrit Periodicals.*

Miscellaneous	3	...	...	...	3	...	3	3

(57) *Total Books for the Year.*

Arts	14	1	1	8	24	1	23	24
Biography	13	2	2	3	20	1	19	20
Drama	58	20	6	11	95	...	95	95
Fiction	40	12	8	29	89	2	87	89
History	16	15	2	5	38	30	8	38
Language	56	61	13	31	161	142	19	161
Law	4	2	14	5	25	...	25	25
Medicine	11	2	4	17	34	...	34	34
Miscellaneous	136	46	35	52	269	24	245	269
Poetry	151	32	203	20	406	1	405	406
Politics	4	2	...	1	7	1	6	7
Philosophy (including Mental and Moral Science)	13	1	27	36	77	...	77	77
Religion	20	3	56	27	106	...	106	106
Science (Mathematical and Mechanical)	17	10	...	5	32	29	3	32
Science (Natural and other)	29	24	...	3	56	50	6	56
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	583	233	371	253	1,440	281	1,159	1,440

(58) *Total Periodicals for the Year.*

Arts	44	...	...	...	44	...	44	44
Drama	18	...	...	...	18	...	18	18
Fiction	15	...	...	8	23	...	23	23
History	3	...	4	...	7	...	7	7
Medicine	8	1	...	...	9	...	9	9
Miscellaneous	408	...	21	...	429	...	429	429
Poetry	3	...	12	...	15	...	15	15
Philosophy (including Mental and Moral Science)	13	...	...	...	13	...	13	13
Religion	...	...	2	...	2	...	2	2
TOTAL	512	1	39	8	560	...	560	560

(59) *Total Books and Periodicals for the Year.*

Arts	58	1	1	8	68	1	67	68
Biography	13	2	2	3	20	1	19	20
Drama	76	20	6	11	113	...	113	113
Fiction	55	12	8	37	112	2	110	112
History	19	15	6	5	45	30	15	45
Language	56	61	13	31	161	142	19	161
Law	4	2	14	5	25	...	25	25
Medicine	19	3	4	17	43	...	43	43
Miscellaneous	544	46	56	52	698	24	674	698
Poetry	154	32	215	20	421	1	420	421
Politics	4	2	...	1	7	1	6	7
Philosophy (including Mental and Moral Science)	26	1	27	36	90	...	90	90
Religion	20	3	58	27	108	...	108	108
Science (Mathematical and Mechanical)	17	10	...	5	32	29	3	32
Science (Natural and other)	29	24	...	3	56	50	6	56
Voyages and Travels	1	...	...	...	1		1	1
TOTAL	1,095	234	410	261	2,000	281	1,719	2,000

G. M. SÁTHÉ,
Registrar of Native Publications.

BENGAL.

From W. MAUDE, Esq., Officiating Under Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 1074, dated Calcutta, the 18th July 1890.

In continuation of the letter from this Government, No. 1191, dated the 19th July 1889, I am directed to submit, for the information of the Government of India, the accompanying copy of a letter from the Director of Public Instruction, No. 3177, dated the 28th ultimo, giving cover to the annual report on the Bengal Library for the year 1889, and an analysis of books received in the Library, together with the usual statistical forms (Nos. I to IV) and the Table of Books.

From SIR ALFRED CROFT, K.C.I.E., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 3177, dated Darjeeling, the 28th June 1890.

I have the honour to forward the report on the Bengal Library for the year 1889, written by Pundit Hara Prasad Sastri, M.A., the custodian of the Library.

2. The report will be found exceedingly interesting. It presents a full and clear account of the progress of literature in Bengal during the year, and is enriched by observations and criticisms of much value. The Librarian's reputation as a Sanskrit scholar gives special interest to all that he has to say on the subject of Sanskrit texts, and of the religious and social movements of the present day which derive authority from them. The account that he gives of the different phases of Hindu revivalism, of Bramhoism, and of Vaishnavism, as developed in the literature of the day, will be found of great interest. The influence which natives of India, who have travelled in and returned from Europe, are beginning to exercise in Bengali literature, is clearly indicated. The account which is given of the progress made in Tibetan scholarship and textual criticism is of much value. Some amusement may be caused by the efforts of a class of Brahmins, who have adopted the Christian faith, to connect themselves with the ten tribes of Israel. Lastly, an interesting account is given of a fraud which was perpetrated during the year in connection with the registration of books. The fraud was detected and adequately punished, but the new law on the subject will make such attempts impossible for the future.

REPORT ON THE BENGAL LIBRARY FOR THE YEAR 1889.

The number of publications received in the Bengal Library during the year 1889 was 2,603 as against 2,693 of the previous year. The small decrease of 90 works does not call for any special remark. In point of quality and quantity, the Bengal publications do not seem to have shown much improvement, as will appear from the following account of them.

Art.—Few books are published under this head (which includes every form of industrial, practical, or ornamental art), as artists and artizans in India have not made much progress in literary education, and learn their trades and arts directly from their *ostáds* or masters without much help from books. Works on military exercises and civil engineering occasionally appear, as also books on music and cookery. Works on drill are published either in Hindi, the language of the Sepoys, or in English; those on civil engineering, in Bengali. *Nayá Atek Farmesan*, or New Attack Formation in Hindi, and the *Cossipore Artillery Volunteer's Manual* in English belong to the former class, and *Saral Púrtta Shikshá* to the latter. The last work is written in easy Bengali, and is designed to help intending builders of masonry houses in checking the work of ignorant *mistris* or native masons.

The only book on cookery, entitled *Sandesh o Mithái*, that appeared during 1889, is intended to teach Bengali gentlemen how to prepare *Sandesh* and *Mithái*, sweetmeats so popular with them, and the various kinds of Indian *chutneys* so well-known to Europeans.

Three works on Hindu music were published by three well-known masters of the art. The first is *Mridanga Bádyárnab* by Gokulánanda—a Mohánta who claims descent from Raghunandan, one of the favourite disciples of Chaitanya, who made the *Mridanga* popular in Bengal in his *Kírtans*. Gokulánanda thinks that the members of his family were all specialists in this branch of music. The second work, *Bádya Shikshá*, by Krishnadhan Chatterji, aims at teaching the art of playing on the *setár*, a well-known instrument with seven strings. The third is an elementary work written with the object of teaching the *chautál*, the easiest method of keeping musical time. The notation adopted in all the three works is the old Indian method of using onomatopoetic sounds represented by the combination of vowels and consonants which give no meaning, and not the European system of notes.

Biography.—The only work in Bengali worth mentioning under this head is *Jívana Charita*, being an autobiography of Azimuddin Muhammad Chaudhuri, a Musalman head-constable of the Bogra and then of the Faridpore Police. The book is interesting as giving an insight into the life of poor but respectable Muhammadans in the mofassil, and as being written in standard Bengali with a large admixture of Urdu words still current among the Musalmans of this province.

Muhammadans are remarkable for the cultivation of scientific biographical literature. One of their great biographical works is the *Isábáh*, containing more or less complete accounts of 20,811 *Sáhábis*, or persons who saw Muhammad and received their faith direct from him, and are therefore considered men of superior sanctity to *Tábis*, who received their religion second-hand from the *Sáhábis*. The book was composed in Arabic during the first-half of the ninth century of the Muhammadan era by Shaik Sáhábuddin Abu-l-Fuzl Ahmad Ibn Hazar. The present edition of the work was undertaken by the Asiatic Society in 1852, and it has taken 38 years to complete it in four volumes of about 1,500 pages each. Moulvi Muhammad Wajih commenced the edition, and at his death the editorial charge devolved on Moulvi Abdul Hai, both of whom have done their work with credit.

Drama.—Babu Girish Chandra Ghosh, who is regarded in some quarters as the Garrick of the Bengali stage, has produced a number of good plays, all well written and well suited to the taste of those who patronise the native stage. His previous plays had a preponderance of the religious element in them. Of his works of the present year, *Púrnachandra* is written in the old style. In *Biskád* the religious element is subordinated to the political and social, and in *Praphulla* it disappears altogether. *Praphulla*, by far the best work of fiction that appeared during the year, depicts middle class life in Calcutta. It shows that the influence of high English education without religious and moral training is bad. It makes men selfish, avaricious, and thoroughly unscrupulous. Jogesh is a character which will be taken as a model in many societies. From abject poverty he raises himself by dint of his own exertions to opulence and a high position. As a Hindu he provides for his brothers, educates them, and, as a good man, has a kind word and an open hand for all. But he has one weakness—one vice—that of drunkenness. His educated brother Ramesh, who is an attorney, taking advantage of this, gets him to sign a document by which he transfers his entire estate to Ramesh, at a time when the failure of a bank has involved Jogesh in great difficulty, and when he is anxious to save his credit with his dealers. Ramesh practises all sorts of cruelty in order to get possession of the property thus treacherously obtained. He drives his mother and his brother mad. He puts his younger brother in jail. He reduces his sister-in-law to death by starvation, and is on the point of putting his nephew to death when he is arrested by the police. The work is powerfully written, it paints a variety of minor characters with skill, and on the whole inspires the reader with love and admiration for characters like Jogesh, and fills him with a strong aversion for selfish brutes like his attorney-brother Ramesh.

Babu Ravíndra Náth Tagore soars far above these realistic scenes of every day life into the ethereal regions of love and adventure. In his *Máyár Khelá*, he paints a moody youth wandering all over the world in quest of love and returning home disappointed. The lady who loves him watches his movements unseen, and at last succeeds in winning his affections. The fairy beings, named *Máyá Kumáris*, introduced for the first time into the Bengali drama in imitation of similar beings in Shakespeare, appear on the stage in every scene, and direct the action of the play like the witches in Macbeth.

Máyár Khelá is, however, a short work, and it is followed by a more ambitious work entitled *Rájá o Ráni*. The scenes are laid in the beautiful regions in and about Cashmere in the Middle Ages, when Rajput chivalry was at its highest. *Rájá o Ráni* has more flesh and blood, more circumstance and detail, than the previous works of Babu Ravíndra Náth, and the interest is sustained throughout. With the increase of age and experience, Ravíndra Babu's works are becoming replete with human interest. His dramas when performed before a select audience by the members of his own family produce a powerful effect, but they are generally meant for the cultured few. They are never enacted in public theatres, and are not likely to be appreciated by their audience. *Rájá o Ráni* gives the history of a great revolution in which the relatives of the queen, by their oppression and foreign manners, goad the people of Jalandhar to rebellion, while their king, enamoured of his queen, does not pay any heed to their complaints. The queen coming to know the real cause of the rising, invokes the aid of her heroic brother, and drives from Jalandhar those of her relatives who are prone to oppression. But the introduction of a foreign prince, however nearly related, is too much for the king to bear. He chases the queen's brother and the queen out of his kingdom, and out of Cashmere, her native land. They take refuge in a forest, and the king, stung with remorse, offers them terms of peace, which they accept. At the time of the appointed interview, however, the queen comes

Dhirendra Binodini, by Babu Hem Chandra Banerji, sends out the heroine Binodini in the garb of a female mendicant in quest of her husband.

Adbhuta Rahasya represents Raja Shashi Shekhar, a fugitive from his estate, as assuming the garb of a holy man.

Surabálá, by Prán Kishori Devi, gives the picture of a virtuous Brahman widow, who lost her only daughter in an inundation of the Dámoda, living at Brindaban as a Vaishnavi in a hermitage.

Saktisádhaaná, by Babu Surendra Mohan Bhattácháryya, introduces Bhuban, a holy man and a disciple of a *Sannyási*, as rescuing the Hindu tenants of Santul from oppression by Satis, who at the instigation of a Mahomedan concubine made a Brahman eat with her.

Aparájitá left an orphan at an early age, resists all sorts of temptations thrown in her way both by friends and foes, and becomes at last the founder of a Hindu hermitage. This is one of Babu Debi Prasanna Roy Chaudhuri's latest works, and contains a character named Haridás, the brother of Aparájitá, who is persecuted and expelled from Hindu society on account of his liberal sentiments and wide sympathies.

Garale Amrita, by Chiranjiva Sharmá, is a work which shows the steps by which a young man fond of reflection gradually acquires spiritual knowledge and attains spiritual excellence. The work has been much enlivened by shewing up psuedo-reformers and hypocrites of all sorts in the course of the narrative.

The condition of Bengal two or three generations ago, when the zemindars were exceedingly turbulent and the police organisation of Government was not of the best, is described with some skill in the work named *Sarbáni*, by Babu Kálimaya Ghatak. There were in those days captains or free-lances, who attached themselves to particular zemindars and fought their battle. Sarbani's husband was one of these captains. He fought against his father-in-law, who was a turbulent zemindar of Nadia, baffled all his machinations and the vigilance of the police for a long time, but was at last put in jail.

Jibantara, by Pundit Harimohan Kabibhusana, is remarkable as a work in which the agency of a superhuman being—a *pari*—has been introduced for the development of the plot.

The Lepers of Ben Hur, by General Lew. Wallace, is an interesting work as giving an insight into Jewish life under the Roman Empire, and as introducing Jesus Christ as a worker of miracles and healer of diseases. The oppression practised by Roman prefects against the subject nations, especially the rich Jews, has been described in this work with all its horrid details.

The Gutter and Mansion and *Ashes for Bread* are works of Anglo-Indian official life. In both these works the native characters have been painted in the blackest possible colours, and it has been assumed that no good can come out of a native.

Sayyed Basik Mirar git, in Musulmani Bengali, points out the evils of marrying a girl affianced to another. Basik Mira married a beautiful girl, who had been betrothed to his uncle. This incensed the uncle, who killed Basik Mira, and was killed in his turn by the girl's brothers.

Musulmani Bengali is used by Mahomedans living in remote corners of Bengal, especially East Bengal. Education has not made much progress among them; they still believe in those strange events and wild stories which furnish matter for nursery tales; and writers among them show a license of imagination which is scarcely to be found among their more educated countrymen. For instance, Ibrahim Laskar writes a work entitled, *Raosane nur chámáne báhár*, in which a poor cultivator sows his field with Indian-corn, but it produces a harvest of diamonds; the man suddenly grows rich and gets his son married to a princess, who discovers his low origin and complains to her father. The father orders him to be hanged. The poor victim prays to Allah, who gives him a better understanding and better manners, and he is thus reconciled to his father-in-law.

History and Geography.—Works under this head are mostly educational, being historical or geographical class books or compendiums, catechisms, abridgments, notes, model questions, &c., to help their study. The two non-educational works in Bengali that appeared during the year are genealogies which are not likely to interest general readers. The only work that deserves mention is an English translation of the second volume of *Manta-Khabut-Tawarikh*, the fifth and last fasciculus of which was issued by the Asiatic Society during the year under review. The work gives a history of the court of Akbar and of the doctrines of his new religion. The author, Al Badaoni, was a nobleman of Akbar's court; he hated the *Ilahi* religion, but outwardly conformed to the views of the Emperor in hope of the preferment which he eventually obtained.

It is interesting to read how learning used to be cultivated and encouraged by the great Moghul. A great many Sanskrit works were translated under the patronage of the court;

indeed there was a notion current amongst the people of that time that the translation of a Sanskrit religious work was the speediest way of obtaining preferment or promotion.

The work has been translated by the Rev. H. W. Lowe, of Cambridge, a distinguished Arabic scholar, and revised by Professor Cowell.

Language.—Under this head, too, nearly all the works are educational. Though a number of school-books have been received, none of them deserve special mention. The task of writing school-books seems to have fallen into the hands of ill-paid, ill-educated teachers; and the works are always wanting in the guarantee of a name. Many of these books are badly printed on bad paper, contain extracts of questionable taste, often aggressively hostile to the followers of other religions, and in their political tendency often objectionable. Some of them are mere paraphrases of or plagiarisms from older and better works. The authors seem to depend for the success of their works not so much on their intrinsic merit, as on the amount of interest they can create amongst the managers of schools. The writers, being mostly schoolmasters, form a very profitable society of mutual admiration and mutual help. The Bengali grammars are full of rules for explaining etymologies of Sanskrit words, some of which are never used even in ordinary Sanskrit works. There seem to be two different classes of writers, who approach Bengali grammar from two different standpoints: one class takes *Mugdhabodha* or *Pánini* for its model, and the other class Bain or Morris; and each tries to fit Bengali grammar to the model which he has chosen. Unfortunately no one studies the language with any care. The trade in key-making is as brisk as ever, in spite of the efforts of the Calcutta University to discourage key-making and cram. The only non-educational work in Bengali is the *Bishvakosa*, which has been revived by Babu Nagendra Nath Bàsu. It is a very useful encyclopædia, and the energy with which Babu Nagendra Nath carries on the work is deserving of praise. Barat's Pronouncing and Etymological Dictionary of the Bengali and English Languages is rapidly drawing to its completion.

Two volumes of the new edition of the *Sabdakalpadruma* have been completed, and the third has advanced by several parts. The new edition is in the Devanagri character, and contains much additional matter which the extensive researches of the last fifty years have rendered absolutely necessary for insertion in a work of this nature. For instance, no Buddhist works were known at the time when the original work was composed by Sir Raja Rádhákánta Deva, and a number of Buddhist words have been introduced in the new edition.

A number of works were published bearing on the *Kátantra* school of Sanskrit grammar. The *sutras* of Sarba Barma, with the *Vritti* of Durga Sinha and the *Panji*, complete the *Kalápa Vyákaranam*, but there are other works, such as those on roots, on rare etymology, &c., which bear on the grammar. Many of these works have now been published.

Law.—The works on law are neither numerous nor important. Most of the Bengali works aim at explaining the provisions of the Chaukidari Act to the village *chaukidárs* and *panchayets*. The English works are mere reprints of legislative enactments with scanty notes and indices. Not a single writer of note published a work during the year under review.

Medicine.—There are three systems of medicine practised in Bengal, namely, the Allopathic, the Homœopathic, and the *Ayurvedic*, and all the three systems were represented in the medical literature of the year. The Ayurvedi is busy in publishing the texts of Charaka, Sushruta, and Bagbhata, with their commentaries and Bengali translations, but without the slightest attempt at explaining the sense of the original in Bengali. The Homœopath has the largest share in the publishing activity, but he concerns himself with writing popular works on the treatment of cholera, fever, and diseases of women and children—that is, works which are likely to command some sale. The Allopath is anxious to teach the use of quinine, which seems to be the only medicine he knows in the treatment of fevers. The *Mustiyoga* and the *Abadhautic* medicines seem also to be popular, to judge by the many books which treat of them.

Miscellaneous.—Books under this head occupy a very important place in the quarterly catalogues of this Library. The majority of the books consist of works on astrology, mystic and other formulæ, collections of songs, cookery, caligraphy, and so on. The proprietor of the Khargavilas Press, Bankipore, is publishing in parts the complete works of Babu Harish Chandra, the best Hindi writer of the present century, and thirteen parts were received during the year under review. The speeches of Babu Surendra Nath Banerji and Mr. George Yule have been published in a collected form, and it is expected they will be largely read by the sympathisers of the Congress and other forward political movements in this country. The *Bombardment of Calcutta*, which professes to be a translation from Russian, points out in a striking and sensational manner the weak points in the defences of Calcutta. It brings a Russian fleet, *viâ* the Pacific, unobserved to Diamond Harbour, and before the Government has any notice of its arrival, lands a large army and conveys it to Fort William, which is taken by storm. European

In order to get over the difficulty, the Editors have been obliged to coin words and also to borrow largely from provincial idioms and Sanskrit vocabularies.

The new edition of the *Shabdakalpadruma*, by the late Sir Rájá Rádhákánta Deb, is being rapidly pushed through by the enlightened publishers, Babus Baradáprasád Basu and Haricharan Basu. They have commenced the third volume, though the second has not yet been finished, with the view of issuing a larger number of parts during the year. Though the substratum of the work remains the same, the additional information given in the shape of new words, new meanings of words, quotations from works that were not known fifty years ago, will render it a much larger and more useful work than the first edition.

Pundit Rámkamal Vidyáratna's well-known Bengali Etymological Dictionary has also undergone thorough revision in its fourth edition. The etymological portion of the work will always remain valuable.

Law.—The year is rich in original works on Indian Jurisprudence from distinguished members of the Civil Service. Mr. Kelleher's *Possession in Civil Law* and *Principles of Specific Performance and Mistake* are important works. In the former the writer follows the footsteps of von Savigny, and in the latter, he generalises the rulings of great equity judges of modern times.

Mr. H. A. D. Phillips' *Comparative Criminal Jurisprudence* is intended more for criminal jurists than for criminal lawyers. He compares the provisions of Indian law with those of the continental laws of Europe with the view of helping future Indian legislators.

Mr. Skrine has published for the benefit of the China Famine Relief Fund *The Index of all Acts and Regulations relating to the Lower Provinces, and to the Stamp Duties payable on Documents in ordinary use.*

The Hon'ble Babu Rásh Vihárí Ghosh's work on Mortgages and Messrs. Rampini and Finucane's *Bengal Tenancy Act* have undergone a second edition. The latter contains all rulings and rules up to date.

Medicine.—Works on medicine continue to be published in large numbers in Sanskrit and in English, as well as in Bengali. The only important work in Bengali is a work on Osteology. The year is remarkable for the publication of an ancient and long-lost treatise on Hindu medicine by Banga Sen, by whose name the book is known. Banga Sen is extensively quoted in all standard works on Hindu medicine. But the work was thought to have been lost. The Editor of the present work, a distinguished native physician of Sahr Beri in the remote district of Rohtak in the Punjab, says that he could not procure a complete manuscript anywhere, but had to procure different chapters from different families of Vaidyas in India. *Banga Sen* itself again is not an original work. A still more ancient work, entitled the *Agasti Sanhitá*, was recast with additions by Banga Sen, who was the son of Gadádhar of Kuntiká, and who gave it his own name. It contains many chapters on Sanitation and Hygiene.

Miscellaneous.—During the course of this year were received two pieces of very violent writing directed against the Hindus of Bengal, one entitled *Ekaghare*, by Mr. D. L. Ráy, a gentleman returned from England, and the other, *Hindu-Mosalman*, by a Muhammadan gentleman, Abdos Sobhán. Mr. Ráy abuses the Hindus because they excommunicate all persons who go to Europe, unless they agree to undergo a ceremony of expiation. He calls the Hindus all sorts of names, and compares their society to the infernal regions. Abdos Sobhán thinks that the Hindus are the cause of all the calamities of the Musalmans of Bengal. It was the treachery of Hindu officials that caused the downfall of the Musalman Government in Bengal, while the ruin of many opulent Muhammadan families has been brought about by the sycophancy, cringing spirit, and treachery of their Hindu *amla*. He therefore asks his co-religionists not to join the Hindus in the Congress movement, and warns the English Government against confiding too much in their pliable and complaisant Hindu officers. Neither writer has taken much care about the terms of abuse employed.

The cow-protection movement, which has produced so much stir and excitement in other provinces of India, was not received with much enthusiasm by the Hindus of Bengal, as would appear from the complete absence of any work by Hindu writers on the subject. The only two works received are written by Muhammadans. Mir Musháruf Hossein in his *Gojívan* advocated on broad principles of humanity the protection of such a useful animal as the cow is in India, while Naimuddin in his *Gokánda* quotes from the Koran and the Hadis, and proves that beef is lawful meat for Musalmans. The controversy between these two persons and their followers was carried on with some acrimony. The only work on the subject of cows by a Hindu is *Gotattva* by Rájá Sháshí Shekhareshvar Ráy of Tahirpur, a translation of Hallen's work on the cattle diseases of India, which has nothing to do with the movement in question.

During the year under review there was an active attempt on the part of the public to expose and correct the grammatical and other mistakes in Sanskrit works edited by pundits of

Bengal. *Ratna Bibhram* is an attempt to point out mistakes, both in grammar and in the elementary principles of Hindu Law, in the *Dattaka Mimánsá*, edited with notes by Pundit Madhusúdan Smritiratna.

The editions of the *Hitopadesha* and the *Chánakyashlokas*, by Pundit Tárá Kumár Kaviratna, deserve special notice, as showing the awakening of a desire for careful and scholarly editing of Sanskrit texts among the pundits of Bengal. Pundit Tárá Kumár has attempted, with success, to identify almost all the quotations to be found in these works. He has collected a number of manuscripts and almost all the printed copies of the works available. His exertions have brought to light a number of recensions of the Chánakya slokas, containing from one hundred to six hundred verses.

Bibáha Sanskár, by Babu Devi Prasanna Ráy Chaudhuri, points out the defects of the system of deferred marriages in vogue in the Brahmo Samáj of the present day.

Khanár Bachan is a collection of a number of pithy and pointed sayings in the style of Benjamin Franklin's "Poor Richard;" and a number of astrological formulæ ascribed to Khaná, a semi-mythical lady said to have been the wife of Mihira, one of the nine gems of Vikramáditya's Court. The present work is in Bengali, but it does not profess to be a translation; and the only noticeable feature about it is its peculiar idiom and diction, which would place it even earlier than the early Vaishnava literature of Bengal. *Dáker Bachan*, noticed in the catalogue for the fourth quarter of 1888, belongs exactly to this style of writing. A number of Bengali proverbs, too, appear to be composed in the same style.

Manihári, by Babu Prafulla Chandra Banerji, contains a number of very thoughtful essays on grave and weighty subjects, written with much care and erudition; but the peculiar style of the writer, who seems to think that he successfully imitates the style of Carlyle, and is a master of word-painting, will prevent its being generally read and understood.

A number of works full of suggestive expressions and prurient ideas were received. The influence of these books on public morals, though they nominally profess to be written in the interests of morality, is extremely mischievous. The author of one of these, entitled *Sukha Sambhoga Ratnákar*, was fined by the Police Magistrate of Calcutta for publishing an obscene work. Others who take good care to steer clear of a similar risk are not less mischievous. Two books, the *Beshyá Shástra* and *Lampata Purán*, had an immense sale during the year, and they describe how licentious men introduce themselves into female society and ingratiate themselves with them, and also how women of ill-fame deport themselves in the company of such men.

It is a relief to turn from such immoral rubbish to works of real merit by authors of superior culture and calibre. *Bombái Chitra*, or Bombay Sketches, by Mr. Satyendra Náth Tagore, of the Bombay Civil Service, is a vivid and life like picture of all that is interesting in the history, geography, and the present social, intellectual and moral condition of the Western Presidency. His account of Tuká Rám, the great religious reformer of Sivají's time, who in fact revolutionised the religious ideas of his contemporaries, and helped to a great extent the political re-organisation of the Marhattas under that great leader, will be highly interesting to Bengali readers. His account of Sind is likely to create some interest in that remote and little known province.

Galpa Svalpa, by Mr. Tagore's sister, the distinguished Svarnakumárí Deví, though designed for students of our schools, is pervaded by such a pure and elevated moral atmosphere that grown-up people may use it with profit as a moral text-book. It contains a number of interesting anecdotes of original composition, written in simple and engaging Bengali, imparting lessons of the highest morality.

Some of the agricultural scholars returned from Cirencester have taken to writing in Bengali, but up to the year 1888 they had written nothing on the subject they studied in England. Last year, however, Mr. G. C. Bose wrote an elementary work on agriculture in Bengali. The greater part of the work is taken up with the best method of utilizing sweepings and refuse as manure. Cowdung is used in this country as fuel, but Mr. Bose thinks that the people may derive a hundredfold profit by using it for manuring their fields. An immense quantity of dry leaves is allowed to rot where they produce nothing but malaria; but if the people knew their proper use, they could greatly increase the productive power of land at a very small cost.

Gojátir Unnati, by Mr. A. K. Ráy, another of the Cirencester graduates, shows how easily the people of this country can improve the breed of their cattle, and that at no expense, simply by constructing cowsheds on better principles, and taking more care to learn the habits and life-history of these animals. Almost divine honour is now paid by the Hindus to the cow, but they do not know how their neglect and ignorance have contributed to the degeneration of the bovine race in Bengal. These two works, if read largely by the younger genera-

tion of agriculturists and cowherds (*cháshás* and *goálás*) of this country, may be expected to produce much practical good.

The publication of the works of the late Babu Harish Chandra of Benares in Hindi, undertaken by the proprietor of the Khargavilás Press, has advanced by several parts. The works of the Babu are well known in the Upper Provinces, and they treat of a large variety of subjects written in pure and simple Sádhubhásha Hindí, and breathing a commendable spirit of loyalty and elevated morality.

The Burman as He is—Gives a much more favourable account of the Burman as he is than is to be gathered from what is written in newspapers about him. It is written by Mr. James H. Linton, who condemns in strong terms those who brand as dacoits the Burmese patriots struggling for the restoration of native rule.

In *Má o chhele*, Babu Chandí Charan Banerji shows how enlightened parents should rear up their children and educate them by instilling into their minds high principles of morality and self-reliance when very young, and says that parents should teach their children more by example than by precept. The effect of a visit to the Zoological Gardens on his young child of four was carefully watched and is clearly described in this work. The young child took so much interest and learnt so many things within the short time, that the writer was induced, not only to repeat his visit to the Gardens, but to take his child to all places where much may be learnt without exertion.

Philosophy.—Works received under this head are few. Of these Dr. Richard Garbe's edition of the *Sánkhya Aphorisms*, with the commentaries of Aniruddha, is a creditable performance. The Doctor is the Professor of Sanskrit in the University of Königsberg in Prussia. He was sent by his Government with one year's leave to study the Sánkhya philosophy at Benares. He made the best use of his opportunities by availing himself of the tuition of two of the most renowned Sánkhya Pundits at that place. His edition of the work has been executed with great care. He has given Aniruddha's commentary in full, and only such portions of Vedantí Mahádeva's as differ from Vijnána Bhikshu's Bháshya, from which Mahádeva has largely borrowed.

There is another edition of the *Sánkhya Sútras* with a spiritual commentary in Bengali which differs greatly from the received commentaries of those Sútras and is an attempt to reconcile the theories of Western science with the doctrines laid down in these aphorisms. *Tattva Vichára*, by Sachchidánanda Aranyaka, is an attempt to establish the non-dualistic theory of the Vedanta at the expense of the Sánkhya and Nyáya systems, in the manner of Shankaráchárryya, Madhusúdan Sarasvatí, and others.

Politics.—Unlike previous years, the last saw the publication of a number of political pamphlets. Of these *Anjumani Islamia Patna*, by Muhammad Ali Ahsan, is opposed to the Congress movement. *The Indian National Congress*, by Abdul Hamid, ridicules it as a curious animal. *Congress* or *Musulmán*, by Kumár Uddin Khán, warns the Muhammadans not to join it. And *Speech*, by Abdul Goffur, expatiates on the injurious effects of the National Congress movement. All these books are in Urdu and come from Behar, and are written in the interests of Muhammadans.

The *Indian National Congress* publishes a number of letters from Babu Tárápada Banerji, Pleader, Krishnagar, who claims for himself the credit of having first originated the idea of a National Congress.

The Statutory Civil Service and *The Public Service Commission* is an angry protest by a member of the Statutory Service against the complete ignoring of its claims in the report of the Commission. *Thoughts and Reflections of an Indian in England* is a defence by Párvatí Charan Ráy of educated Indians against the charge of disloyalty brought forward by Sir Richard Temple. All these are short works written on the spur of the moment by men who have strong opinions on the subjects they write upon. Political feeling is not strong enough in this country to produce large and sustained works developing any scheme of Government, imperial, provincial, or local, or systematically criticising the working of the various departments of the Government. The pamphlets noted are of the nature of newspaper articles, and, in fact, many of them are reprinted from the columns of newspapers.

Poetry.—The only noticeable feature in the poetical literature of the year is the publication of a number of moral text-books in verse in pursuance of the moral-training Resolution of the Government of India, none of which deserve any special notice.

Tháuesvarer Juddha, describing the *Svayambara* of Sanjuktá, the daughter of Jaychánd, the King of Kanoj, her abduction by Prithvi Ráj of Delhi, the consequent disunion of the Hindu sovereigns and their final defeat at the battle of Tháneswar by Sáhábuddín Ghorí, is the only non-educational poetical work which deserves the name of poetry.

Durgávatí, who heroically defended her mountain fastnesses in the wilds of Central India against the generals of Akbar, is the heroine of a short work of average merit.

It is curious to note how old Ballál Sen has come to be the butt of much abuse and ridicule at the end of the 19th century. The Sonárbaniás and the Jogís believe in the tradition that they were degraded to their present low condition by Ballál Sen of the Sen Dynasty for no other reason than refusing to accommodate him with money for his sinful purposes. And as the question of precedence in the caste hierarchy is now coming up in reference to Mr. Risley's enquiry into the castes and occupations of the people of Bengal, the members of these two castes are attempting to assume the holy thread as Vaishyas and Brahmins, and are trying to establish their position by ridiculing and abusing the supposed author of their degradation. *Sádhu Ranjan Sanhitá* (*Adishur o Ballál Sen*) levels the most violent abuse at a pious sovereign of a by-gone age.

Rasik Pradhán, though not a work of superior merit, deserves notice as a creditable performance for an aged Musulman writer, who shows an intimate knowledge of the Hindu religion and exhorts Muhammadans not to kill cows.

Religion.—The books, pamphlets, tracts, and leaflets of the Missionaries continue to come in in large numbers, and they are, as a rule, well written. A few Native Christians, who were formerly Brahmins, are trying their best to identify the Brahmins of India with the lost ten tribes of Israel. They contend that after the destruction of the two kingdoms of Jerusalem and Samaria by Nebuchadnezzar and other Babylonian kings, the two tribes of Judah were transplanted to Babylon, and the ten tribes removed to the eastern frontier of that vast empire. The two tribes returned to Jerusalem after their captivity, but the ten tribes were altogether lost sight of. The Brahmins have a tradition that they came from the north-west, and this is exactly the place where the ten tribes were settled by the kings of Babylon. They even maintain that the name Brahmin is a modified form of Abraham, the progenitor of the Jewish race, and the Brahmins still acknowledge, without knowing, their Israelite descent by writing *Shríla*, assumed to be another form of Israel, before their names. The only work received during the year from this class of men is entitled *Bráhman ke?* from which the above observations have been taken.

Observations of an Itinerant, by the Rev. J. E. Scott, B.D., PH.D., is not disposed to take a desponding view of missionary work in India. The author advises the members of Indian Missions to make the habits and modes of life of the various classes of people in India their special study, and to lose no opportunity of instilling the high ideas of the gospel into their minds. He thinks that the best way of working with the agricultural classes would be to go to them and to live with them after the harvest time, when they are at leisure, and to talk of Christianity at their gatherings beneath the village trees. He attaches much importance to *colportage*, or the peddling of Christian tracts. The work is very difficult, because the colporteurs are not always good men, and the task of superintending their operations is said to be tedious and troublesome.

To Christian Missionaries belong the credit of giving shape and form to the languages of the barbarous tribes of the border lands of Bengal. The Garo, Khasi, Santali, and other dialects have been reduced to writing in the Roman character, their grammars and dictionaries have been written, and portions of the Bible have been translated into them. The Rev. Mr. Ramkhe's Bengali-Garo Dictionary, noticed last year, was followed this year by the translation of three chapters of the Revelation in that language.

Of Muhammadan religious literature in Bengali, the best work that has yet appeared appears to be the *Eslam Tattva*, by Moulvi Riyazuddin, written in a sober and earnest spirit and in clear and temperate language. The first part of the work was noticed last year; that was a defence of Islam against the encroachments of Atheism and Bramhoism. Part II shows a deeper knowledge of the Semitic religions and literature. It attempts to prove that Muhammad's religion was only an attempt to return to the simple faith which God imparted to Abraham, and to shake off all the new ideas and institutions that had grown up since his day. Moulvi Riyazuddin attempts to prove that the institutes of Moses and Christ are opposed to the spirit of Abraham's religion.

The only other work of importance to Muhammadan religion that has appeared is *Almasaud Imam Safai*, which embodies the principles and doctrines of one of the four great schools of Sunnyism in Arabic.

The Orthodox Hindus are, as usual, busy in publishing the Vedas, Smritis, Puránas, Tantras, and other works in Sanskrit, with their Bengali translation, and sometimes with a Bengali exposition. An edition of the Rigveda with Sáyana's Commentary was commenced last year by Pundit Prasanna Kumár Vidyáratna, who promises to bring out a Bengali translation of it also. Babu Pratáp Chandra Ráy's translation of the Mahábhárata in English has advanced by

several parts. A work entitled *Sansár Chakra*, which appears in a serial form, contains a description of the Hindu infernal regions, with illustrations of the 84 places of torture (*naraka*). The illustrations are not good, but they show how Brahmins used to work on the imagination of sinners by depicting to them the horrors of hell. The writer has largely drawn for his materials upon the unpublished work entitled *Brahma Purán*. The author of the *Dharmopahára* thinks that the foundations of Hindu orthodoxy are laid sufficiently deep, and that Islam and Buddhism cannot shake them. Western education is a more dangerous enemy, because it works indirectly and silently. But he thinks that the eyes of Hindus have been opened, and that they are now in a position to counteract these foreign influences by a thorough study of the past history of their religion.

Chakra Chintámani, by Durgá Charan Tarkaratna, gives the substance of Púrnánanda's great Tántrik work, the *Shyámá Rahasya*. Púrnánanda was a Várendra Brahmin, who flourished about three hundred years ago in North Bengal, and not only wrote on, but himself practised, many of its mysterious and arduous ceremonies. The present work attempts to explain the theory of *Shat Chakra* or six discs, which connect, according to the Tántrik theory, the system of veins in the human body.

During the year was received a small but beautiful metrical translation of the *Gíta Govinda*, by Giridhar, who made his translation in the year 1736. It appears to be a work superior to Rasamaya's metrical translation of the same. Giridhar's language is simple, and he appears to have a deeper knowledge of the mysteries of the Vaishnava ideas of love than his better known rival Rasamaya. He had also some idea of the requirements of lyric poetry.

The only Buddhist work in Pali that appeared during the year is *Buddha Bhajana*, containing the text of daily and other vows and prayers of the southern Buddhists. The work has appeared in the Bengali character, and it is designed for the use of the Buddhists of Chittagong. Buddhism, driven from the rest of India, has found a stronghold in that remote district.

Two other Buddhist works are in course of publication under the auspices of the Asiatic Society of Bengal. One is the *Sher Phyin*, a literal translation in classical Tibetan of the *Prajná Páramitá* of one hundred thousand *shlokas*, under the editorship of Babu Pratápa Chandra Ghosh. The original is written in Buddhist Sanskrit, and is full of repetitions and reiteration of the same ideas, both *verbatim* and *literatim*. To make the work handy and useful to students, the scholarly editor is omitting these repetitions, indicating the sentences that are omitted. *Prajná Páramitá*, otherwise called *Rakshá Bhagavatí*, is pre-eminently the sacred work of the northern Buddhists of the *Mahávána* school. It treats of the metaphysical and religious doctrines of their faith, and often contains germs which have finally developed into Hindu and Buddhist Tantras. The other work is *Bodhisattvávadánkalpalatá*, containing a number of Buddhist birth-stories in easy and standard Sanskrit by Kshemendra, a great and voluminous Hindu poet of Cashmere in the tenth century of the Christian era, who wrote this work at the request of his Buddhist friend Nakka. The second volume of the work is still extant in India, and is to be found in the Hodgson and Wright collections of Buddhist Sanskrit works from Nepal. The first volume has been missing in India for several centuries. It was copied for the last time in the year 1302 A.D. Babu Sarat Chandra Dás, C.I.E., brought a block print copy of the work from Lhassa, and exhibited it to the Asiatic Society. It was at once identified with the lost first volume, and the Babu was permitted to bring out an edition of the work with its literal translation in classical Tibetan. The first fasciculus of the work appeared last year, and it contains the beautiful story of Shrí Sen, who by his exemplary self-sacrifice was born in a future existence as Buddha. A short summary of the work in Tibiten prose is extensively read in Tibet, and the work helps greatly to form the Tibetan Buddhist character, as the Rámáyana in the vernaculars helps in forming Hindu character in India. The work undertaken by the joint editors, Babu Sarat Chandra Dás, C.I.E., and Babu Hari Mohan Vidyábhúshan, Oriental Librarian of the Asiatic text, Society of Bengal, is a very arduous one. One block print copy of the Sanskrit and one similar copy of the Tibetan translation are the only materials for their edition. There is not even a commentary to guide them in determining the correctness of the text. The manuscript from which the block print was prepared, as well as that from which the translation was made, appears to have been defective. Under these circumstances, the first fasciculus is a creditable performance.

The only noticeable work regarding the Jaina religion is a collection of Jaina prayers, and panegyrics of various Jinas and Saints in ancient Gujráti, entitled *Jaina Jnánávalí*.

Pundit Rám Náráyan Tarkaratna has brought to a close the *Bhaktiratnákar*, which has been issued in fourteen parts. The Vaishnavas regard it as the third or fourth work of standard authority with them. But to a historical student, anxious to know the condition of the people of Bengal three hundred years ago, it is a work of the utmost importance. Not satis-

fied, like his predecessors Vrindávan Dás, Krishna, Dás Kaviráj and Lochan Dás, with giving merely a biography of the founder of their religion, the writer treats of the Vaishnava community as a whole, and relates its history for a series of years from the year of Chaitanya's disappearance, A.D. 1533. The writer gives a short account of every person that he has to mention for the first time, and this has saved the biographies of many distinguished individuals from oblivion. But his principal heroes were the three great individuals, Shrínivás, Narottama, and Shyámánanda, who sustained the reputation of their predecessors, Chaitanya, Nityánanda, and Advaita, and continued their work with unabated enthusiasm. Shrínivás was charged by the Vaishnavas of Vrindávan with the duty of carrying the Sanskrit manuscripts written by Rúp, Sanátan, and Jíva Gosvámís to Bengal, and of publishing them there. The adventures he met with in carrying his precious charge from such a great distance, during the course of which he made Bír Hámbir Ráy, the Rájá of Vishnupur, his disciple, will be read with great interest. The work contains descriptions, written with vividness and skill, of some of the grand Vaishnava assemblies in which Chaitanya's disciples from all parts of Bengal took part. It gives a scientific account of the peculiar musical melodies developed by Chaitanya and his followers in their *Kírtans*. It also contains a minute topography of all the holy places in Mathurá and Vrindávan, together with that of all those places in Navadvípa made sacred in the eyes of his followers by the presence of Chaitanya. The writer himself, Nara Hari Chakravartí, was a disciple of Narottama Dás, who translated into Bengali verse many of the works brought by Shrínivás from Vrindávan. Nor is Nara Hari's family unknown to the Vaishnava world. He was the grandson of Vishva Náth Chakravartí, the Vaishnavite commentator of the Bhagabat Gítá. His great work reveals to the student the state of society, with all its glories and shortcomings, for a generation or so, before and after which all is darkness.

Of the Brahmo publications, almost all belong to the Nava Vidhán Church, and in all of them Babu Keshab Chandra Sen is regarded as an incarnation, or at least as a representative of Krishna on earth. The *Tírtha Sangít* contains a collection of songs written to enliven parties of Vidhání Brahmos at Babu Kesbab Chandra's house. The work is entitled Tírtha Sangít, because that house is regarded as a Tírtha (a place of pilgrimage like Vrindávan).

Hari Dáser Dharma Kathá sets forth the advantages which Brahmo doctrines have over those of the Hindus, and describes how a staunch orthodox Hindu was converted to Brahmoism.

A large work on the life and adventures of Krishna has been written in the interest of the Nava Vidhán Church. The writer says that Babu Keshab Chandra Sen understood the beauty and excellence of the Krishna myths, and Krishna's idea of universal love. But he did not venture to publish a book on the subject, because he thought people imbued with Western ideas would not be in a position to grasp them. The writer is now publishing Mr. Sen's ideas about Krishna and his doings.

The Hindu revivalists of the Liberal class have not published much. The *Parama Kalyána Gítá*, translated into Bengali by Mr. M. M. Chatterji from a Hindi work of the same name, by Shiva Náráyan Svámí, may be regarded as a work written in this interest. The writer of the original work, who is a Sannyásí, seems to consider the sun and the moon as the great objects of worship, and gives liberal interpretations to the Shástras in matters of caste regulations, &c.

The revivalists of the Conservative school deprecate the influence of Western education, and speak of it in much harder terms than any other class of religious thinkers. Even Babu Nílkantha Mazumdár, M.A., who is a revivalist of this class, speaks in deprecatory terms of those who derive their ideas from European thinkers. He considers European scholars to be full of prejudices, conceit, and silliness. In his work, the *Gítá Rahasya*, which professes to be the true exposition in Bengali of the Bhagabat Gítá according to the commentaries of Shankara and Shridhara, he appears to have bestowed much attention on that poem, which he considers as the embodiment in a single short treatise, of the highest ideas of Hindu religion and morality. His great learning and thorough acquaintance with the writings of Western philosophers entitle his work to much respect; and it may be anticipated that many of his readers will take his exposition to be the true exposition of Hinduism, and that when they find a scholar and philosophical student of his calibre standing forward as a defender of Hinduism against Western influences, their respect for Hinduism will increase in proportion as their faith in Western ideas is shaken. The Babu has done valuable service to the revivalists of the Conservative school.

Science.—The record of the Bengal Library for the last year is a blank in regard to non-educational publications in science, either mathematical, natural, or physical.

Travels and Voyages.—Three works under this head were published by three distinguished gentlemen returned from Europe. Though written by three persons of different dispositions, different education, and different aims in life, there is a family likeness traceable in all of them—their great admiration for the Anglo-Saxon race, which they consider to be a model race of men. Of these Mr. T. N. Mukharji's book, "A Visit to Europe," stands very high in the estimation of the public. Mr. T. N. Mukharji was deputed by our Government to the Colonial and Indian Exhibition, and thus had better opportunities of observing high and middle class life in England than any other native gentleman who has visited that country. From his book it appears that he made excellent use of his opportunities. His pictures of high life are brilliant. All his descriptions, whether of a millinery shop or a polling-booth, of a railway station or a dockyard, are fine and spirited, because they are written in a spirit of admiration. The writer regrets that India does not progress as fast as she should by her intimate contact with England. England is active: India is indolent. England wants to enjoy the good things of this world: India neglects them in her contemplation of the next. Mr. Mukharji's suggestions for improving the position of both England and India by popularising the cheap products of the one country in the other are worthy of a gentleman who has made the economic products of India his lifelong study.

The same spirt of admiration pervades Mr. A. K. Ráy's work, but he had not the splendid opportunities of Mr. Mukharji. He went to England as a student of the Cirencester Agricultural College—a place far away from the centre of English life and activity. But he, too, seems to have made the best of the few opportunities he had. His description of the college, its theatricals, the landlady, her household, the farmer, his daughter, are well painted.

Mr. A. L. Ráy's travels had a much wider range than that of either Mr. Mukharji or Mr. A. K. Ráy. He went as a student to Scotland, whence he proceeded as an adventurer to America, and the greater part of his work is taken up with his personal narrative. His wanderings in the streets of New York remind one of the wanderings of a much greater man one hundred and fifty years ago, Benjamin Franklin. He too is an admirer of the Anglo-Saxon, and his description of his ship in a storm shows how daring British sailors are.

Periodicals.—The periodical literature of Bengal remains in much the same condition of unwonted activity as was noticed last year. *Navajívan* still continues to occupy the first position among Bengali periodicals, though it has become rather irregular in its appearance. The *Bhárati* and the *Navya Bhárat*, under the distinguished editorship of Shrímatí Svarna Kumárí Deví and Babu Deví Prasanna Ráy Chaudhuri, respectively, have proved very successful. The *Navya Bhárata* deserves special praise for the variety of subjects treated in its articles, and the ability and earnestness with which they are written. It is apparently the only paper that permits political articles to be introduced into it. Its politics are those of the Congress. A large number of small periodicals were received during the year, without any noticeable feature in them; they have sprung up at a time of morbid activity, and will soon swell the number of the defunct. The *Bibhá* and the *Agricultural Gazette* were, indeed, received last year, but for all practical purposes they have ceased to exist. Two English periodicals were started under native editorship, namely, *Concord* and the *National Magazine*, and they continue to be conducted with ability. Periodicals also appeared in Uriya and Urdu. In character and the manner of dealing with subjects, they differ very little from the Bengali periodicals of their class. The re-appearance of Pundit Satya Vrata Sámasramí's *Pratna Kamra Nandiní* under a new title *Ushá* will be hailed with delight by those who take an interest in the Vedic literature of India. The pundit is a specialist in the subject, and perhaps the only specialist whose services are available to the public. The *Ushá* has commenced well. In the first two issues three rare Vedic works were published. Two of them relate to the various methods of combining the words of a *rík* in order to fix in the memory, at a time when there was no printing press, and when writing was regarded as unholy, the correct pronunciation of *ríks*, and their correct division into words. The third is a scientific treatise, by Apisháli, an old writer quoted as far back as by Yáska,' on the subject of the introduction of additional and unmeaning syllables with the object of maintaining the rhythm in the *Sáma* chants.

A rather ingenious case of fraud was detected in the Bengal Library in connection with the registration of books of the year under review. A man named Kálí Prasanna Vidyáratna was in the habit of purchasing three copies of books published in Calcutta or the suburbs, tearing out the title pages, and substituting false title pages with fictitious names of printers and publishers, after destroying all traces by which information about the real edition could be obtained. He then presented the books to the Cossipore Sub-Registrar's Office on behalf of their alleged printers, and received payment at exorbitant rates on behalf of their alleged publishers. The printer's statement and the publisher's bills were drawn up in his handwriting, to which the signatures of the alleged printers and publishers were affixed. About fifty such fraudulent

books were presented to the Cossipore Sub-Registrar before the fraud was discovered. As soon as it was detected, the matter was brought to the notice of the Director of Public Instruction, Bengal, who authorised the Librarian to prosecute. A report was made to the Magistrate of the 24-Pergunnahs, who ordered the arrest of the printers and publishers of the fraudulent series, and of those who were actually paid money from the Registrar's Office. The police found that the names of the printers and publishers were all fictitious. The press from which the books professed to have been issued did not exist. The only person that was detected was one Hridaya Náth Banerji, who had received payment on some occasions. He declared that he was the *mohurir* of another person who was nowhere to be found, and that he acted under the advice of Kálí Prasanna Vidyáratna. Kálí Prasanna was immediately arrested, and both he and Hridaya were put on their trial. After the prosecution had closed, both of them pleaded guilty of cheating, and were each sentenced by the Joint-Magistrate of Alipur to three months' rigorous imprisonment with fine.

HARAPRASÁD SHÁSTRI,
Librarian, Bengal Library.

The 18th June 1890.

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1889, TOTAL 2,603.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1—457, dated the 12th September 1882.)

Arabic.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Biography	...	...	1	...	1	...	1	1
Religion	6	1	...	...	7	...	7	7
Total	6	1	1	...	8	...	8	8

Assamese.

Arts	...	1	...	...	1	1	...	1
Drama	...	...	...	1	1	...	1	1
Language	...	9	...	...	9	9	...	9
Miscellaneous	...	1	...	...	1	1	...	1
Poetry	1	1	...	...	2	1	1	2
Religion	1	...	1	...	2	...	2	2
Science (Mathematical and Mechanical)	...	2	...	..	2	2	...	2
Total	2	14	1	1	18	14	4	18

Bengali.

Arts	31	11	...	...	42	12	30	42
Biography	3	7	...	...	10	...	10	10
Drama	56	35	...	...	91	...	91	91
Fiction	53	23	...	8	84	...	84	84
History	12	18	1	2	33	26	7	33
Language	157	169	...	...	326	319	7	326
Law	5	1	...	2	8	...	8	8
Medicine	29	11	...	1	41	...	41	41
Miscellaneous	202	39	...	1	242	13	229	242
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry	70	45	...	2	117	63	54	117
Religion	107	56	29	72	264	...	264	264
Science (Mathematical and Mechanical)	23	34	...	...	57	57	...	57
Science (Natural and other)	25	30	...	...	55	53	2	55
Travels and Voyages	1	1	...	...	2	...	2	2
Total	775	480	30	88	1,373	543	830	1,373

English.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	7	...	...	...	7	...	7	7
Biography	...	...	..	1	1	...	1	1
Drama	1	1	...	...	2	...	2	2
Fiction	5	2	...	1	8	...	8	8
History	32	17	2	...	51	45	6	51
Language	43	17	19	...	79	79	...	79
Law	21	8	...	...	29	2	27	29
Medicine	2	1	...	...	3	...	3	3
Miscellaneous	81	8	1	2	92	18	74	92
Philosophy (including Mental and Moral Science)	4	...	...	...	4	4	...	4
Poetry	1	..	22	...	23	22	1	23
Politics	2	...	...	...	2	...	2	2
Religion	13	1	...	16	30	...	30	30
Science (Mathematical and Mechanical)	15	20	...	...	35	35	...	35
Science (Natural and other)	27	1	...	...	28	26	2	28
Travels and Voyages	2	...	...	..	2	...	2	2
TOTAL	256	76	44	20	396	231	165	396

Garo.

Religion	...	...	...	2	2	...	2	2
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	1	...	...	2	3	1	2	3

Hindi.

Arts	1	1	...	1	3	...	3	3
Drama	5	2	...	...	7	...	7	7
Fiction	...	3	1	5	9	...	9	9
History	2	4	...	...	6	6	...	6
Language	4	10	...	...	14	14	...	14
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	45	3	...	...	48	2	46	48
Poetry	2	1	1	...	4	...	4	4
Religion	15	9	2	1	27	...	27	27
Science (Mathematical and Mechanical)	5	5	...	...	10	10	...	10
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	82	38	4	7	131	33	98	131

Khasi.

Language	1	...	...	...	1	1	...	1
Poetry	1	...	...	...	1	1	...	1
Religion	3	...	...	...	3	...	3	3
TOTAL	5	...	...	...	5	2	3	5

Musalmani-Bengali.

Fiction	9	31	...	...	40	...	40	40
Law	...	1	...	...	1	...	1	1
Miscellaneous	1	5	...	...	6	...	6	6
Philosophy (including Mental and Moral Science)	4	...	...	...	4	...	4	4
Religion	7	13	...	2	22	...	22	22
TOTAL	21	50	...	2	73	...	73	73

Nepalese.

Religion	...	...	...	1	1	...	1	1

Persian.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
History	...	...	1	...	1	...	1	1
Language	4	...	...	...	4	4	...	4
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	6	...	1	...	7	4	3	7

Sanskrit.

Drama	..	...	2	...	2	...	2	2
Fiction	...	...	3	...	3	...	3	3
Language	5	4	13	...	22	6	16	22
Law	1	...	4	...	5	...	5	5
Medicine	...	...	14	...	14	...	14	14
Miscellaneous	10	...	2	...	12	...	12	12
Philosophy (including Mental and Moral Science)	1	...	8	...	9	...	9	9
Poetry	1	1	5	...	7	...	7	7
Religion	2	...	62	...	64	...	64	64
TOTAL	20	5	113	...	138	6	132	138

Santali.

Language	1	...	...	...	1	1	...	1
Religion	1	...	...	1	2	...	2	2
TOTAL	2	...	...	1	3	1	2	3

Tibetan.

Language	2	...	...	...	2	2	...	2
Religion	1	...	1	...	2	...	2	2
TOTAL	3	...	1	...	4	2	2	4

Urdu.

Drama	1	...	...	...	1	...	1	1
Fiction	2	...	...	...	2	...	2	2
Language	3	...	..	...	3	3	...	3
Law	1	...	...	4	5	...	5	5
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	6	...	...	...	6	...	6	6
Poetry	2	...	...	...	2	...	2	2
Politics	3	...	...	1	4	...	4	4
Religion	16	2	...	...	18	...	18	18
TOTAL	35	2	...	6	43	3	40	43

Uriya.

Arts	...	2	...	...	2	2	...	2
Biography	1	...	...	...	1	...	1	1
Drama	1	...	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
History	3	2	...	...	5	5	...	5
Language	5	7	...	...	12	12	...	12
Law	1	...	...	...	1	...	1	1
Miscellaneous	11	4	...	...	15	3	12	15
Poetry	14	7	...	1	22	6	16	22
Religion	18	1	...	7	26	...	26	26
Science (Mathematical and Mechanical)	6	2	...	...	8	8	...	8
Science (Natural and other)	3	1	...	1	5	5	...	5
TOTAL	64	26	...	9	99	41	58	99

Arabic and Musalmani-Bengali.

Subject.	Original Works.		Re-publica-tions.	Trans-lations.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First edition.	New edition.						
Religion	...	2	...	...	2	...	2	2

Arabic and Persian.

Poetry	1	...	...	...	1	...	1	1

Arabic and Urdu.

Religion	3	...	...	...	3	...	3	3

Assamese and Sanskrit.

Miscellaneous	...	1	...	...	1	...	1	1

Bengali and English.

Language	34	41	...	...	75	50	25	75
Law	1	...	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Total	39	41	...	...	80	50	30	80

Bengali and Hindi.

Religion	...	...	...	1	1	...	1	1

Bengali and Pali.

Religion	2	...	...	...	2	...	2	2

Bengali and Sanskrit.

Drama	1	...	...	...	1	...	1	1
Language	4	9	...	3	16	16	...	16
Law	...	...	...	1	1	...	1	1
Medicine	6	...	...	10	16	...	16	16
Miscellaneous	5	1	...	31	37	...	37	37
Philosophy (including Mental and Moral Science)	...	...	...	15	15	...	15	15
Poetry	...	...	...	1	1	...	1	1
Religion	9	...	2	67	78	...	78	78
Total	25	10	2	128	165	16	149	165

English and Hindi.

Language	4	...	...	...	4	4	...	4
Law	1	...	...	...	1	...	1	1
Total	5	...	...	...	5	4	1	5

English and Sanskrit.

Subject.	Original Works.		Re-publications	Trans-lations.	Total.	Educational.	Non-educational.	Total.
	First edition	New edition.						
Language	2	2	1	2	7	7	...	7
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	...	1	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	4	3	1	2	10	8	2	10

English and Urdu.

Language	1	...	...	...	1	...	1	1

English and Uriya.

Language	3	1	...	...	4	3	1	4

Hindi and Sanskrit.

Language	1	...	...	...	1	1	...	1
Religion	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	1	1	2

Persian and Urdu.

Language	...	1	...	...	1	...	1	1
Religion	...	1	...	...	1	...	1	1
TOTAL	...	2	...	...	2	...	2	2

Sanskrit and Tibetan.

Religion	...	...	1	...	1	...	1	1

Sanskrit and Uriya.

Religion	3	...	...	1	4	...	4	4

Bengali, English, and Sanskrit.

Language	2	5	...	...	7	7	...	7
Miscellaneous	3	...	...	...	3	2	1	3
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Poetry	...	...	2	...	2	2	...	2
TOTAL	5	5	2	1	13	11	2	13

English, Hindi, and Urdu.

Language	1	1	...	...	2	2	...	2

English, Prakrit, and Sanskrit.

Religion	...	...	1	...	1	...	1	1

Bengali, English, Hindi, and Sanskrit.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1

FORM I.—*Total Books of all kinds received from the different divisions in Bengal—2,603.*

Number.	Divisions.	English.		Other Languages.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagulpore	2	1,400	2	750
2	Burdwan	17	14,050	44	36,403
3	Chittagong	...	...	43	42,352
4	Dacca	11	8,900	199	274,650
5	Orissa	2	310	110	124,250
6	Patna	3	3,000	132	121,190
7	Presidency	29	60,050	144	281,659
8	Rajshahye	1	1,000	40	43,850
9	Town of Calcutta	331	403,125	1,493	3,379,773
	TOTAL .	396	491,835	2,207	4,304,877

FORM II.—*Total number of Books and Copies in English and other Languages.*

English.		Other languages.	
Number of books.	Number of copies.	Number of books.	Number of copies.
396	491,835	2,207	4,304,877

FORM III.—*Comprising uni-linguals only for 1889, being 2,004 in number.*

Number.	Languages.	Originals.	Re-publications and translations.	Number.	Subjects.	Originals.	Re-publications and translations.
1	Arabic . . .	7	1	1	Art	24	1
2	Assamese . .	16	2	2	Biography	11	2
3	Bengali . . .	1,053	118	3	Drama	102	3
4	English . . .	273	64	4	Fiction	129	18
5	Garo . . .	1	2	5	History (including Geography) .	90	6
6	Hindi . . .	103	11	6	Language	442	32
7	Khasi . . .	4	...	7	Law	37	10
8	Musalmani-Bengali .	71	2	8	Medicine	30	16
9	Nepalese . .	...	1	9	Miscellaneous	212	6
10	Persian . . .	6	1	10	Philosophy	6	8
11	Sanskrit . . .	15	113	11	Poetry	151	31
12	Santali . . .	2	1	12	Politics	5	1
13	Tibetan . . .	3	1	13	Religion	231	197
14	Urdu . . .	34	6	14	Science (Mathematical) . .	112	...
15	Uriya . . .	84	9	15	Ditto (Natural and other) . .	86	1
				16	Travels and Voyages . . .	4	...
	TOTAL .	1,672	332		TOTAL .	1,672	332

FORM IV.—*Exhibiting the number of Periodicals published during 1889, amounting in all to 72 Magazines and Periodicals for 1889.*

Monthly.		Bi-monthly.		Annual.		Half-yearly.		Quarterly.		Fortnightly.		Weekly.		Bi-weekly.		Uncertain.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
6	50	...	...	1	...	...	...	3	...	2	3	...	2	...	...	3	2

Table of Books received in the Bengal Library during the year 1889—total 2,603.

Number.	Subject.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Art	7	48	1	...	*Vide* separate report.
2	Biography	1	11	...	...	
3	Drama	2	101	2	1	
4	Fiction	8	136	3	...	
5	History (including Geography)	51	44	1	...	
6	Language	79	368	26	119	
7	Law	29	16	5	3	
8	Medicine	3	44	15	16	
9	Miscellaneous	92	318	13	43	
10	Philosophy	4	5	9	16	
11	Poetry	23	148	7	5	
12	Politics	2	4	...	1	
13	Religion	30	369	71	93	
14	Science (Mathematical)	35	78	...	...	
15	Ditto (Natural and other)	28	61	...	...	
16	Travels and Voyages	2	2	...	...	
	TOTAL	396	1,753	153	301	
1	Originals	332	1,600	38	162	
2	Republications { Originals	44	34	115	5	
	Republications { Translations	...	2	...	1	
3	Translations	20	117	...	133	
	TOTAL	396	1,753	153	301	
1	Educational	231	640	10	96	
2	Non-educational	165	1,113	143	205	
	TOTAL	396	1,753	153	301	

Uni-linguals	2,004
Bi-linguals	289
Periodicals (in number)	310
TOTAL	2,603

NORTH-WESTERN PROVINCES AND OUDH.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. 865—III-258-47, dated Naini Tal, the 25th June 1890.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1889, and of the remarks of this Government thereon.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No. 864—III-258-46, dated Naini Tal, the 25th June 1890.

I am directed to acknowledge the receipt of your letter No. G. 160 of the 14th April 1890, being your annual report on publications registered under Act XXV of 1867 during the year 1889.

2. The recovery in the number of publications noticed in the orders of last year, reviewing your report for 1887, has, it is observed, been more than maintained, as shown in the table below :—

Publications in—	1886.	1887.	1888.	1889.
English	49	35	30	72
Urdu	522	452	558	569
Hindi	468	262	295	361
Persian	119	65	126	111
Polyglot	248	197	276	293
Sanskrit	44	42	36	100
Arabic	50	25	41	54

3. Books on history, law, and medicines decreased; political publications and dramatical works and biographies did not increase in number. The largest number and the greatest progress were in books on religion and philosophy.

4. Of the total number of 1,561 publications registered during the year, 374 were issued by the presses owned by Munshi Newal Kishore, C.I.E., at Lucknow and Cawnpore, and the greater number of the many presses do apparently very little business.

5. Your report will be published in the *Gazette* of these Provinces for general information.

From E. T. CONSTABLE, Esq., Officiating Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to the Government, North-Western Provinces and Oudh,—No. G. 160, dated Allahabad, the 14th April 1890.

I have the honour to submit my annual report with the statements required by G. O. No. 3480, General Department, dated the 3rd October 1882, of works registered under Act XXV of 1867 during the year 1889.

2. The statements submitted herewith are prepared so as to analyse the works for each language and each bi-lingual or tri-lingual combination of languages. An analysis is also given showing the number of works issued from each press, and the number of works on each subject, irrespective of language.

3. Statement No. 1 relates to works in the English language. It shows 72 publications against 30 of the previous year. Of these, 21 were printed in Allahabad. The increase is owing to publications in fiction, poetry, religion, science, voyages, and travels. Last year this statement was blank. Seven of the works on fiction are those published by A. H. Wheeler & Co., Allahabad. The following are the more noticeable works:—

3RD QUARTER.

3-800. "Juvenile History of Charkari," by Pandit Jagesvar Prasad, a native servant of the State.

4TH QUARTER.

4-1206. "The Delhi Guide," by J. Dacosta, Esq., a traveller in 1857.

19-1341 } "The Hymns of the Rigveda," with a popular commentary, Volume I, Parts
20-1342 } I and II, by R. T. H. Griffith, Esq., M.A., the late Director of Public Instruction, North-Western Provinces and Oudh, being a translation from the original Sanskrit.

23-1136. "My Pilgrimage to the Grotto of our Lady at Lourdes *viâ* Naples, Rome, Paris, and London," by J. C. Purcell, Esq.

4. The second statement relates to works in the Urdu language. It shows 569 publications as against 458 of the previous year. The following works are noticeable:—

1ST QUARTER.

1-25. *Malika-i-Muazzamaki Sar Guzasht,* being a life of Her Majesty the Queen, by Miss L. Marston.

53-24. *Guldashta-i-Cricket wa Gymnastic Waghaira:* On cricket and gymnastics, by Pandit Ajudhia Prasad, Gymnastic Master, Government High School, Allahabad.

79-6. *Bustán-i-Hikmat,* being an Urdu translation of Anwár-i-Suhaili, a standard Persian work.

2ND QUARTER.

1-338. *Risála-i-Photography,* being a hand-book on photography.

16-346. *Ziya-i-Danish* contains selections from old and modern history.

17-366. *Muharba-i-Azim,* being an account of the Indian Mutiny of 1857.

18-360. *Jang-i-Haftsála,* being the history of the War of American Independence.

39-373. *Tarjuma-i-Makhzan-ul-Adviya,* in two volumes, being a translation of "The Treasury of Medicine," a Persian work on medicine.

58-443. *Tadbir,* being an Urdu translation of Smiles' "Character."

76-382. *Linga Purana,* being an Urdu translation of a Hindu theistic work from Sanskrit.

3RD QUARTER.

1-726. *Dharm Buddh,* being an Urdu translation of Mr. Rhys Davids' well-known work on Buddhism.

44-699. } *Al Ifádat-fi-Báb-ish-Shahádat,* Parts I and II, on the law of evidence.
45-700. }

46-708. *Káshtkáron ki kitáb* embodies the law relating to cultivators in the form of questions and answers, by Maulvi Abdul Kadir, Tahsildar, Sandila, and Maulvi Sayyid Ali Bahadur, Deputy Inspector of Schools, Hardoi, for the use of cultivators.

48-771. *Mizán-ul-Tib*, on medicine.

49-776. *Tarjuma-i-Dastur-ul-Iláj*, being an Urdu translation from the Persian work on medicine.

50-929. *Risála-i-Badhazmi*, being a treatise on indigestion.

51-928. *Risála-i-Ghiza*, being a treatise on food.

52-922. *Kulliyát-i-Ilm-i-Tibb* is a treatise on medicine.

4TH QUARTER.

46-1454. *Muntakhab-i-Faisalajat-i-Board mal Mamálik Maghrabi wa Shimali, babat San 1885 lagháyat San 1887 Iswi*, being select decisions of the Board of Revenue, North-Western Provinces, from 1885 to 1887.

58-1156. *Tarjuma-i-Kamil-us-sana'at*, being a translation of *Kamil-us-sana'at* on medicine.

62-1002. *Makhzan-i-Ulúm wa Funún* contains the sciences and arts.

63-1013. *Aína-i-Wikálat*, containing practical suggestions on the conduct of cases, civil and criminal, on the examination, cross-examination, and re-examination of witnesses, and on the qualifications and duties of pleaders in general.

64-977. *Tarjuma-i-'Ajáib-ul-Makhlukát*, being an Urdu translation of "The Wonders of the Creation."

73-1034. *Risála-i-Fan Sipahyari*, being a book on military professions.

92-1170. *Paidal Paltan ki Kawáid ki Pahli Kitáb*, being a first book of instruction for infantry regiments.

112-1110. *Kalún-ul-Mulúk-i-Mulúk-ul-Kalám* contains Lord Dufferin's speeches in India, with a summary of the public acts of his Viceroyalty and a photograph of His Excellency.

180-1553. *Siva Purán*, being an Urdu translation from Sanskrit on religion.

5. The third statement relates to works in the Hindi language. It shows 361 publications against 262 of the previous year. The increase is due to the increase in the number of publications on religion, science, poetry, and drama. The following works are noticeable :—

1ST QUARTER.

5-242. *Rús-ki-Tárikh*, being an Hindi translation of the works of Sir D. Mackenzie Wallace, M.A., D.C.L., K.C.I.E., Member of the Imperial Russian Geographical Society, and Private Secretary to His Excellency the Viceroy and Governor General of India.

12-224. } *Nári Sudasá Pravartak, Parts I and II*, being improver of the condition of
13-225. } females.

27-172. *Musketry Regulations for the Native Army*, 1888, is a Hindi translation.

43-39. *Mahábhárat Anusasan Parb.*

44-40. *Ditto Dron do.*

45-41. *Ditto Karn do.*

46-191. *Ditto Salya do.*

47-192. *Ditto Saupti do.*

48-245. *Ditto Asvamedh do.*

49-246. *Ditto Asramabás Musal.*

Mahápraslhán and Svargarohan Musal

are translations from the original Sanskrit.

2ND QUARTER.

19-426. *Rama-Vinod* is a medical work.

4TH QUARTER.

1-1409. *Prátibima Chitrachintámáni :* on photography.

2-1380. *Básantika Kusum* contains life of Her Majesty the Queen.

30-1000. *Bhába Prakás* is a translation from Sanskrit of a work of the same name on medicine.

34-1354. *Kasarat-ki Pustak*, a book on gymnastics.

6. The fourth statement relates to works in the Sanskrit language. It shows 100 publications against 42 of the previous year. The noticeable works are :—

3RD QUARTER.

3-827. } *"Rasa Gangádhara, Nos. 28 and 30,"* being the treatises on the art of poetical
4-824. } composition, with a commentary, by Nágesh Bhatta.

25-823. } *"Tantravártikam, Nos. 27, 29, and 32,"* contain an exposition of the
26-825. } *Tantra Sástra.* A gloss on Sábara Svámi's commentary on the *Mimánsá*
27-828. } *Sutra.*

4TH QUARTER.

2-1415. *Sraidhari Laghu Sábdendu Sekhara Vyákhyá,* being a commentary on *Laghu Sabdendu Sekhara,* a work on Sanskrit grammar.

5-1289. *Manorama Sábdaratana Sambalita,* being a commentary on *Siddhánta Kaumudi,* a work on Sanskrit grammar.

18-1301. *Visvakarma Prakás* is a work on architecture.

31-1416. *Tantradhikári Nirnayah,* being a work on the determination of the authority of *Tantras.*

35-1408. *Sankhyadarsánam Vritti Sahitam,* being the Sankhya philosophy with a commentary.

36-1410. *Sribháshyam,* Volume I, being a work on Vedanta philosopy with a commentary.

37-1388. *Mimánsa Dársánam* is a work on Mimánsa philosophy.

49-1306. *Grihya Sútra Harihar Bháshya,* containing aphorisms of the household with the gloss of Harihar.

34-1339. } "Benares Sanskrit Series, Nos. 33 and 34," contain a collection of Sanskrit
38-1340. } works edited by the Pandits of the Benares Sanskrit College under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut.

7. The fifth statement relates to works in the Arabic language. It shows 54 publications against 25 of the previous year. The increase is due to the publications of works on language and religion. The following works are noticeable :—

2ND QUARTER.

4-370. "*Kutbi*" is a work on logic.

3RD QUARTER.

6-665. } *Sharh-ul-Yás Jild-i-Sáni* and *Fath-ul-Mughi's Li Sharh-i-Alfujat-il-Hadis* are
7-722. } the two works on Muhammadan law.

4TH QUARTER.

1-1266. *Fútúh-us-Shám* is a work on history describing the conquest of Syria.

7-1312. *Sharh-ul-Asbab wal Alámát* is a work on medicine.

8. The sixth statement relates to works in the Persian language. It shows 111 publications against 65 of the previous year. There was a larger number of publications in fiction, language and philosophy. Last year too no works were published on biography, history, poetry, and voyages and travels. The following books are noticeable :—

2ND QUARTER.

2-348. *Tárikh-i-Rus* is a Persian translation of "Russia," by Sir D. Mackenzie Wallace, M.A., D.C.L., K.C.I.E.

4th QUARTER.

1-1162. *Silsila-i-Aliya* contains an account and the origin of the Kamboh sect.

16-1251. *Mazhar-ul-Iláj* is a work on medicine.

39-1108. *Maktúbát-i-Lord Dufferin* is a translation of a collection of Lord Dufferin's letters.

9. The last statement refers to polyglot works, and a separate table is given for the different combination of languages. They show 293 publications against 276 of the previous year. The following works are noticeable :—

2ND QUARTER.

13-520. *Amara Kosha Bháshá,* being a translation from the original Sanskrit into Hindi verse.

17-488. "Hindi Grammar in Hindi and English," being a Hindi grammar in which is treated the Braj dialect with illustrations from the Rajniti, &c.

22-406. *Sarngadhara Satik* is a Hindi translation of a famous Sanskrit medical treatise with commentary.

29-381. *Raghuvansakávya Kalidás krit* is a Hindi translation of Kalidas's "Raghuvansah" from the original Sanskrit, a poem on the genealogy of Raghu, in Sanskrit and Hindi.

59-514. *Kurán-i-Sharif Mutarjum* is an Urdu translation of the Kurán by Maulvi Hamid-ullah.

3RD QUARTER.

9-785. *Siráj-ul-Kiraat,* in Urdu and Arabic, is on pronunciation and reading of the Kurán.

15-798. *Tarjama-i-Matla-ul-Ulúm wa Majmá-ul-Funún,* in Urdu and Arabic, is a translation of the works on sciences and arts, in 718 pages.

33-604. *Varna Vyavastha,* in Urdu and Sanskrit, on religion, containing the determination of caste.

4TH QUARTER.

1-1282. *Majmu'a-i-Kámil Tarjuma-i-Tarikh-i-Wákidi,* Parts I, II, III, and IV, in Urdu and Arabic, being a translation of the history of Wákidi.

13-1419. A grammar of the Sanskrit language, with the aphorisms of Panini, Part I, in Sanskrit, Hindi, and English.

21-1234. *Lughát-i-Kishwari* is a dictionary in Persian, Arabic, Turki, Yunáni, and Urdu.

60-1411. *Sukra Niti, Pahlá Bhág,* in Sanskrit and Hindi, is on politics.

65-1554. *Maktúbát-i-Imám Rabbám,* in Persian and Arabic, is on Sufiism.

116-1250. *Jyotish-Chandriká,* in Hindi and Sanskrit, is on astronomy.

117-1406. *Pancha-Siddhántika,* in Sanskrit and English, is a translation of Varaha Mihira's astronomical work by Dr. G. Thibaut.

10. During the year under review there was not any remarkable increase in the number of periodicals. The following are noticeable:—

"The Gleaner" is a monthly magazine in English, and is intended for students acquiring that language. The other English periodical, "The Indian Forester," still continues to be published.

307. *Silsilat-ul-Funún* is a scientific journal started during the year, of which Nos. 1, 5, 11, and 22 have been received. Each number treats of a particular subject of science or art.

322. *Guldasta-i-Dágh* is a monthly magazine, containing a periodical collection of new *poems* on various subjects composed by the poets of the day.

312. *Risála-i-Shula* is another journal of science and arts. The three numbers received (Nos. 1, 23, and 50) treat of "painting," "manufacture of soap," and "manufacture of glass," respectively.

933. *Astána-i-Hikmat,* a journal on medicine, still continues to be published.

117. *Vidyá Mártánd* is a periodical in Sanskrit and Hindi, and each of its parts treats of some particular subject of Sanskrit grammar.

114. *Arya Siddhánt* is a journal published by the Arya Samáj, Allahabad, on the established principles of the Aryans.

On the whole, the number of works has been steadily increasing for the last three years, the total number of publications during the year under review being 1,561 against 1,362 for the previous year, and 1,078 for the year before.

11. I have also added statements showing the number of publications issued by each press, from which it will appear that the presses at Lucknow, Benares, Cawnpore, Meerut, Allahabad, Agra, and Moradabad have issued no less than 1,434 of the total number issued during the year.

During the year under review Benares stands second in the number of publications, whilst it stood sixth last year.

12. The last statement will show the number of publications in each subject, irrespective of the language, during the year under review.

(*I*) *English Language*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Fiction	9	...	...	2	11	...	11	11
History	10	2	...	...	12	7	5	12
Language	12	2	...	...	14	5	9	14
Miscellaneous	22	1	...	...	23	...	23	23
Poetry	1	...	...	...	1	...	1	1
Religion	3	1	...	...	4	...	4	4
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and others)	3	2	...	...	5	2	3	5
Voyages and Travels	...	1	...	..	1	...	1	1
TOTAL	61	9	...	2	72	14	58	72

(2) *Urdu Language.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	5	...	...	...	5	...	5	5
Biography	2	4	...	1	7	...	7	7
Drama	9	6	2	...	17	...	17	17
Fiction	27	10	11	8	56	...	56	56
History	6	13	1	5	25	13	12	25
Language	17	23	23	2	65	41	24	65
Law	10	1	...	3	14	3	11	14
Medicine	12	10	1	7	30	2	28	30
Miscellaneous	41	20	2	11	74	3	71	74
Poetry	47	6	4	...	57	...	57	57
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	5	2	...	6	13	1	12	13
Religion	93	43	2	15	153	...	153	153
Science (Mathematical and Mechanical)	23	16	2	8	49	31	18	49
Science (Natural and others)	...	1	...	1	2	1	1	2
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	297	155	48	69	569	95	474	569

(3) *Hindi Language.*

Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	6	3	...	7	16	...	16	16
Fiction	5	1	3	3	12	...	12	12
History	4	8	...	1	13	11	2	13
Language	20	20	1	9	50	25	25	50
Law	...	1	...	...	1	1	...	1
Medicine	6	1	...	3	10	1	9	10
Miscellaneous	25	23	3	8	59	2	57	59
Poetry	40	11	6	3	60	...	60	60
Philosophy (including Mental and Moral Science)	4	2	2	2	10	...	10	10
Religion	37	14	2	22	75	...	75	75
Science (Mathematical and Mechanical)	10	21	6	13	50	40	10	50
Science (Natural and others)	1	...	...	...	1	...	1	1
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	162	105	23	71	361	80	281	361

(4) *Sanskrit Language.*

Language	4	...	30	...	34	3	31	34
Miscellaneous	5	5	6	...	16	...	16	16
Poetry	2	...	4	...	6	...	6	6
Philosophy (including Mental and Moral Science)	13	1	5	...	19	...	19	19
Religion	6	1	17	...	24	...	24	24
Science (Mathematical and Mechanical)	...	...	1	...	1	...	1	1
TOTAL	30	7	63	...	100	3	97	100

(5) *Arabic Language.*

History	...	1	...	...	1	...	1	1
Language	6	...	7	...	13	4	9	13
Law	1	4	...	...	5	...	5	5
Medicine	...	2	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	2	...	...	2	...	2	2
Religion	8	2	21	...	31	...	31	31
TOTAL	15	11	28	...	54	4	50	54

(6) *Persian Language.*

Biography	1	...	...	...	1	...	1	1
Fiction	...	...	2	...	2	...	2	2
History	1	...	1	1	3	...	3	3
Language	15	8	15	...	38	12	26	38
Medicine	2	1	1	...	4	...	4	4
Miscellaneous	5	1	...	...	6	...	6	6
Poetry	2	3	3	...	8	...	8	8
Philosophy (including Mental and Moral Science)	4	2	35	...	41	...	41	41
Religion	5	2	...	...	7	...	7	7
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	35	17	57	2	111	12	99	111

(*a*) *English and Urdu Languages.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	3	3	...	3	3
Language	9	3	...	4	16	...	16	16
TOTAL	9	3	...	7	19	...	19	19

(*b*) *English and Hindi Languages.*

Language	4	3	....	...	7	1	6	7

(*c*) *English and Sanskrit Languages.*

Language	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	1	1	...	1	1
TOTAL	3	...	...	1	4	...	4	4

(*d*) *English and Persian Languages.*

Language	3	1	...	3	7	5	2	7

(*e*) *English, Urdu, and Persian Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

(*f*) *English, Hindi, and Sanskrit Languages.*

Language	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	3	...	...	1	4	...	4	4

(*g*) *Urdu and Hindi Languages.*

Language	...	...	3	...	3	...	3	3
Religion	2	...	...	...	2	...	2	2
TOTAL	2	...	3	...	5	...	5	5

(*h*) *Urdu and Prakrit Languages.*

Language	1	...	...	...	1	...	1	1

(*i*) *Urdu and Arabic Languages.*

History	...	...	...	1	1	...	1	1
Language	5	...	...	...	5	...	5	5
Law	...	1	...	...	1	...	1	1
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	2	3	...	1	6	...	6	6
Poetry	1	...	...	...	1	...	1	1
Religion	31	21	5	27	84	...	84	84
TOTAL	39	25	5	30	99	...	99	99

(*j*) *Hindi and Arabic Languages.*

Religion	1	...	...	...	1	...	1	1

(*k*) *Urdu and Persian Languages.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Fiction	...	...	...	1	1	...	1	1
Language	6	6	1	1	14	7	7	14
Miscellaneous	2	3	...	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	5	5	...	5	5
Religion	2	2	...	...	4	...	4	4
Total	10	11	1	7	29	7	22	29

(*l*) *Hindi and Persian Languages.*

Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1

(*m*) *Arabic and Persian Languages.*

Language	1	4	6	...	11	...	11	11
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	3	...	...	...	3	...	3	3
Religion	5	2	...	1	8	...	8	8
Total	10	6	6	1	23	...	23	23

(*n*) *Urdu and Sanskrit Languages.*

Miscellaneous	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	...	1	...	...	1	...	1	1
Total	...	1	1	1	3	...	3	3

(*o*) *Hindi and Sanskrit Languages.*

Language	7	4	...	...	11	...	11	11
Law	...	...	...	1	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	7	3	...	1	11	...	11	11
Poetry	...	...	1	2	3	...	3	3
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	4	...	1	1	6	...	6	6
Religion	5	8	2	...	15	...	15	15
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Total	25	15	4	6	50	...	50	50

(*p*) *Urdu and Vaidic Languages.*

Religion	1	...	...	...	1	...	1	1

(*q*) *Hindi and Vaidic Languages.*

Religion	4	...	...	1	5	...	5	5

(*r*) *Sanskrit and Vaidic Languages.*

Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Religion	1	...	3	...	4	...	4	4
Total	2	1	3	...	6	...	6	6

(*s*) *Sanskrit and Gorakha Languages.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	1

(*t*) *Urdu, Arabic, and Persian Languages.*

Language	4	4	2	...	10	...	10	10
Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	1	2	...	2	2
Total	6	4	2	1	13	...	13	13

(*u*) *Hindi, Arabic, and Persian Languages.*

Language	2	...	7	...	9	...	9	9

(*v*) *Hindi, Sanskrit, and Vaidic Languages.*

Religion	1	...	...	1	2	...	2	2

(*w*) *Urdu, Hindi, and Mahajni Languages.*

Language	1	...	...	...	1	...	1	1

(*x*) *Urdu, Arabic, Persian, Turki, and Yunani Languages.*

Language	1	...	...	...	1	...	1	1

Statement showing the number of publications during the year 1889 on each subject, irrespective of Language.

Subject.	Total year under report.	Last year.
Arts	9	4
Biography	9	9
Drama	33	33
Fiction	82	71
History	55	59
Language	313	273
Law	22	30
Medicine	48	77
Miscellaneous	206	163
Poetry	138	120
Politics	2	2
Philosophy (including Mental and Moral Science)	104	62
Religion	425	382
Science (Mathematical and Mechanical)	103	70
Science (Natural and other)	7	6
Voyages and Travels	5	1
Total	1,561	1,362

Statement showing the number of publications issued from each Press, and the place.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publication issued by the place.
LUCKNOW	Munshi Nawal Kishore	259	
	Methodist Publishing House	47	
	Nami	64	
	Anwar-i-Muhammadi	45	
	Kaumi	22	
	Shagufa-i-Jafari	11	
	Lyell	9	
	Lucknow	6	
	Sukh-Sambad	5	
	Dilpazir	5	
	Church Mission Congregational	4	
	London Printing	2	
	Oudh	2	
	Mustafai	2	
	Rozana-i-Akhbar	2	
	Saiyid-ul-Matabi	2	
	Colvin	2	
	Royal Printing	1	
	Nazm-ul-Akhbar	1	
	Najm-us-Sakib	1	
	Jafari	1	
	Dabdabai Ahmadi	1	
	Review, Delhi	1	
	Ain-ul-Fuyuz	1	
			496
BENARES	Bharat Jivan	42	
	Chandra Prabha	40	
	Medical Hall	36	
	Sarasvatiprakas	32	
	Amar	27	
	Ganes Prabhakar	18	
	Sayyid-ul-Matabi	15	
	Printing	11	
	Tinur Nasik	6	
	Siddh Vinayak	5	
	Raj-rajesvari	4	
	Majma-ul-Ulam	3	
	Hari-har-ratnakar	2	
	Vyas	1	
	Light	1	
	Gaurakh	1	
	Gauri Shankar	1	
	Victoria	1	
	Sri Satya Narayan	1	
	Zahur-i-Muhammadi	1	
	Vidya Sagar	1	
			249
CAWNPORE	Munshi Nawal Kishore	115	
	Ahmadi	55	
	Nizami	16	
	Law	15	
	Nami	8	
	Shula-i-Tur	8	
	Ambika	2	
	Victoria	1	
			220
MEERUT	Vidya-darpan	39	
	Joala-prakas	21	
	Fakhr-ul-Matahi	20	
	Gulzar-i-Muhammadi	19	
	Chaman-i-Hind	15	
	Kasiprakas	8	
	Muhammadi	7	
	Mahbub-ul-Matabi	6	
	Jnan-Sagar	6	
	Hadikat-ul-Ulum	6	
	Rahmani	6	
	Hashmi	4	
	Medical	3	
	Jnan Prakas	3	
	Ram	3	
	Shagufa-i-Faiz	2	
	New Medical Hall	1	
	I. O. G. T.	1	
	Police	3	
	Tuti-i-Hind	1	
	Dar-ul-Ulum	1	
	Jila-ul-Uyum	1	
	Shahr-i-Hind	1	
			177

Statement showing the number of publications issued from each Press, and the place—contd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
ALLAHABAD	Anwar-i-Ahmadi	28	
	Vaidic	27	
	Prayag	14	
	Indian	12	
	Namwar	12	
	Nazir Kanun-i-Hind	10	
	Pioneer	6	
	Naym-us-Sakile	5	
	Desopkarak	5	
	Dharmik	2	
	Church Mission Congregational	2	
	Gulzar-i-Ahmadi	2	
	Raman	1	
	Railway Service	1	
	Allahabad Mission	1	
	Khurshaid-i-Hind	1	
	Ihtishainia	1	
	Matli-Ulum	1	
	Indian Christian	1	
	Nami	1	
	Kayastha	1	
			134
AGRA	Mufid-i-Am	31	
	Vidya Vilas	16	
	Anwari	10	
	Gulshan-i-riyaz	8	
	Gulshan-i-Ilm	8	
	Amir-ul-Matabi	7	
	National	7	
	Kurreshi	6	
	Mumtazia	5	
	Saligram	5	
	Medical	4	
	Mambai Faiz	3	
	Chitragupt	2	
	Ilahi	2	
	Ornamental Job	2	
	Indu Prakas	1	
	Akbar	1	
	Medical	1	
	Husaini	1	
	Ab-ul-Ulai	1	
	Farukhi	1	
	Satya Prakas	1	
			123
MORADABAD	Gulzar-i-Ibrahim	17	
	Ihtishainnia	5	
	Gulzar-i-Ahmadi	5	
	Gulzar-i-Ulum	3	
	Matli-ul-Ulum	2	
	Akhbar-i-Hilal.	2	
	Atma Prakas	1	
	Vidya Bhushan	1	
	Naizir-i-Azam	1	
	Aftab-i-Hind	1	
	Dharmik	1	
	Arya Darpan	1	
	Tahzib-i-Afak	1	
			41
SHAHJAHANPUR	Arya Darpan	34	34
SAHARANPUR	Thomason C. E. College, Roorkee	16	
	Akhtar-i-Hind.	4	
	Matli-ul-Anwar	2	
			22
JAUNPUR	Azain-ul-Matabi	9	
	Akhbar	6	
			15
GORAKHPUR	Anwar-i-Yusufi	5	
	Latif-ul-Akhbar	3	
	Riyaz-ul-Akhbar	3	
	Alm Ulai	1	
	Saligram	1	
			13

Statement showing the number of publications issued from each Press, and the place—concld.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
MIRZAPUR	Legal Remembrancer	2	
	Anand Kadambini	10	
	Reading Room	1	
			13
BIJNOR	Shams-ul-Matabi, Nagina	6	
	Aziz-i-Hind	1	
			7
BUDAUN	Nasini-i-Sahar	4	
			4
DEHRA-DÚN	Mufassilite, Mussoorie	1	
	Beacon's, do.	2	
	Indian Mail, do.	1	
	Jubilee, Dehra Dún	1	
			5
ALIGARH	Kayastha Prakas	2	
	Rashid	1	
			3
SITAPUR	Subh-i-Sadik	2	
			2
BAREILLY	Rohilkhand Literary Society	1	
			1
MUZAFFARNAGAR	Chashmai Kamar	1	
			1
ALMORA	Debating Club	1	
			1

E. T. CONSTABLE,
Offg. Director of Public Instruction, N.-W. P. and Oudh.

PUNJAB.

From H. C. FANSHAWE, Esq., Officiating Chief Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 613, dated Lahore, the 9th May 1890.

I am desired to forward herewith, for the information of the Government of India, copy of a letter No. 796, dated the 18th of April 1890, from the Director of Public Instruction, Punjab, enclosing a report by the Registrar of the Education Department on the publication registered in the Punjab, under Act XXV of 1867, during the year 1889.

From Colonel W. R. M. HOLROYD, Director of Public Instruction, Punjab, to the Officiating Chief Secretary to Government, Punjab,—No. 796, dated Lahore, the 18th April 1890.

I have the honour to forward the annual report upon books registered during the year 1889, under Act XXV of 1867, which has been submitted by the Registrar, Education Department.

From LÁLA RAM KISHAN, Officiating Registrar, Education Department, Lahore, to the Director of Public Instruction, Punjab,—No. 117, dated Lahore, the 17th April 1890.

I have the honour to submit a report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1889.

2. The total number of books registered during the year was 2,206 against 2,301 during the previous year, showing a decrease of 95. A marked decrease is observable in the number of *republications* which has fallen from 1,117 to 827.

The decrease is chiefly amongst publications of a worthless kind. The original works, on the other hand, have increased from 1,051 to 1,151, and it is satisfactory to observe that the literary activity noticed last year has been steadily kept up during the year under report.

3. The number of books, of which the copyright was registered during the year, has fallen from 214 to 170.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below:—

	1888.	1889.
English	61	86
Arabic	117	133
Hindi	169	197
Kashmiri	1	1
Punjabi	645	499
Pashto	15	8
Persian	89	84
Sanskrit	48	30
Sindhi	30	66
Takre	1	...
Urdu	961	923
Bi-lingual	140	162
Tri-lingual	21	15
Polyglot	3	2
TOTAL	2,301	2,206

As usual, the largest number of publications is in Urdu. Punjabi has 499 against 645 books issued in the previous year; but the decrease is due to a falling-off in the number of reproductions of ephemeral works.

The number of books in the Sindhi dialect, which showed an increase in the previous year, has this year increased from 30 to 66.

It seems that the Punjab presses have undertaken to supply translations of educational books in Sindhi, and the marked increase in the number of productions indicates that they are appreciated by the Sindhi people.

5. The distribution of the publications according to the prescribed subjects is as follows:—

Arts	4
Biography	17
Drama	28
Fiction	23
History	18
Language	291
Law	126
Medicine	119
Miscellaneous	301
Poetry	605
Politics	4
Philosophy (including Mental and Moral Science)	11
Religion	573
Science (Mathematical and Mechanical)	75
Science (Natural and other)	8
Voyages and Travels	3
TOTAL	2,206

As usual, the largest number of books appear under the heads of Poetry and Religion. Love-tales, Eulogistic verses, Religious, Reformatory, and Controversial literature constitute the bulk of publications under these heads. Religious controversies are kept up with a fervour which is likely to engender feelings of animosity and hatred, and, in some instances, the language used is anything but decent.

The smallest number of books registered were those treating of Arts, Politics, Natural Science, and Voyages and Travels. There are no books on the indigenous art of the country. It may be hoped, however, that the stimulus given by Government to technical education in this Province will encourage people to pursue a systematic study of Art Industries, and that at no distant time books on the subject will come into existence.

Politics are not much understood or cared for by the people of the Punjab, whilst Science does not go beyond the walls of the school. Travels after the Western fashion are not undertaken, and those who leave their homes on business scarcely ever think of writing an account of their journeys.

6. The total number of publications registered during the year consists of 1,955 books and 251 periodicals. Of the latter, 101 are Legal, showing a large increase over the number

for the previous year, 68 Medical, 40 Religious, 1 Linguistic, 30 Miscellaneous, 10 Poetical, and 1 Scientific.

The periodical literature of the Province has largely increased on the side of law, for which there seems to be a growing demand among the legal practitioners and students.

Journals treating of Medical Science are appreciated by the public, and an increase in their number means an extensive popularity of productions treating of medicine and hygiene.

The so-called poetical periodicals are generally nothing beyond a collection of verses composed for, and recited at, the public gatherings of the living poets. But this sort of literature has long ceased to influence the popular taste, and the periodicals representing it are very likely to die of inanition.

7. Among original works and republications, the following deserve mention in the order of the subjects:—

Arts.—This head, as ever, is very poorly represented.

Four original works were registered, all containing receipts and rules for gilding, electro-plating, and a variety of minor manipulations.

(*a*) *Majmúa-i-Sanáyah-i-Jadíd* (collection of arts)—Is an Urdu book containing receipts for dyeing, removing stains from cloths, furniture, and jewels, and for making fireworks, ink, soap, and many other things.

Biography.—There is a marked increase under this head which includes 15 original works, 1 reprint, and 1 translation.

The following deserve mention:—

(*a*) *Nának Charittar ya'ni Sawánih' Umri Gurú Nának Sáhib*, written in Urdú by an Arya. The life of the founder of the Sikh religion, though compiled from various existing works in the Punjabi language, has been divested of all that is marvellous. The style is good, the arrangement of the incidents systematic, and conclusions and comparisons are carefully drawn.

(*b*) *Jubilee Parkásh athwá Srí Bhárátesurí dá Sánkhep Samáchár*—Is a small Gurmukhi book, containing an account of the life and reign of Her Majesty the Queen-Empress, calculated to enlighten the masses as to the blessings conferred on the people by the British Government. The style is simple and easily intelligible.

(*c*) *Sáwitrí Charit*, written by Pandit Satya Nand Agnihotri, is a short account of the author's wife, who died young. The last sayings and prayer of the deceased have been very pathetically described.

(*d*) *Janam Sákhí Bhagat Kabír*, in Gurmukhi, contains an account of the life and doings of this celebrated religious reformer, and abounds in marvellous descriptions of deeds attributed to him.

Drama.—The publications received under this head are deficient in effect, and are in most cases adaptations of love tales and Puránic legends for use on the stage.

Eight original works, 19 republications, and 1 translation were registered, of which the following may be mentioned:—

(*a*) *Sang Prahlád*—Is a Puránic story reproduced in the form of a drama, or rather a dialogue between a pious prince, whose father, the giant Hiranyákhsha, persecuted him for his faith in the god Vishnú, who is said to have become incarnate in Nar Singh (man-lion) and killed the tyrant.

(*b*) *Jámmún Nátak ya'ni Political Drama Kashmir par.*—This Urdu pamphlet contains a discourse between two deceased gentlemen who were formerly in the service of the Kashmir State, relating to the unfortunate circumstances which led to the removal of certain learned and loyal servants of the State and the ultimate collapse of the administration of the Ráj.

Fiction.—Of 23 books registered, only 2 are original works, 9 republications, and 12 translations.

The following deserve notice:—

(*a*) *Mohní Charittar*—Is a Hindi translation of the once popular story called the Fisána-i-'Ajáib relating to the adventures of the prince Ján-i-'Alam.

(*b*) *Qissa-i-Thag*—Seems to be a translation of the confessions of a Thag in which detailed descriptions are given of the nefarious deeds of the infernal community of Thags which was for a long time the pest of Indian travellers.

(*c*) *Ballabh kul Charittar Darpan*—Is a Hindi production in which the author has exposed the evil practices attributed to the present Swámís of the Ballabh sect. The style is at once witty, sarcastic, and ornamental, and the descriptions are in some cases dramatic.

(*d*) *Gulshani-i-dánish—Tarjama-i-Bahár-i-dánish*—Is an Urdu translation of a Persian book highly valued for its masterly style, but containing indecent tales.

History.—Under this head have been registered 11 original works, 4 republications, and 2 translations, including books designed for educational purposes, being in some cases epitomised and abridged editions of text-books prescribed for departmental and University Examinations. Works of the latter kind are very injurious as they tend to encourage cramming.

The following works may be noticed :—

(*a*) *Umdat-ut-Tawárikh.*—This highly interesting Persian work containing a diary of the reign of Mahárája Ranjit Singh and his successors, which was noticed in my last report, has been finished during the year under report. The style of the book is scholarly and the descriptions of events are in the generality of cases very clear.

(*b*) *Indian History.*—Designed for the use of students preparing for the University Examinations. This book is written in a simple style, and the arrangement of events is clear. It is, however, a mere epitome. Such works are injurious as they prevent a rational study of the subject.

(*c*) *Wáqiát-i-Ranbír Partáp*, by Pandit Hargopál of Lahore, is a succinct history of the late Mahárája Ranbír Singh of Kashmir, and his son, the prince Partáp Singh.

(*d*) *Tazkrat-ul Shu'ará-i-Urdú*—Contains very brief notices of some of the most popular Urdu poets and a lecture on Urdu poetry delivered by Maulavi Muhammad Husain Azád of the Oriental College, Lahore, a well-known Urdu poet and scholar. This little work is useful to students as a book of reference.

Language.—No less than 180 original works, besides 20 translations and 91 republications, including books on language and literature brought out and published by the Education Department, were received under this head.

The following deserve mention :—

(*a*) *Zanjání*—Is a treatise on Arabic etymology, greatly appreciated by students of that language. The book has passed through numerous editions.

(*b*) *Jild-i-Sáni Sharh-i-Sikandar Námah*, the second volume of a commentary on the Persian poem describing the exploits of Alexander the Great, is used as a book of reference by students of Persian.

(*c*) *Bahár-i-Adab*—Is a collection of difficult Urdu verses from various works with notes explanatory of the idioms and difficulties found in the selections. The book is designed to help candidates for the Middle School, Entrance and Certificate Examinations in Urdu. Some of the pieces are immoral and not fit to be placed in the hands of the young student.

(*d*) *Gulistán Nágrí wa Fársí*—Is a bi-lingual book containing the original of the Gulistán by Sa'dí side by side with a Hindi translation by Pandit Mihar Chand Dás, which has been very ably written. The language used is elegant and the verses occurring in the original have been rendered into Hindi verse.

(*e*) *Punctuation or the Art of Pointing*—Contains useful rules for punctuation and spelling with copious illustrations.

(*f*) *Ganjína-i-Manzúm wa Nasar-i-Urdú, &c.*—Compiled by Mirza Abdul Hakím Beg of Delhi. The selections from prose writers and poets of note contained in this book are designed by the compiler for the use of students of Middle and High Departments.

Copious notes and a vocabulary of difficult words and phrases have been added. The amount of readable matter in the book is rather small and some of the verses are far from decent.

(*g*) *The Násirí*—Is a periodical in Urdu which has come into existence in the last quarter of the year. Its aim is to issue articles calculated to polish the Urdu literature. The first number contains eulogistic pieces of poetry and a discussion on the Urdu language.

Law.—Under this head 28 original works, besides 97 translations and 1 republication, were received during the year. Almost all these books are produced to satisfy the demands of barristers, pleaders, mukhtárs, appeal and petition-writers, and law students.

The following publications may be mentioned :—

(*a*) *The Bengal Regulations, the Act of the Governor General in Council, and Frontier Regulations applicable to the Punjab.*—This compilation comprises three volumes with running pages numbering 2,491, and is very useful as a book of reference.

(*b*) *Urdu Digest ya'ni Khulása-i-Nazáir Indian Law Report silsila-i-Calcutta jild pahlí se chauda tak az san* 1876 *lagháyat* 1887 is an abstract of the Indian Law Report, Calcutta Series, volumes 1 to 14, from 1876 to 1887.

Medicine.—There is a slight rise in the number of publications registered under this head, which exceed by 9 the number received in the previous year.

There were 102 original works, 12 republications, and 5 translations, or 119 in all. Of these, 88 are on the European system, 17 on the Yúnání (Greeco-Arabic), and 11 on the Vaidik (or Hindu) system of medicine, besides three publications in which all the above systems have been combined. It is satisfactory to notice the steady increase in the number of publications of the first description, which shows that the European system of medicine is growing in popularity.

The following productions deserve a passing notice:—

(*a*) *Notes on first aid to the sick and injured.*—This small book contains clear and concise discourses on the human body and instructions in the art of affording speedy aid to the injured before medical aid be obtained.

(*b*) *Punjab Poisons,* by Surgeon-Major T. E. B. Browne, late of the Lahore Medical College, treats of the drugs principally used in the Punjab for poisoning human creatures and cattle.

The book is calculated to help the police in the detection of crime.

(*c*) *Narghant*—Is a Hindi work in the Gurmukhi character describing medical herbs, minerals, &c., and their uses for the treatment of various diseases.

(*d*) *Qarábádin-i-Haiwánát,* by Dr. Rahím Khán, Khán Bahádur, treats of bovine pathology and is useful alike to veterinary students and the public in general. The second edition, which was produced during the year, has been thoroughly revised by the learned author, who has added a supplement containing useful receipts and a tabular appendix on poisons administered to animals.

(*e*) *Iláj-ul-Amráz Urdú*—Is a translation of the well-known work in Persian on the Yúnání system of treatment, by Hakím Muhammad Sharíf Ali Khán of Delhi.

The translation has been made by Hakím Muhammad Hádi Husain Khán of Muradabad for Munshi Newal Kishor.

(*f*) *The Young Men's Guide*—Is a small book treating of the construction, functions, and diseases of the sexual organs, and containing instructions for avoiding, and receipts for curing, the diseases to which those organs are subject.

(*g*) *Medical Jurisprudence*—In Urdu, by Dr. Guran Ditta Mal, Lecturer, Medical School, Lahore, is a collection of his lectures on the subject.

The book is of great help to students of the medical school and to pleaders and Native medical practitioners who have to appear occasionally in Court.

Miscellaneous.—All publications which cannot come under any of the other prescribed classes are grouped under this head. There were 198 original works, 45 republications, and 58 translations, or in all 301 publications on various subjects, including Astrology, Prognostications, Army Drill, Geography, and other subjects.

The following books will serve to show the variety and nature of the subjects treated of in publications registered under this head:—

(*a*) *Illusions and Hallucinations.*—The object of this little pamphlet is to controvert the antiquated opinions on the existence of spirits, ghosts, fiends, &c.

(*b*) *Jotish Mat Vivek*—Is a Hindi book in the Gurmukhi character containing astrological rules according to which a man should start on journeys or undertake business.

(*c*) *Ramal Sár Prashnáwali.*—This small Hindi book is on fortune-telling by throwing three times a piece of wood on the four sides of which the first four units are marked.

(*d*) *Wiyanjan Dípká*—Is a small pamphlet containing simple receipts for popular native dishes and sweetmeats. The compiler has designed it for young girls.

(*e*) *Ibn-ul-Waqt.*—This book is written by Maulavi Nazir Ahmad, the author of Taubat-un-Nasúh and other good Urdu books, in a flowing, easy yet elegant style, and contains in the shape of a novel a very interesting account of a Muhammadan youth whose circumstances have led him to mix much with Europeans, from whom he has learned the rules of English etiquette. The young man not only adopts the dress and manners of the English, but becomes a sceptic, is inclined to atheism, and endeavours to reform his nation according to his own notions, till he is brought round by a learned orthodox Muhammadan to a true sense of his duty as a reformer. This book should have been returned under ...ction in the quarterly catalogue.

(*f*) *Al muhazzirát min al muskirát*—Exposes in forcible language the evils arising from taking intoxicating drugs, and endeavours to show that the use of these articles is forbidden by religion.

(*g*) *Tahzíb-i-Niswán wa Tarbíyat-ul-Insán.*—The compilation of this Urdu publication is ascribed to Her Highness the Begam of Bhopál. It treats of nursing of women during their confinement, the ways of keeping and feeding new-born children and the education of the young. The work is intended for the use of Muhammadans.

(*h*) *Rare Pearls, or Gleanings from my Scrap Book*—Is a small book in English, in which the author, a Muhammadan gentleman, has given in a simple style a large number of religious, moral, and social instructions, worthy of being studied by young men of every race and creed. A list of useful proverbs has been appended to the pamphlet in alphabetical order.

(*i*) *Reason and Instinct*—Is the production of a follower of the late Pandit Daya Nand Saraswati, in which the author has striven to show that animals possess mind which the cruelty of flesh-eaters ignores altogether. The book is tolerably well written, but very badly printed.

(*j*) *Calcutta by Night and three Months in the Bush with Blacks and Bush-rangers*—Is a description of the adventures which the author experienced during his residence in Calcutta and a sojourn of three months in the wilds of Australia. Some of the incidents are very interesting.

Poetry.—This is represented by the largest number of publications received during the year. The bulk of them, however, consists of frivolous and ephemeral productions in Punjabí verse on various subjects—social, moral, religious, controversial, love, &c.

(*a*) *Adhyátam Ramáyan*—In Punjabi verse, is a translation of the original Sanskrit work of that name describing the exploits of Rámá.

(*b*) *Itmám-i-Hujjat*—Is a short poem in which the learned author, Maulavi Nazír Ahmad, exhorts the Muhammadans to seek after Western education, which alone is the means of worldly advancement. He compares their present degenerated condition with the past grandeur of Islám, and points out to them rather sneeringly how European and other non-Muhammadan nations, whom he calls infidels, have through knowledge acquired supremacy.

(*c*) *Musaddas-i-Hairat*—Is a metrical criticism of the poem of Maulavi Altáf Husain. In this book the author attempts to refute the views regarding reform introduced amongst Muhammadans by Sir Saíyid Ahmad.

(*d*) *Prem Sarovar*—Is a Hindi book of songs describing the incidents in the Rámáyan. The language is chaste, though not elegant.

(*e*) *Qissa-i-Burhyá.*—A small pamphlet, describes in verse a story of an old Thag woman who used to entice unwary travellers to her lodgings, and in the guise of hospitality poison them. She was at last found out in a curious way and punished.

The poem is void of merit or effect.

(*f*) *Guldasta Abr-i-Sukhun*—Is the name of a periodical newly started to aid in the culture of the Urdu poetical literature.

The first number contains short poetical pieces eulogizing Muhammad. Articles on various subjects are also added.

Politics.—Strictly speaking this province has little, if any, political literature. The few books received are nothing more than expressions of opinions against the movement set on foot by the National Congress.

The following may be noticed:—

(*a*) *Anti-Congress,* being a lecture in Urdu delivered, on the 4th November 1888, at Gujránwála, by the Rev. J. L. Thákur Dás, in which an attempt has been made to show that India is not yet fit to aspire to, or receive, representative government.

The reverend gentleman says that India is wanting in unity, because its people profess different religions, and until all such differences disappear in one universal religion, which he believes to be none other than Christianity, the Indians cannot call themselves a nation.

(*b*) *A lecture, Saltanat ke huqúq ri'áyápar kyá hain*—Is an Urdu lecture on the claims of Government on its subjects.

Philosophy.—Nine original works, 1 republication, and 1 translation were registered under this head.

The following are worthy of mention :—

(*a*) *Mirqát-i-Muhashshá*—Is a standard Arabic work on logic. Copious notes are given for the use of students.

(*b*) *The Students' Hand-Book to Hamilton and Mill*, by Mr. W. Bell, of the Lahore Government College.

The learned author has compiled this book for the benefit of his classes, and it contains an analysis of Mill's Examination of Hamilton's Philosophy, arranged in a clear and readily intelligible way, calculated to afford a thorough insight into the controversial arguments of both parties.

Religion.—Next to poetry this head absorbs the bulk of the literary productions of the province.

As many as 284 original works, 265 reprints, and 24 translations, or 573 in all, were registered during the last year.

The leading religions professed are thus represented by the publications registered :—

Muhammadan	307
Hindu	92
Sikh	73
Christian	51
Arya	29
Brahmo	21
TOTAL	573

By far the greater number consists of selections from the Qurán, the Sikh Granth, Hindu Shástras and Puránas, and hand-bills of the Christian Missionaries for daily worship, prayers, family instructions, and the like.

The controversial literature inaugurated by the Aryá Samájists is on the increase, and has given rise, in some cases, to bitter criticisms likely to create animosity.

The following publications deserve mention :—

(*a*) *Mi'yár or the tester of the true religion*—Is a small book in English by a Muhammadan author, in which certain passages from the Bible said to contain inaccuracies are held out for explanation by the Christians.

(*b*) *Aj kal ke Sadhúon kí kartút*—Is a Hindi pamphlet, in which an attempt has been made to show that the commentary on the Vedas by Mahídhar is faulty, and that written by the late Pandit Daya Nand Saraswati reliable.

The explanations of certain verses of the Vedas as given in the pamphlet are highly obscene.

(*c*) *Satya Amrit Parwáh*—In Hindi, is a curious posthumous work by the late Pandit Sardhá Rám of Phillour, in which the author has ingeniously striven to establish that there is no Creator of the world, which is said to have been evolved from matter, and that the soul itself is a material object.

He quotes authorities from Vedas and Shástras in support of his assertions.

(*d*) *A Triumph of Truth*, by Lalá Durga Parshád, is an English translation of a discussion of religious topics between Pandit Daya Nand Saraswati on one side and certain missionaries and maulavis on the other. It contains also a brief account of the life and travels of the Pandit. The book is very badly printed.

(*e*) *Saráwak Gun Málá*—In Hindi, is a small pamphlet relating to certain religious observances of the Saráogi sect. It also contains a number of songs on the frailty of worldly enjoyments and on the subjugation of the passions.

(*f*) *Upnishad Sárodhár Vedant Bháshya.*—This book professes to discuss the Vedant philosophy, as inculcated in the Upnishads and supported by the six Shástras. The printing of the book is good, and the style praiseworthy.

(*g*) *Múrtípújan Lecture.*—This is an Urdu lecture extending over 48 pages, in which an attempt has been made to show that the All-Pervading Infinite God can be worshipped through a substantial medium.

(*h*) *Vedic Magazine.*—This periodical was started in July last by the late lamented Lála Guru Datta, M.A., a staunch follower of the late Pundit Daya Nand Saraswati. The aim was said to be to meet the needs of the increasing interest in the Vedas by presenting translations, abstracts, reviews, and criticisms on different portions of the Vedic literature, to attack time-honoured ignorance begotten of superstition, to teach the principles of true reform and to keep alive the pure and simple truths of the Vedas.

It is a matter of regret that there is little hope of this thoughtful periodical surviving the earned editor who died last month.

(*i*) *Exposure of Daya Nand Saraswati and his followers*, by the Rev. Mr. T. Williams. In this small pamphlet an attempt has been made to show that the late Pundit Daya Nand Saraswati has deliberately falsified the meanings of the Rig Veda which, the author says, contains idolatory of the simplest kind.

Science (*Mathematical and Mechanical*).—Of the 75 publications registered, only 13 are non-educational.

The following may be named:—

(*a*) *Risála-i-Funn-i-'Imárat hissa-i-awwal*—Contains rules and details of construction, and is designed for the use of subordinates in the Public Works Department.

(*b*) *Pákat Hisáb*—Is a small pocket-book on Arithmetic, in which are given notation, multiplication tables, and the four simple rules, with explanatory definitions, &c.

Science (*Natural*).—Only 8 original works were received under this head, all of which are designed for educational purposes. One of these is a *Hand-Book of Physical Geography*, designed by the compiler to serve candidates for the Entrance Examination as an epitome of the larger works on the subject.

Voyages and Travels.—Of the 3 original works received under this head, one is the second edition of Colonel Sleeman's Rambles and Recollections of an Indian official noticed in my last report. The other two are—

(*a*) *Tuhfah-i-Sairwa Siáhat*, which contains selections from the travels of Pandit Gopí Náth, joint-editor of the *Akhbár-i-'Am* newspaper. The book can be scarcely said to possess much interest so far as travels are concerned, as a great part of it is taken up with a discussion in the defence of image worship which is said to have been designed by the ancient Rishís as a first step towards divine worship for those who are deficient in theology.

(*b*) *Aina-i-Hind, Vol. II*, which contains descriptions of persons and places met with by the author during his extensive travels.

The beauty of the work has been marred by an over-abundance of observations of a pantheistic character and analogies drawn from the various scenes witnessed. The style also, though rhythmical, is puerile.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1889.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	3	1	...	...	4	...	4	4
Biography	14	1	1	1	17	..	17	17
Drama	8	...	19	1	28	...	28	28
Fiction	2	...	9	12	23	...	23	23
History	5	6	5	2	18	13	5	18
Language	116	64	91	20	291	291	...	291
Law	25	3	1	97	126	...	126	126
Medicine	97	5	12	5	119	6	113	119
Miscellaneous	152	46	45	58	301	101	200	301
Poetry	229	9	365	2	605	7	598	605
Politics	3	...	1	...	4	...	4	4
Philosophy (including Mental and Moral Science)	9	...	1	1	11	2	9	11
Religion	275	9	265	24	573	...	573	573
Science (Mathematical and Mechanical)	44	14	12	5	75	62	13	75
Science (Natural and other)	5	3	...	...	8	8	...	8
Voyages and Travels	2	1	...	...	3	..	3	3
TOTAL	989	162	827	228	2,206	490	1,716	2,206
English Language.								
Biography	1	...	...	...	1	...	1	1
Drama	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	3	2	...	...	5	5	...	5
Law	22	3	...	...	25	...	25	25
Medicine	4	1	...	...	5	...	5	5
Miscellaneous	23	1	1	..	25	...	25	25
Poetry	1	...	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	...	...	...	2	1	1	2
Religion	15	...	...	1	16	...	16	16
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	1	...	...	...	1	1	...	1
Voyages and Travels	...	1	...	...	1	...	1	1
TOTAL	76	8	1	1	86	9	77	86

Arabic Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	5	3	24	...	32	32	...	32
Philosophy (including Mental and Moral Science)	1	...	1	...	2	1	1	2
Religion	22	1	76	...	99	...	99	99
TOTAL	28	4	101	...	133	33	100	133

Hindi Language.

Biography	1	...	...	...	1	...	1	1
Drama	1	...	10	...	11	...	11	11
Fiction	1	...	...	2	3	...	3	3
Language	6	1	9	5	21	21	...	21
Medicine	7	1	2	...	10	...	10	10
Miscellaneous	8	...	5	1	14	3	11	14
Poetry	26	...	55	2	83	...	83	83
Politics	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	21	...	27	2	50	...	50	50
Science (Mathematical and Mechanical)	...	...	2	...	2	2	...	2
TOTAL	71	2	111	13	197	26	171	197

Kashmiri Language.

Poetry	...	...	1	...	1	...	1	1

Punjabi Language.

Biography	3	...	...	...	3	...	3	3
Language	6	1	7	1	15	15	...	15
Medicine	5	...	6	1	12	...	12	12
Miscellaneous	6	1	6	5	18	4	14	18
Poetry	102	5	240	...	347	...	347	347
Religion	29	...	71	...	100	...	100	100
Science (Mathematical and Mechanical)	4	...	...	...	4	4	...	4
TOTAL	155	7	330	7	499	23	476	499

Pashto Language.

Poetry	2	...	1	...	3	...	3	3
Religion	3	1	1	...	5	...	5	5
TOTAL	5	1	2	...	8	...	8	8

Persian Language.

Biography	2	...	...	...	2	...	2	2
Fiction	1	...	1	...	2	...	2	2
History	2	...	...	...	2	...	2	2
Language	5	7	15	1	28	28	...	28
Medicine	1	...	1	...	2	...	2	2
Miscellaneous	5	2	3	...	10	10	...	10
Peotry	8	...	14	...	22	6	16	22
Religion	5	...	11	...	16	...	16	16
TOTAL	29	9	45	1	84	44	40	84

Sanskrit Language.

Language	1	2	...	...	3	3	...	3
Miscellaneous	1	1	2	...	4	...	4	4
Philosophy (including Mental and Moral Science)	5	...	...	...	5	...	5	5
Religion	3	...	15	...	18	...	18	18
TOTAL	10	3	17	...	30	3	27	30

Sindhi Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Drama	1	...	...	1	2	...	2	2
Fiction	...	...	1	1	2	...	2	2
History	...	...	4	...	4	4	...	4
Language	...	...	5	...	5	5	...	5
Miscellaneous	4	...	5	3	12	8	4	12
Poetry	25	...	9	...	34	...	34	34
Religion	4	...	2	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	35	...	26	5	66	18	48	66

Urdu Language.

Arts	3	1	...	...	4	...	4	4
Biography	7	1	1	1	10	...	10	10
Drama	5	...	9	...	14	...	14	14
Fiction	...	...	7	9	16	...	16	16
History	2	6	1	2	11	8	3	11
Language	47	37	23	13	120	120	...	120
Law	3	...	1	97	101	...	101	101
Medicine	80	3	3	4	90	6	84	90
Miscellaneous	103	41	23	49	216	76	140	216
Poetry	51	2	40	...	93	1	92	93
Politics	2	...	...	..	2	...	2	2
Religion	122	3	24	21	170	...	170	170
Science (Mathematical and Mechanical)	38	14	10	5	67	54	13	67
Science (Natural and other)	4	3	...	...	7	...	...	7
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	469	111	142	201	923	272	651	923

English and Pashto Languages.

Language	1	...	...	...	1	1	...	1

English and Persian Languages.

Language	1	..	...	...	1	1	...	1

English and Urdu Languages.

Language	24	5	1	...	30	30	...	30

Arabic and Punjabi Languages.

Poetry	...	...	1	...	1	...	1	1
Religion	4	...	10	...	14	...	14	14
TOTAL	4	...	11	...	15	...	15	15

Arabic and Pashto Languages.

Religion	1	...	...	...	1	...	1	1

Arabic and Persian Languages.

Language	1	...	...	...	1	1	...	1
Religion	2	...	7	...	9	...	9	9
TOTAL	3	...	7	...	10	1	9	10

Arabic and Urdu Languages.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	4	...	...	...	4	4	...	4
Religion	22	3	14	...	39	...	39	39
TOTAL	26	3	14	...	43	4	39	43

Hindi and Urdu Languages.

Poetry	4	...	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
TOTAL	5	...	...	...	5	...	5	5

Punjabi and Hindi Languages.

Religion	1	...	...	...	1	...	1	1

Pashto and Urdu Languages.

Language	2	1	...	...	3	3	...	3

Persian and Hindi Languages.

Language	1	...	...	...	1	1	...	1

Persian-Punjabi Language.

Poetry	...	1	1	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
TOTAL	1	1	1	...	3	...	3	3

Sanskrit and Hindi Languages.

Miscellaneous	1	...	...	...	1	...	1	1
Religion	5	...	4	...	9	...	9	9
TOTAL	6	...	4	...	10	...	10	10

Urdu and Punjabi Languages.

Poetry	4		1	...	5	...	5	5
Religion	7	...	2	...	9	...	9	9
TOTAL	11	...	3	...	14	...	14	14

Urdú and Persian Languages.

Language	8	3	4	...	15	15	...	15
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	5	...	1	...	6	...	6	6
Religion	2	...	...	...	2	...	2	2
TOTAL	16	3	5	...	24	15	9	24

English, Urdu, and Persian Languages.

Language	...	1	...	...	1	1	...	1

Arabic, Persian, and Hindi Languages.

Subject.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1

Arabic, Persian, and Punjabi Languages.

Language	...	...	1	...	1	1	..	1

Arabic, Persian, and Pashto Languages.

Religion	2	...	...	...	2	...	2	2

Arabic, Urdu, and Punjabi Languages.

Religion	1	...	...	...	1	...	1	1

Urdu, Arabic and Persian Language.

Language	...	...	2	...	2	2	...	2
Religion	3	1	...	...	4	...	4	4
Total	3	1	2	...	6	2	4	6

Urdu, Persian, and Punjabi Languages.

Language	...	1	...	...	1	1	...	1
Poetry	...	1	1	...	2	...	2	2
Total	...	2	1	...	3	1	2	3

Arabic, Persian, Urdu, and Punjabi Languages.

Religion	...	...	1	...	1	...	1	1

English, Punjabi, Sanskrit, Urdu, Arabic, Persian, Pashto, and Latin Languages.

Poetry	1	...	...	...	1	...	1	1

CENTRAL PROVINCES.

From C. E. B. Critchley, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 231—16, dated Nagpur, the 15th January 1890.

I am directed, with reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit two statements showing the analysis of publications issued in the Central Provinces and registered, under Act XXV of 1867 (together with a summary of contents), during the year 1889.

ANNUAL ANALYSIS OF BOOKS, &c., REGISTERED IN THE CENTRAL PROVINCES, UNDER ACT XXV OF 1867, DURING THE YEAR 1889.

Marathi Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Drama	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	4	...	...	...	4	1	3	4

Hindi Language.

Law	...	...	...	1	1	...	1	1

Summary of Contents of Statement showing Analysis of Publications registered in the Central Provinces during the year 1889.

Subject.	Language.	Contents.
1. Law	Hindi	"Kilid Intihan" (intended for the Police Department).
2. Science (Mathematical and Mechanical)	Marathi	"Mojniche Pustak" (on surveying).
3. Drama	Ditto	"Godukh Vimochan Natak" (on the relief of cows).
4. Miscellaneous	Ditto	"Goraksha" (on the preservation of cows).
5. Poetri	Ditto	"Padyatmak Sangeet Dattatraya Sambhas" (on the birth of Dattatraya, a Hindu god).

NAGPUR,
The 15th January 1890.

C. E. B. CRITCHLEY,
Asst. Secy. to the Chief Commissioner, Central Provinces.

BURMA.

From H. L. EALES, Esq., C.S., Officiating Secretary to the Chief Commissioner, Burma, to the Secretary, to the Government of India, Home Department,—No. 732-8 B., dated Rangoon, the 29th April 1890.

I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this province under Act XXV of 1867 during the year 1889, in accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882.

2. One hundred and sixty-five publications, of which three were printed at Mandalay, were registered during the year, as against 81 in 1888 and 142 in 1887. Classified according to language, there were seven publications in English, 138 in Burmese, and 7 in Karen, the remaining publications being bi-lingual, namely, 8 Pali-Burmese and 5 English-Burmese. Classified according to their subject-matter, there were 58 under "Drama," 41 under "Religion," 27 under "Poetry," 13 under "Miscellaneous," 7 under "Science" (Natural), 6 under "Language," 4 under "Medicine," 3 each under "History" and "Science" (Mathematical), and 1 each under "Fiction," "Biography," and "Law," or, according to another mode of classification, there were 22 of an educational and 143 of a non-educational character.

3. Of these publications the only work deserving of notice is "A book of Botany for Burmese people." It is of interest as being the first work on Botany published in Burmese.

ANALYSIS OF PUBLICATIONS REGISTERED IN BURMA DURING THE YEAR 1889.

English Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	...	1	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Science (Natural and other)	1	1	1	...	3	3	...	3
TOTAL	4	1	2	...	7	4	3	7

Burmese Language.

Subject.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New dition.						
Drama	38	18	2	...	58	...	58	58
Fiction	...	...	...	1	1	...	1	1
History	...	...	2	...	2	2	...	2
Language	1	...	1	...	2	...	2	2
Medicine	4	...	...	...	4	...	4	4
Miscellaneous	2	1	4	...	7	1	6	7
Poetry	9	15	3	...	27	...	27	27
Religion	12	1	13	7	33	1	32	33
Science (Mathematical and Mechanical)	1	..	...	...	1	1	...	1
Science (Natural and other)	1	1	..	1	3	2	1	3
TOTAL	68	36	25	9	138	7	131	138

Pali and Burmese Languages.

Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	6	...	7	3	4	7
TOTAL	1	...	7	...	8	3	5	8

English and Burmese Languages.

Language	...	...	1	...	1	...	1	1
Miscellaneous	2	..	...	1	3	2	1	3
Science (Natural and other)	...	1	...	...	1	1	...	1
TOTAL	2	1	1	1	5	3	2	5

Karen Language.

Biography	1	...	...	...	1	1	...	1
History	1	...	...	...	1	...	1	1
Language	...	2	...	...	2	2	...	2
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
TOTAL	3	3	...	1	7	5	2	7

General Analysis of Publications registered in Burma during the year 1889.

Biography	1	...	...	...	1	1	...	1
Drama	38	18	2	...	58	...	58	58
Fiction	...	...	...	1	1	...	1	1
History	1	...	2	...	3	2	1	3
Language	1	2	3	...	6	3	3	6
Law	1	...	..	...	1	...	1	1
Medicine	4	...	...	...	4	...	4	4
Miscellaneous	6	1	5	1	13	3	10	13
Poetry	9	15	3	...	27	...	27	27
Religion	13	1	19	8	41	4	37	41
Science (Mathematical and Mechanical)	2	1	...	...	3	3	...	3
Science (Natural and other)	2	3	1	1	7	6	1	7
TOTAL	78	41	35	11	165	22	143	165

ASSAM.

From F. C. DAUKES, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 767 G., dated Shillong, the 4th February 1890.

I am directed to forward, for the information of the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 8, dated the 1st February 1890, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1889.

From J. WILLSON, Esq., M.A., Registrar of Books and Director of Public Instruction, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 8, dated Shillong, the 1st February 1890.

I have the honour to submit a statement, in the form prescribed by the Government of India, for the publications registered in the Province of Assam during the year 1889 under the provisions of Act XXV of 1867, from which it will appear that 18 works were registered during the year of report against 25 in the preceding year, showing a decrease of 7 books. Of the 18 books registered during the year, 15 are educational, 3 non-educational, 6 of them are original works and 12 are new editions. The number of copies of educational works published decreased from 15,500 in 1888 to 14,500 in 1889, and the number of copies of non-educational works issued in the year under report was 2,168 against 7,800 in the preceding year.

2. The publications registered during the year 1889 come under the following heads :—

Science	4
Poetry	2
Religion	1
Miscellaneous	11

3. The expenditure incurred under section 10 of Act XXV of 1867 in the purchase of books during the year of report was R6-11-3 against R15-11-0 in the previous year.

4. Copyright of three books was registered in the year under report.

5. No necessity arose for any prosecution under section 16 of the Act.

6. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. 1—463, dated the 12th September 1882, a separate statement of each of the English, Bengali, Assamese, and Garo languages and two for bi-lingual combination are herewith submitted.

7. No periodicals were registered in the province during the year 1889.

8. The four quarterly catalogues of books registered are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING 1889.

Subject.	Books published in English and other European languages.		Books published in the Vernacular languages spoken in the Province.		Books published in Indian classical language.		Books published in more than one language.		Remarks.
	1888.	1889.	1888.	1889.	1888.	1889.	1888.	1889.	
Survey (Mathematical and Mechanical)	...	...	1	4	...	...	...	...	
Poetry	...	...	3	2	...	...	...	...	
Religion	...	...	4	1	...	...	...	...	
Miscellaneous	...	...	15	10	...	...	2	1	
TOTAL	...	..	23	17	...	...	2	1	
Original Works { First Edition	...	...	15	5	...	...	2	1	
Original Works { New ditto	...	...	8	12	...	...	...	...	
TOTAL	...	...	23	17	...	...	2	1	
Educational Works	...	...	15	14	...	...	2	1	
Non-Educational Works	...	...	8	3	...	...	...	...	
TOTAL	...	...	23	17	...	...	2	1	

Bengali Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Miscellaneous	3	6	...	...	9	9	...	9
Poetry	...	1	...	...	1	1	...	1
Science (Mathematical and Mechanical)	1	3	...	...	4	4	...	4
TOTAL	4	10	...	...	14	14	...	14

Assamese Language.

Subject.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	...
Poetry	...	1	...	...	1	...	1	...
Religion	...	1	...	...	1	...	1	...
TOTAL	1	2	...	...	3	...	3	...

Bi-lingual Language (Bengali and Khasi).

Miscellaneous	1	...	...	...	1	1	...	1

Abstract of the Subjects.

Poetry	...	2	...	...	2	1	1	2
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	3	...	...	4	4	...	4
Miscellaneous	5	6	...	...	11	10	1	11
TOTAL	6	12	...	...	18	15	3	18

J. WILLSON,
Registrar of Books and Director, Public Instruction, Assam.

MYSORE.

From Colonel SIR O. ST. JOHN, K.C.S.I., Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 1471—1716, dated Bangalore, the 9th May 1890.

With reference to your office letter No. 19—1150-1158, dated 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore and the Civil and Military Station of Bangalore during the year 1889.

Review and Analysis of Works published in Mysore in 1889.

1. The total number is 120, including one periodical. The average of late years is thus fairly maintained, the figures being 128 for 1888, 110 for 1887, 117 for 1886, and 125 for 1885.

2. The languages in which the publications were issued may be stated as follows:—

In English or other European languages—		
English		1
In the Vernaculars spoken in the Province—		
Kannada	84	
Hindustani	1	
		85
In Indian classical languages—		
Sanskrit		22
In more than one language—		
Sanskrit and Kannada	9	
Prakrit and Sanskrit	1	
Kannada, Telugu, and Sanskrit	1	
Telugu, Tamil, Mahrathi, and Kannada	1	
		12
		120

3. The subject-matter of the works brings them under the following heads:—The most numerous are 31 books on Language, but most of them are elementary school readers or notes on text-books. The next largest number is 26 under Religion. Then there are 13 under

Drama, mostly works for the native stage, 12 each under Poetry and Natural Science, the latter including works on Astrology, Horoscopy, &c. There are 6 each under History and Fiction, 5 under Medicine, 3 each under Law and Mathematical Science, 2 under Philosophy, and 1 under Arts or Miscellaneous. Biography, Politics, and Voyages and Travels show no entries.

4. Few of the works call for any special remark. One of those under Philosophy is translated from a publication of the Theosophical Society. Under Religion is a work on the religious principles of the goldsmiths, who here claim to be Viśva Brahmans. Under Poetry is an epitome of the Mahabhârata in 5 parts, composed, respectively, in Prâkrita, Paiśâchi, Śâurasêni, Chûlika, and Mâgadhi, with meanings in Sanskrit. An original work of some repute has also been published (so far as is known) for the first time, in Vedântâchârya's *Hamsa Sandêśa*, relating to Râma and Sîtâ, on the plan of the Mêgha Dûta or Mêgha Sandêśa of Kâlidâsa, which relates to Nala and Damayantî.

5. Of the publications under review, 41 are for educational purposes and 79 belong to general literature.

BANGALORE,
The 1st March 1890.

L. RICE,
Education Secy. to the Govt. of Mysore.

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1889.

In Vernacular Languages spoken in the Province.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	1	1 Hind.	1	...	1
Drama	1	...	9	2	12 Kan.	...	12	12
Fiction	2	...	3	...	5	...	5	5
History	2	...	1	...	3	...	3	3
Language	14	6	1	...	21	20	1	21
Law	2	...	...	...	2	...	2	2
Medicine	1	2	1	1	5	2	3	5
Poetry	4	2	1	...	7	2	5	7
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	5	...	12	...	17	...	17	17
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	3	1	2	2	8	4	4	8
TOTAL	37	11	31	6	85 *	32	53	85

* Kannada . . 84
Hindustani . . 1

In more than one Language.

History	...	...	1	1	2 Sans. & Kan.	...	2	2
Language	...	...	1	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Poetry	2	1	...	Prakrit and Sans. 1; Kan., Tel. & Sans. 1; Tel., Tam. Mahr. & Kan. 1		2	1	3
Religion	2	...	...	...	2 Sans. & Kan.	...	2	2
Science (Natural and other)	...	...	3	...	3	...	3	3
TOTAL	5	1	5	1	12*	2	10	12

* Sanskrit and Kannada 9
Prakrit and Sanskrit 1
Kannada, Telugu, and Sanskrit . . . 1
Telugu, Tamil, Mahratta, and Kannada . 1

In the English Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Science (Natural and other)	1	...	...	...	1	1	...	1

In the Sanskrit Language.

Drama	...	...	1	...	1	...	1	1
Fiction	...	...	1	...	1	...	1	1
History	...	...	1	...	1	...	1	1
Language	3	1	5	...	9	5	4	9
Poetry	1	...	1	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	3	...	4	...	7	1	6	7
Total	7	1	13	1	22	6	16	22

BANGALORE,
The 1st March 1890.

L. RICE,
Education Secy. to the Govt. of Mysore.

Review and Analysis of Works published in the Civil and Military Station, Bangalore, in 1889.

The total number was 11.

This shows an increase of one over the previous year.

2. The languages in which the publications were issued were as follows :—

In English	6
In Telugu	1
In Kannada	1
In Hindustani	1
In more than one language—	
Hindustani and English	1
Hindustani and Persian	1

3. According to subject-matter, there are—

One under *Arts*, one under *History*, one under *Language*, one under *Law*, one under *Medicine*, one under *Philosophy*, one under *Religion*, and four under *Miscellaneous*.

4. Of the whole number, five are educational works and six non-educational. None calls for special notice.

E. MARSDEN,
Inspector of Schools, Civil and Military Station, Bangalore.

The 20th April 1890.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION, BANGALORE, DURING THE YEAR 1889.

English Language.

Subject.	Original Works.		Re-publications.	Translations	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Miscellaneous	3	1	...	...	4	2	2	4
Total	5	1	...	...	6	2	4	6

In the Vernaculars spoken in the District.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
History	...	...	...	1 (5th Edn.) (Hindustani.)	1	1	...	1
Medicine	...	1 (4th Edn.) (Kanarese.)	...	...	1	1	...	1
Religion	...	...	...	1 (1st Edn.) (Telugu.)	1	...	1	1
Total	...	1	...	2	3	2	1	3

In more Languages than one.

Language	...	1 (5th Edn.) (Hindustani and English.)	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	1 (Hindustani and Persian.)	...	...	...	1	...	1	1
Total	1	1	...	...	2	1	1	2

The March 1890.

E. MARSDEN,
Inspector of Schools, Civil and Military Station, Bangalore.

COORG.

From Lieutenant L. S. Newmarch, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 43—26, dated Camp Mercara, the 17th January 1890.

I am directed to report that no publications were registered in Coorg during the year 1889.

HYDERABAD.

From J. A. Crawford, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 42 G., dated Hyderabad Residency, the 3rd February 1890.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867 during the year 1889 was 14, the same as for 1888.

2. The two statements enclosed contain an analysis of these works as prescribed in the Home Department Resolution No. 1—464, dated the 12th September 1882.

Marathi and Sanskrit Languages.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	1	...	...	...	1	...	1	1

Religion—"Guru Stava Panchpadi." This is a small book which contains short prayers and hymns of Hindu worship.

Marathi Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Drama	...	1	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Miscellaneous	11	...	...	...	11	8	3	11
Total	12	1	...	...	13	8	5	13

Drama—"Tara Natuk." This is an adaptation of Shakespear's "Cymbeline."

Miscellaneous.—Under this head the following books have been received:—

1. "The Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. "The National Congress of India" is a small book which describes the object and benefits of the National Congress.
3. "Hand bill of the Indian National Congress." It explains the nature of the National Congress, and its object.
4. "Proceedings of the 4th Indian National Congress." It gives the different resolutions discussed and adopted by the Congress.
5. "Report of the Berar Educational Conference for the year 1888." This is a small book which contains the proceedings of the Educational Conference.

Law.—"Catechism of the orders of the Inspector General of Police, Hyderabad Assigned Districts."

This is a small book which contains short rules for the guidance of police officers.

AJMERE-MERWARA.

From Colonel G. H. Trevor, Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No. 611 G., dated the 3rd March 1890.

Agreeably to the provisions of section 19 of Act XXV of 1867, I have the honour to forward a copy of the catalogue of books published in Ajmere-Merwara, and registered under the said Act during the quarter ending 31st December 1889. An extract from the said catalogue, in the form prescribed by Government Resolution No. 40—1926 to 1943, dated the 2nd December 1876, and six annual analyses, are also enclosed.

ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1889.

Language—Urdu-Arabic Bi-lingual Combination.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.	Summary.
	First edition.	New edition.							
Language	1	...	...	...	1	1	...	1	"Almiftah" is the name of the book. It is a primer for the use of Urdu and Arabic scholars.

English Language.

Language	...	...	1	...	1	1	...	1	The only book registered was a republication of Howard's English Primer for Indian schools.

Sanskrit Language.

Subject.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-educational.	Total.	Summary.
	First edition.	New edition.							
Religion . . .	1	...	...	...	1	...	1	1	The title of the small volume published is "Samaganum Sandhya Prayoga." It consists of 5 pages, and is a "prayer-book for the Hindus."

Hindi Language.

Biography . . .	1	...	...	...	1	...	1	1	The title of the work is "Sajjan Charitra." It is a biographical sketch of His Highness the late Maharana Sajjan Singh of Oodeypore.
Drama	1	...	...	...	1	...	1	1	This work called "Indr ki Pari ka Khel" is a drama in the native dialect of this district.
Total .	2	...	...	...	2	...	2	2	

Language—Urdu-English Bi-lingual Combination.

Language . . .	1	...	...	...	1	1	...	1	This work was, strictly speaking, a mere compilation, being a Key to Middle Class Reader No. II. It contains a translation in Urdu of the text, explanatory notes in English, an abstract of each lesson, and model questions on the text-book as well as on grammar.

Urdu Language.

1. Language . . .	3	...	1	...	4	4	...	4	One of these books registered was a republication of Raja Shiva Pershad's Haqaiqul Moujudat. The other three were Parts I, II, and III of an Arabic Grammar written in Urdu for the use of students by one Moulvie Qamruddin.
2. Science (Natural and other).	1	...	...	...	1	...	1	1	This was a small volume containing a description in Urdu of the official and non-official drugs.
Total .	4	...	1	...	5	4	1	5	

G. H. TREVOR,
Commissioner, Ajmere-Merwara.

Government of India Central Printing Office.—No. 476 H. D.—8-12-90.—500.—H. R.

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCLXXVI.

HOME DEPARTMENT SERIAL No. 10.

REPORTS

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1890.

Published by Authority.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1891.

CALCUTTA:
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET.

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PAPERS

REGARDING

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1890.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department, Nos. 432, 433 (Educational), dated 9th June 1891.

READ the following paper:—

From the Director of Public Instruction, Madras,—No. 367 B. B., dated 26th May 1891.

ABSTRACT—Submitting the analysis of publications registered during 1890 under Act XXV of 1867, together with his review thereon.

Proceedings of the Director of Public Instruction, No. 366 B.B., dated 26th May 1891.

Read the following letter:—

From M. R. RY. V. KRISHNAMA CHARIAR, Registrar of Books, to the Director of Public Instruction, Madras,—No. 64, dated Madras, 11th April 1891.

I have the honour to submit the usual brief review and analysis, with the prescribed tabular statements, of the publications registered during 1890 under Act XXV of 1867.

2. The total number of works catalogued during the year was 1,022 against 1,366 of the previous, showing a decrease of 344, or about 34 per cent., as will be seen from the subjoined figures:—

	1889.	1890.
Books and pamphlets	1,138	846
Periodicals	228	176
TOTAL .	1,366	1,022

The marked falling off observable is due not to any contraction of printing operations or to any great stagnation in the publishing trade of the Presidency during the year, but to the new rules promulgated in July last under Act X of 1890, exempting from registration the second or subsequent edition of a book in which no additions or alterations have been made, and a copy of the first or some preceding edition of which book has already been delivered. Another point worthy of remark in the figures above is the decrease in the number of periodicals and serial works, 7 magazines, including 52 numbers, both in English and Vernaculars, and chiefly educational in character, having disappeared for want of support, and some of the serial publications of standard authors, issued with new comments or mixed with paraphrase or vernacular explanations, so as to get at the millions, having been brought to a close or discontinued during the year.

3. The following abstract shows the distribution of the registered publications according to language under three other heads—*Original Works, Re-publications* and *Translations*:—

Description of Works.	Books published in English and other (European) Languages.	Books published in the Vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	Total.
Original works	172	324	15	87	598
Republications	49	283	36	21	389
Translations	1	17	...	17	35
TOTAL .	222	624	51	125	1,022

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Compared with the figures recorded in last year's report, the number of original works would at first sight appear to have materially decreased, but this is due partly to the registration of some 47 books of the Educational Department during 1889, for the purpose of securing copyright, and partly to the circumstances noted in the previous paragraph. But for these exceptional circumstances, the proportion of "Original" works would have been much the same for both the past and preceding years. A sensible diminution is observable under the head of "Translations," though mainly confined to religious tracts and others of ephemeral interest. But the inactivity of the educated classes in bringing out good translations and adaptations of English authors is much to be regretted, because this class of productions indicates the first stage of progress, and is a preliminary to fresh literary effort. The activity noticed last year in regard to the publications in Indian classics does not also appear to have been sustained during the period under review.

4. Though there was a great fluctuation under the head of "Republications" as regards quantity, owing to the enactment of a new legislative measure, yet the following information as regards their variation in numbers, and the size of the editions issued of the more noteworthy reprints, may not be out of place here :—

Class.		Size.						Total.
		500 copies and under.	Between 500 and 1,000 copies.	Between 1,000 and 3,000 copies.	Between 3,000 and 5,000 copies.	Between 5,000 and 10,000 copies.	Between 10,000 and 25,000 copies.	
Religious works	English	6	...	8	...	...	...	14
	Vernaculars	62	26	120	9	12	7	236
Educational works	English	9	2	6	2	3	...	22
	Vernaculars	6	1	27	1	5	...	40
General literature	English	8	3	4	2	...	...	17
	Vernaculars	16	3	40	...	1	...	60
Total		107	35	205	14	21	7	389

The above figures call for no remark except that the decrease under the head of "General Literature" in the vernaculars is smaller than I apprehended, considering that no *verbatim* reprints were received for registration during the latter half of the year.

5. The subjoined remarks observe the order of the sixteen subjects named in the tabular statements appended :—

Art.—This head is as poorly represented as ever, and will be so as long as native artizans and artists learn their trades or practical art not from books, but orally from their parents or masters direct or instinctively in the workshop, which is their practising school, chiefly owing to the inability of the great bulk of them to read and write. The only noteworthy English work registered this year is a book of elementary lessons in agriculture published by the Educational Department for the use of schools and for translation into the vernacular languages of Southern India. A short catechism on agriculture in Tamil also appears this year. The Telugu people of Cuddapah and adjoining districts being interested in the cultivation of the indigo plant and the manufacture and sale of this dye, a Telugu manual on Indigo appears to supply their want for the first time with full information as to its sale and exportation to Europe and the various ways of dying blue cloth and wool, with tables of prices and other particulars for the use of native planters and dealers.

This is followed by two less ambitious pamphlets in plain Tamil and Telugu on Indigo-planting and manufacture, and the Telugu edition contains some illustrations. There are two books in this group on Indian music, one of which is in Telugu, remarkable as being the production of the senior Raja of Venkatagiri, C.S.I. It is entitled the "Sabharanjani" and deals with subjects connected with native music and taste and poetical sentiments as a subject of rhetoric and on the art of singing and dancing, both Hindu and Muhammadan, describing the musical note, tunes, and difference of measures and beats for keeping time and producing harmony in both modes of singing, as well as the motions of fingers and hands and peculiar gestures of women in dancing. The other book on music is also a Telugu publication by an expert, forming a senior class book for music schools and teachers of the art. A small hand-book of gymnastics in Telugu for schools, and an English compilation on cookery, containing camp recipes for camp people as to what to tell their cooks to prepare, belong to this class of new publications. Under indigenous art may be mentioned the Telugu book "Srikrishna Vastu Sastra," treating of architecture and the seasons favourable for building from the standpoint of the Indian astrologer, and a small leaflet in Tamil treating of magic and legerdemain, with details of little interest, seems to be all that received the attention of any Tamil writer during the year under report.

Biography.—The paucity of biographical works is striking this year. The only English publication registered is a short account of a late Diwan-Peshkar of Puducota and his family; and there are two sketches in Malayalam of Her Majesty the Queen-Empress, being perhaps the last contributions to the Royal Jubilee literature in the vernacular languages of this part of India.

The *Dramatic* works also are fewer this year than in the past, and chiefly treat of mythological and legendary subjects, and are but vernacular translations or adaptations of Sanskrit dramas. One of these is the production of a Hindu lady of Kumbakonam, named Vemba Ammal, formed from the devotional feeling and outlines of the popular story of the pious prince named Prahlada, and the way he was persecuted by his atheistic and wicked father Heranyasura. The only classical drama worthy of mention is an edition of Prasanna Raghava in Sanskrit, printed in the Telugu character, and hitherto unpublished. It is based on facts and events of Rama's life skilfully connected together, poetically and by dramatic fiction, in respect of time. With two exceptions, perhaps, dramatic works on historical, political or social subjects do not seem to engage the attention of Tamil and Telugu writers as much as they do in Upper India. The exceptions are the Telugu version of the "Mudrarakshasa" in Sanskrit, (1) a political drama founded on the clever devices of Chanakya, the minister of King Chandragupta, to bring over the late king's minister, who was leading an army of foreigners to avenge his master's death, and (2) the new play entitled the "Triumph of Sanskrit," in which this classical language is represented as complaining that she is no longer the mistress but a servant of a foreign tongue under the influence of English education and of western civilization in this country, and Brahma, to whom the complaint is preferred, consoles and encourages her by the announcement that seminaries of Sanskrit learning are to be established in the Kerala or Malayalam country in her interests. While the melancholy idea forms the background of the picture drawn in such plays, the comic side of the drama is not even feebly represented this year to expose prevalent vices and thereby to effect improvement or convey instruction.

Fiction.—Of the ten works of fiction registered this year, six seem to be original efforts or translations. Of the latter class, "Sankalpa Suryodaya," in Tamil, is a tale based on the philosophical drama of this name peculiar to Southern India, and therefore unknown perhaps in Upper India and Europe, and in which human dispositions, good and bad, are personified and made to speak as men and women by the author, Vedanta Disika Charya, to convey a high moral as well as to teach the Visishta Advaita doctrine. It is the opposite of the well-known allegorical or dramatic work of Krishna Mishra, entitled "Prabodha Chandrodaya," wherein faith, volition, error, conceit and hypocrisy are introduced as *dramatis personæ*. The present Tamil tale from the South Indian drama is interesting as the production of Mr. Dorasami Muppanar, a zemindar of Tanjore, who all through his youth has been preparing himself to write and rival the fame of pundits and authors, and is therefore quite a contrast to other gentlemen of his class who have perhaps even more leisure and means, but not the same relish for literary pursuits. The Malayalam language has begun to produce its first novels in prose, and one of these on the European model called "Indulikha," which is from the pen of Mr. Chandu Menon, of the Judicial service in this Presidency, deserves special mention as containing an interesting delineation of Malayalam society. The plot relates to a Nair girl in love with a graduate of the Madras University and wishing a marriage against the proposal of her relatives, who wanted her alliance with a rich Nambudri, according to custom in Malabar. This novel has been recently translated into English, but for the part which seems to be spun out a little too much, this first attempt at a work of fiction in Malayalam may be taken as a fair model, both as regards manner and matter, by the younger generation of writers in the Tamil and Telugu country who, from their acquaintance with English novels and intimate knowledge of the inner life of their countrymen and countrywomen might, if they have the requisite leisure, distinguish themselves by contributing to the light literature of their country. The story of Shakespeare's "King Lear" in Telugu and "Minakshi" in Malayalam are also interesting as the result of the contact of the native mind with western learning and influence. The romantic story based on a historical tradition concerning "Chandrahasa," the fortunate boy, affords in Telugu a picture of Indian life during the historical period of this country, and is a readable and idiomatically-written narrative by a young man, and the Aryan anecdote by Mr. Siva Sankara Pandya are intended to illustrate certain ethical and religious maxims.

In *History* the following works in English call for prominent notice as being something out of the usual groove of manuals, hand-books, and companions. Mr. J. H. Stone's useful sketch of the history of ancient institutions, and the early history of some English institutions in the form of notes and reference to Sir Henry Maine's work, serves as a basis on which to build up some knowledge of the growth of Aryan institutions; and Mr. Adam's interesting and suggestive paper on

the history of the village community of the Chingleput District, as a part of the Tamil country called the Carnatic, calls attention to the communal rights and agrarian system, or land laws of the Mirasi villages. This latter paper forms a part of the proceedings of the "Maine Historical Society," newly started in Madras with the object of promoting the study of history and the institutions of India and for the discussion of constitutional history and political economy especially in their bearing in this country, as well as for stimulating such useful pursuits as historical research and the study of local history and the production of short historical descriptions of districts or short sketches based on the local chronicles of native chiefs—a field in which the younger generation of educated natives can do some useful original work owing to their local knowledge, and their appreciation of everything Indian. A lecture on the civilization of Alexandria of fifteen hundred years ago, compared with the civilization of India of to-day, and a sketch of Goa as it was and as it is as the capital of Portuguese in India, with an account of St. Francis Xavier, with whose tomb an imposing ceremony was held at the close of 1890, are also interesting publications. A new elementary "History of British India," compiled by the Rev. Messrs. Sell and Lawrence, of the Society for Promoting Christian Knowledge, is a desirable introduction to the histories now in use in the lower forms of secondary schools. There appears in this group an account in Tamil of Bhoja Rajah and the cruel treatment he received at the hands of his uncle, who coveted the throne of his ancestors, which reads more like a romance; and there is also a prose account of the early feuds at Hastinapur between the Pandu and Kourava princes and of a curious exhibition of arms in their early rivalry and other events that followed. Last of all may be mentioned a curious leaflet, in verse, illustrative of the tendency to cram the mere names and dates of history for reproduction in the examination room, and the extent to which memory is cultivated at the expense of the other faculties. It is entitled "Indian History in English Verse" and professes to contain a few minutes' interview with Indian history.

Language.—A larger number of works appeared under this head in the catalogues of 1890 than in those of the previous year. Besides the elementary reading books, primers, grammars, keys, note-books, vocabularies and other helps to the study of language, the following Indian works may be specially noted: A new edition of the standard Sanskrit grammar "Koumudi," with Telugu explanation of each rule; a fortnightly journal in Sanskrit devoted to subjects connected with that language; "Ilakana Vilakkam," an ancient treatise on that part of Tamil grammar which treats of the rules of rhetoric, and those for amatory verses, edited by Mr. Damodara Pillai; and two rare lexicons in Tamil verse hitherto thought to have been lost, *viz.*, "Urichol Nikandu," or a collection of Tamil epithets of gods and men and all words expressive of abstract qualities, and "Pingala Nikandu," treating of melody and rules for ornate poetry, dramatic composition and the like in Tamil, both being edited, with a Tamil commentary, by Pundit Sivam Pillai, of Coimbatore; a new edition of the "Tamil Manual," in part with English headings and commentary; a new "Grammar of the Malayalam Language"; a collection of Arabic Idioms and Colloquial Sentences; and a book of Selections in Persian Prose Literature. Besides the usual text books for the University examinations containing portions of English and Indian classics, with scholarly annotations and others, bad and indifferent, there appear, under the head of "Language," Mr. Barrow's "Readings in English Poetry and Prose" and Dr. Bradshaw's improved edition of his "English Anthology," the special feature of these books being their suitability to native students as an introduction to the poetical and prose literature of England.

In *Law* the usual activity of publishers and compilers seems to have been maintained during the year, showing the steady demand for this class of literature among students and native legal practitioners and officials and others not versed in law. The more noteworthy and costly books in English are the revised edition of Mr. Mayne's "Commentary on the Penal Code" and the authorised edition of the "Standing Orders of the Revenue Board." A new series of the "Law Journal," under the title of the "Indian Jurist," also goes to swell the library of the law student. Of the indigenous works, a book of extracts from Manu's Code on matters of conduct, *The Vyavahara Marga Darsani*, or the "Mirror of Law" in Malayalam, *Vyavahara Dipika*, a similar work in Canarese, *Parasara Smriti* in Sanskrit, with Madhava Chariya's commentary and a Tamil translation containing the Hindu law of the present age, and *Goutama Dharma Sastra*, on expiatory ceremonies for offences, more intended for Hindu priests than for the criminal lawyer, stand side by side with an exposition in Telugu by a zemindar of the modern Revenue Code applicable to zemindari estates and the tenantry therein, and the Village Munsif's Code in Tamil and Telugu for the use of petty village magistrates in matters of petty suits, village panchayat, petty assaults, abuses and thefts and cattle trespass, besides revenue questions connected with village management.

Medicine.—The medical works received are of all kinds relating to allopathic and homœopathic systems of the west as well as to Hindu and Unani systems of the east. The Quarterly Journal of "Veterinary Science in India and Army Animal Management" includes Dr. Steel's articles on the

diseases of horses, &c., and their remedies, on South Indian fodders, and like subjects. A cheap paper of the Christian Vernacular Education Society abounds in useful directions and hints to native parents on the treatment of infants at birth and afterwards; and the Madras Medical Record is devoted to the diffusion of medical knowledge; while a manual in Tamil on the rearing and breeding of cattle, by Mr. Appia, Licentiate of Medicine and Surgery, contains useful hints and advice about the treatment of cattle-diseases. The most important work on the Hindu system, hitherto unpublished, is a Telugu lexicon on the six medical *rasas* or tastes, *viz.*, sweetness, sourness, astringency, saltishness, pungency, and bitterness, and contains classified lists of all the articles that come under each head, and which may be turned to medical use.

Miscellaneous.—This is the most comprehensive head and has under it over two hundred works of all sizes, treating of a variety of subjects which cannot be included in any of the prescribed classes. School geographies, of which Mr. Stone's hand-book of commercial geography supplies a special want, a manual of school method, ethical and didactic works for the young, a few essays on education, lectures and addresses of societies and papers on literary and social topics, and controversies and caste disputes, a guide to family duties, a valuable collection of South Indian inscriptions in Tamil, Sanskrit and English, Mr. Satyanadhan's interesting and useful account of University life in England, papers on military topics, such as discipline in the army, and the question of soldiers' beer, telegraph code, and drill-book in the vernaculars, the cheap tracts of the Christian Vernacular Education Society on social form or common faults like that of borrowing money and how to get out of debt, maps, copy-books and periodical journals and magazines intended for general readers,—all come in this group. This last class of periodical literature, which has had three educational fresh additions to their number, is regarded by educational inspectors as a favourable "sign and means of progress in the provision of good vernacular literature;" and the "Maharani Magazine," in Tamil and Telugu, is declared to be the most successful of the illustrated magazines for girls and to have found many "enthusiastic readers" in native houses.

Poetry.—Setting aside the stereotyped compositions, old and new, like love tales and promiscuous songs, bazaar rhymes and puranic legends and praises of gods and men, turned into verse, that go to swell the number of works in this group, the following may be named as original efforts or desirable additions to the poetical literature of the country: "Chulamani," a rare classical poem of Jaina origin, printed for the first time in Tamil under the editorship of Mr. Damodaram Pillai, B.A., B.L., a new edition of the "Peria Purana," with commentary, and "Valmiki's Ramayana," with a new Telugu comment, "Bharatabhyudayan," a new Telugu poem on the story of Sakuntala and her brave son Bharata, by a Telugu pundit, with an interesting introduction by Rai Bahadur Ananta Charlu, "Nitisara Sangraha," or ethical selections in Telugu, by the zemindar of Sangamvalsa, "Vidya Vinodini," a serial publication containing the chaste, instructive and philosophical poetry of Tayumanavar, with a Tamil commentary.

Politics.—This subject, even if much understood here, is monopolised by newspaper writers who publish their views on Government taxation and like topics every week, and consequently the record under this head would be almost a blank but for the publication of a collection of the political opinions of the late Raja Sir T. Madhava Rao, K.C.S.I.; a letter on the land tenure of Tanjore and the mirasidar's right in the land, addressed to a late Governor of this Presidency, by Diwan Bahadur Raghunatha Rao; a Canarese translation of Fawcett's "Elements of Political Economy" and another in Tamil, besides the "Invasion of England in the Nineteenth Century" and a local edition of "England's Work in India," by Sir W. W. Hunter.

Philosophy and Religion.—The preponderance of religious works indicates continued activity in their production. More than 43 per cent. of the total local publications registered during the year are of this class, and of these the largest number (297) relate to Hinduism and are of varying merit and importance, 26 are Muhammadan, and 107, including tracts, are Christian in tone. Theosophical publications are 13; and it is worthy of mention that one of the Tamil works is against idolatry, 6 are anti-Christian, and 3 are of the Aryan school, whatever that may mean.

Science, Mathematical.—With the exception of a revised edition of Mr. Hanumanta Rao's "Lessons in Geometry" and a book on Surveying and Levelling for Students, this group includes half a dozen ready-reckoners, and tables of weights and prices of cotton, and an indigenous book of tables for calculating weights of pearls that call for no remark. Under *Science, Natural*, proper, which has not gone much beyond the walls of the school room, there appear a help for Students of Botany, a small book of notes on Chemistry, and an elementary book of Natural History of Animals, with illustrations, besides an astronomical paper connected with the late Mr. Jagga Rao's Observatory in Vizagapatam. The other publications in this group treat of Astrology and Divination.

Travel and Voyage.—Strictly speaking, there is no new work to record under this head, and this is attributable to the fact that the natives of this part of India have little love for foreign travel. A Telugu prose version of an intersting old travelbook in Sanskrit verse by a South Indian poet, called "Visvagunadarsam" or the "Kaleidoscope," describes a journey by two supernatural travellers from Upper India to Cape Comorin, and contains some clever and humourous remarks, one of them praising and the other abusing the places and people surveyed by them from above; and the other work in this group is a reprint of Emerson's "English Tracts," or comments on his visit to England descriptive of men and things seen by him during his journey.

6. Of the total number of publications of the period under review, 209 are for educational purposes and the other 813 belong to "General Literature."

7. No less than 229 works were registered for copyright during the year of, report, of which only three were Government publications.

8. Generally speaking, the above analysis of the year's publications seems to show some improvement in point of quality and tone, but any one comparing the intellectual activity of Upper India with that of this Presidency cannot but be struck with the poverty of vernacular works out here under the important heads of "Art and Industry," "Biography," "History and Politics," "Drama and Fiction" treating of the nobler parts of human nature, "Secular Science," and "Travels." Much cannot be expected or done until a growing class of readers begin to create a market for books, since want of readers means want of demand. As the taste for the right sort and a desire for literary pursuits are developed on the part of "Educated India," reading of or, in other words, as the college-training of the graduates of the University and their home culture in after-life come into close relation and supplement one another more than they have ever yet done, and as the advance of technical and primary education is stimulated everywhere, we may hope that native authorship will spring up from the ranks of the younger generation of writers and bring into existence at no distant date works written in forcible and elegant prose style in the vernaculars, such as to interest and edify native readers and supply what is now pointed to in reproachful terms as a desideratum in the languages of the people, on subjects with which pundits of a generation or two old cannot be expected to deal.

9. In the report for 1889, I alluded to cases of non-delivery of books for registration. Some more cases of neglect of printers to deliver what they issued from their presses for sale have since been detected, besides several attempts to infringe the copyright of Government in the old and new series of readers of the Educational Department. The difficulties in the way of tracing such evasion or violation of the law to the right parties are considerable; nor is it easy to secure reliable witnesses to maintain a prosecution or the help of the Police, who treat the offences under the Registration Act as "non-cognisable." The real offenders are not often to be found, and the vendors of pirated editions of books not delivered for registration generally profess to act as the mere agents of some one else or give fictitious names of persons and places of business that do not exist. The amending Act X of 1890, abrogating the provision for payment of books presented for registration, has no doubt put an end to some frauds and to the abuse of the payment system, but whether it will check the tendency of printers and publishers to neglect to deliver their publications in the absence of the best inducement in the shape of money now withheld, it is perhaps too soon to judge.

10. There is yet another important event of the year to notice before concluding this report. I refer to the new departure made in 1890 in the policy of Government with regard to the use of the registered publications deposited in the library of this office from 1867. Immediately before the passing of the amending Act, X of 1890, the attention of the Local Government was drawn to the expediency of constituting the library of registered books as a reference library open to the public in accordance with section 11 of Act XXV of 1867. The requisite arrangements for its use by the public and the necessary rules and regulations for the admission of persons to the reading-room have been sanctioned by Government, and a special catalogue to enable visitors or readers of every grade of intelligence to find what works they want, has been under active preparation, and engaged most of my attention and the time of my office establishment during the latter half of 1890-91, the collection catalogued consisting of nearly 17,000 books, pamphlets and periodicals. The system of cataloguing adopted after some consideration and discussion is the classification of the entire stock in the first instance according to their subject-matter under the sixteen heads prescribed by the Government of India (for compiling the quarterly catalogue, and the annual analysis of registered publications); and the next step ordered is the re-arrangement of the classified lists in each subject and in each language, in the alphabetical or dictionary form, thereby giving information to the reader as to what books are in the library, with reference to the title and the number in

the office catalogue, the name of the author or editor, and the year of publication, to enable him to obtain readily any work of which he knows one or more of these particulars and which he wishes to consult. This work of compiling the new catalogue in one alphabet as a simple and ready index, without which the reference library will be of little use to the public, has entailed an embarrassing amount of copying and re-copying and cost considerably more time than was expected; and the manuscript has been finally sent to the press as completely as the exigencies of time and cost could allow, and the library will be opened to the public as soon as the catalogue is printed. Simultaneously with the printing work will be commenced that of binding the religious and other tracts and leaflets of each year with separate title pages, as well as the periodicals and serial publications, according to language; and all those volumes that have mere paper covering spoilt by age, and which cannot be used in their present condition, will also be re-bound or repaired, lettered and numbered, and replaced in the proper shelves. A few articles of furniture have also been ordered for the reading-room necessary for even the first year's working of the reference library to admit of at least a small number of visitors reading on the premises, since under the rules no readers, under any circumstances, can take a book out of the reading-room.

English Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	2	...	...	...	2	1	1	2
Biography	1	...	...	...	1	...	1	1
Drama	2	...	1	...	3	3	...	3
Fiction	...	...	...	1	1	...	1	1
History	6	1	1	...	8	6	2	8
Language	7	6	11	...	24	24	...	24
Law	28	2	7	...	37	...	37	37
Medicine	7	...	...	...	7	...	7	7
Miscellaneous	70	1	5	...	76	22	54	76
Poetry	...	1	2	...	3	3	...	3
Politics	1	1	3	...	5	...	5	5
Religion	21	...	13	...	34	...	34	34
Science (Mathematical and Mechanical)	5	3	2	...	10	6	4	10
Science (Natural and others)	5	...	2	...	7	2	5	7
Travels and Voyages	...	...	1	...	1	...	1	1
Total	155	15	48	1	219	67	152	219

Latin Language.

Language	...	1	1	...	2	2	...	2
Religion	1	...	...	...	1	...	1	1
Total	1	1	1	...	3	2	1	3

Tamil Language.

Art	3	...	...	...	3	1	2	3
Drama	5	2	6	...	13	...	13	13
Fiction	1	...	2	...	3	1	2	3
History	2	...	1	...	3	2	1	3
Language	17	7	11	...	35	32	3	35
Law	1	...	...	2	3	...	3	3
Medicine	2	...	...	1	3	...	3	3
Miscellaneous	25	8	5	...	38	15	23	38
Poetry	26	1	11	...	38	1	37	38
Politics	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	76	2	119	...	197	...	197	197
Religion	1	...	3	...	4	2	2	4
Science (Natural and others)	4	...	1	...	5	...	5	5
Total	163	20	160	3	346	54	292	346

Telugu Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	6	2	1	...	9	1	8	9
Drama	3	1	4	...	8	...	8	8
Fiction	1	...	...	...	1	...	1	1
History	2	...	1	...	3	3	...	3
Language	15	1	3	...	19	16	3	19
Law	3	...	1	...	4	...	4	4
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	5	1	1	1	8	3	5	8
Poetry	4	1	10	...	15	1	14	15
Philosophy (including Mental and Moral Science)	29	...	45	2	76	...	76	76
Religion	1	...	1	...	2	2	...	2
Science (Mathematical and Mechanical)	2	...	...	...	2	...	2	2
Science (Natural and others)	1	...	2	...	3	1	2	3
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	74	6	69	4	153	27	126	153

Malayalam Language.

Biography	1	...	...	...	1	...	1	1
Drama	1	...	...	...	1	...	1	1
Fiction	2	1	...	...	3	...	3	3
Language	4	2	4	...	10	6	4	10
Law	2	...	...	...	2	...	2	2
Miscellaneous	8	...	...	...	8	...	8	8
Poetry	1	...	3	...	4	2	2	4
Philosophy (including Mental and Moral Science)	3	...	16	...	19	...	19	19
Science (Natural and others)	...	...	...	1	1	...	1	1
TOTAL	22	3	23	1	49	8	41	49

Canarese Language.

Fiction	...	...	1	...	1	...	1	1
History	...	1	...	1	2	2	...	2
Language	4	...	2	1	7	6	1	7
Law	1	...	...	...	1	...	1	1
Miscellaneous	10	...	...	...	10	...	10	10
Politics	...	...	...	1	1	...	1	1
Religion	9	...	15	1	25	...	25	25
Science (Mathematical and Mechanical)	...	2	...	...	2	2	...	2
Science (Natural and others)	...	2	1	...	3	1	2	3
TOTAL	24	5	19	4	52	11	41	52

Tulu Language.

Religion	...	...	1	1	2	...	2	2

Konkani Language.

Religion	...	...	...	2	2	...	2	2

Badaga Language.

Religion	...	...	...	1	1	...	1	1

Mahratti Language.

Religion	1	...	1	...	2	...	2	2

Hindustani Language.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	4	...	2	...	6	6	...	6
Miscellaneous	...	...	...	1	1	...	1	1
Religion	2	...	7	...	9	...	9	9
TOTAL	6	...	9	1	16	6	10	16

Java Language.

Religion	...	...	1	...	1	...	1	1

Persian Language.

Language	1	...	1	...	2	2	...	2
Religion	...	...	1	...	1	...	1	1
TOTAL	1	...	2	...	3	2	1	3

Arabic Language.

Language	...	...	1	...	1	...	1	1
Religion	3	...	2	...	5	...	5	5
TOTAL	3	...	3	...	6	...	6	6

Sanskrit Language.

Drama	2	...	2	...	4	..	4	4
Language	...	...	4	...	4	2	2	4
Law	1	...	...	...	1	...	1	1
Poetry	4	...	2	...	6	...	6	6
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	4	...	20	...	24	...	24	24
Science (Natural and others)	...	...	2	...	2	...	2	2
TOTAL	11	...	31	...	42	2	40	42

Bi-Lingual—Latin and English Publications.

Language	...	1	...	...	1	1	...	1

Bi-Lingual—English and Tamil Publications.

Language	4	1	...	3	8	8	...	8
Science (Mathematical and Mechanical)	3	...	...	...	3	...	3	3
TOTAL	7	1	...	3	11	8	3	11

Bi-Lingual—English and Telugu Publications.

Language	1	...	...	3	4	4	...	4
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
TOTAL	1	...	1	3	5	5	...	5

Bi-Lingual—English and Malayalam Publications.

Subject.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	1	...	...	1	1	...	1

Bi-Lingual—English and Canarese Publications.

Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1

Bi-Lingual—English and Arabic Publication.

Language	...	...	...	1	1	1	...	1

Bi-Lingual—English and Sanskrit Publications.

Language	...	...	...	2	2	2	...	2
Religion	...	...	1	...	1	...	1	1
Total	...	...	1	2	3	2	1	3

Bi-Lingual—Tamil and English Publications.

Language	...	1	...	2	3	3	...	3
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Total	1	1	...	3	5	3	2	5

Bi-Lingual—Tamil and Sanskrit Publications.

Poetry	1	...	...	...	1	...	1	1
Religion	1	1	...	...	2	...	2	2
Total	2	1	...	...	3	...	3	3

Bi-Lingual—Telugu and English Publication.

Language	...	...	...	1	1	1	...	1

Bi-Lingual—Malayalam and English Publications.

Language	1	...	...	...	1	1	...	1

Bi-Lingual—Malayalam and Sanskrit Publication.

Language	...	...	1	...	1	1	...	1

Bi-Lingual—Sanskrit and English Publications.

Poetry	...	1	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Total	1	1	...	...	2	...	2	2

Bi-Lingual—Sanskrit and Tamil Publications.

Subject.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	1	...	2	2	...	2
Poetry	4	...	...	...	4	...	4	4
Religion	15	...	5	2	22	...	22	22
TOTAL	20	...	6	2	28	2	26	28

Bi-Lingual—Sanskrit and Telugu Publications.

Law	...	...	1	...	1	...	1	1
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	...	...	1	...	1	...	1	1
Poetry	28	...	...	...	28	...	28	28
Religion	7	1	2	...	10	...	10	10
Science (Natural and others)	1	...	1	...	2	...	2	2
TOTAL	38	1	6	...	45	...	45	45

Bi-Lingual—Sanskrit and Malayalam Publications.

Poetry	1	...	1	...	2	...	2	2
Science (Natural and others)	...	...	1	...	1	...	1	1
TOTAL	1	...	2	...	3	...	3	3

Bi-Lingual—Sanskrit and Canarese Publications.

Poetry	1	...	...	...	1	...	1	1
Religion	1	...	2	...	3	...	3	3
TOTAL	2	...	2	...	4	...	4	4

Tri-Lingual—English, Tamil and Telugu Publications.

Language	1	2	...	...	3	3	...	3
Religion	...	...	...	1	1	...	1	1
TOTAL	1	2	...	1	4	3	1	4

Tri-Lingual—English, Tamil and Hindustani Publication.

Language	...	...	...	1	1	...	1	1

Tri-Lingual—Tamil, Telugu and Sanskrit Publications.

Poetry	1	...	...	...	1	...	1	1
Religion	...	...	1	...	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2

Tri-Lingual—Tamil, Sanskrit and English Publication.

Miscellaneous	1	...	...	...	1	...	1	1

Tri-Lingual—Telugu, Hindustani, and Persian Publication.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	...	1	1

It will be seen from the subjoined statement that the number of original works and republications which steadily increased from 1886 to 1889 fell off considerably during 1890. This decrease is no doubt chiefly due to the promulgation of the rules under Act X of 1890 referred to by the Registrar :—

Years.	Original works.	Republications.	Translations.	Total.
1886	455	383	92	930
1887	490	531	22	1,043
1888	579	553	37	1,169
1889	749	546	71	1,366
1890	598	389	35	1,022

The low figure of 35 under "Translations" shows a lamentable absence of interest in the literature of other countries on the part of the people of this Presidency and exemplifies the fact that a knowledge of the vernacular languages has little effect in stimulating a desire for such knowledge, which after all means the knowledge of most things worth knowing, the absence of information regarding which is characteristic of the vernacular literature of South India. A genuine literary activity both in producing and publishing suitable works can be created, developed and sustained only by a general, healthy and growing demand for such literature, and such a demand can only exist among a people that has been educated on lines which ensure the love of knowledge. It is to be hoped that the changes which are taking place in the educational system of the country will do something to extend this love of knowledge. Much help may also be looked for in this direction from the opening up of the country by railways and other means of communication.

From the following table which shows the number of publications in most of the single languages and bi-linguals, it will be seen that Uriya is far behind the others, and that Sanskrit, in combination with Tamil and Telugu, occupies much the most important position amongst bi-linguals.

	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.	English-Tamil.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanskrit-English.	Sanskrit-Tamil.	Sanskrit-Telugu.	Sanskrit-Malayalam.	Sanskrit-Canarese.
1886 . . .	183	55	8	2	276	183	74	46	29	2	3	6	2	...	2	2	7	...	...	1
1887 . . .	237	30	10	6	332	143	95	67	33	...	8	...	1	1	3	6	14	30	1	2
1888 . . .	257	55	17	2	429	123	72	78	29	...	7	2	...	1	1	...	7	47	...	1
1889 . . .	263	95	3	9	413	211	74	72	58	1	14	12	6	4	4	...	28	64	1	8
1890 . . .	219	42	6	3	346	153	49	52	16	...	11	5	1	1	...	2	28	45	3	4

The total number of copies of books and pamphlets catalogued during the first, second and third quarters (the list for the fourth quarter not being printed as yet) is 1,278,100, of which 576,745, or a little less than a half, are in Tamil. Tamil publications are greater in number than those in English, Telugu, Malayalam, Canarese and Hindustani taken together. The following figures indicate the proportion of published literature in the several vernaculars of the Presidency :—Tamil 577, Telugu 278, Canarese 71, Malayalam 41, Hindustani 14, Marathi 4, Badaga 2½, Konkani ½, Uriya 0. Comparing these proportions with the population, it is found that for each copy of book or pamphlet published, there are 20 inhabitants under Tamil, 42 under Telugu, 57 under Malayalam, and 49 under Hindustani. As regards Canarese, it is not easy to ascertain the proportion, as the press at Mangalore prints books and pamphlets not only for this Presidency but also for Mysore and the Bombay Presidency.

The following are regarded by the Registrar as the important works published during 1890, but the list shows the poverty of the people of South India in what may be termed intellectual enterprise. This poverty is most extraordinary when the greatness of the issues of the political

and social questions now agitating the mind of the educated classes is considered. So far as is known not a single work on any one of these questions has appeared laying the smallest claim to originality or power of thought and grasp of subject, or even to erudition and learning :—

(1) A first book of Agriculture prepared by Messrs. Benson and Subba Rau.
(2) Pamphlets in Tamil and Telugu on indigo-planting and manufacture.
(3) A work on Indian music by the senior Rajah of Venkatagiri.
(4) A Telugu work on Architecture.
(5) "Prahalada Charitra," a drama composed by a Hindu lady of Kumbakonam.
(6) "Illakkanavillakam," an ancient treatise on Tamil grammar, and "Chintamani," a rare classical poem, edited by Mr. C. W. Thamotharam Pillai, B.A., B.L.
(7) Urichol Nikandu and Pingala Nikandu, Tamil lexicons in verse, by Mr. Sivan Pillai.
(8) A Compendium of Sanskrit Logic.
(9) A Malayalam novel, by Mr. Chandu Menon.
(10) A series of catechisms of the Aryan religion, by Diwan Bahadur R. Raghunadha Rao.

(Sd.) H. B. GRIGG,
Director of Public Instruction.

No. 432 (Educational), dated 9th June 1891.
Order thereon by the Government of Madras.

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1890 will be forwarded to the Government of India.

2. No reason has been assigned for the delay which occurred in the submission of the above analysis by the Registrar of Books to the Director of Public Instruction and by the Director of Public Instruction to Government. The report was due with Government on the 1st March, but was not received until the 28th May.

J. F. PRICE,
Chief Secretary.

No. 433 (Educational), dated 9th June 1891.
Endorsed by the Government of Madras.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department Circular No. 19—1150, dated 13th June 1877.

O. V. BODDY, *Major, R.E.*,
Under-Secy., P. W. Dept.,
for *Chief Secretary.*

BOMBAY.

From W. L. HARVEY, Esq., C.S., Acting Under Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 2811, dated 10th August 1891.

With reference to Mr. Under-Secretary Melitus's letter No. 360, dated 26th June last, I am directed to forward herewith, for submission to the Government of India, copy of a Report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1890, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From G. M. SÁTHÉ, Esq., Registrar of Native Publications, Bombay, to W. L. HARVEY, Esq., C.S., Acting Under Secretary to Government, General Department, Bombay,—No. 160, dated 24th July 1891.

I have the honour to submit the following report on the condition and progress of the Vernacular and other literature in the Bombay Presidency in the year 1890 :—

2. The total number of publications registered in 1890 under Act XXV of 1867 was 2,044, or 1,419 books and 625 issues of periodicals. Of the books, 807 were first and subsequent editions of original works, 408 republications, and 204 translations. The periodicals were mostly original, only a few being republications. The so-called original works were, strictly speaking, embodiments of old ideas in new *forms*, books really original in conception being rare. A large majority of these books are school compilations on various subjects, dramas, and novels. The total number of books may again be divided according to languages into 84 English, 394 Maráthi, 395 Gujaráti, 220 in twelve other Indian languages, such as Urdu, Kánarese, Hindi, &c., 148 in Sanskrit, Persian and other classical languages, and 178 polyglot works

3. *Arts.*—Under *Arts,* there were 27 publications, the subjects being cookery, perfumery, music, games of cards and cricket, drill and other military tactics, gardening and spirit-distilling. The books on cookery and perfumery were in Maráthi, those on music and games in Gujaráti, those on military tactics in Hindi, and the one on the manufacture of spirit was in English. This distribution of the subjects among the different languages affords an amusing index of the tastes and predilections of the people who speak them.

4. *Biography.*—The number of biographical books though small is encouraging, and shows that the native writers are awaking to a sense of the importance and usefulness of this kind of literature. Short sketches of the lives of Dr. Jonathan Swift, Abraham Lincoln, Sir Isaac Newton, Dr. Goldsmith, and Charles Bradlaugh were published in Maráthi—evidently all of them are translations. The *Life of Abraham Lincoln* is written by Mr. Vináyak Kondev Oka, and is, like his other works, a very readable book for its style and sentiments. The proof-sheets of this book, says the writer, were revised by Mr. Justice K. T. Telang, and if there be anything which is interesting and charming in the book, it is from the pen of that honourable learned gentleman. The *Life of Charles Bradlaugh* is a reprint from the *Kesari* newspaper. It gives within a short compass all the principal incidents of the life of that remarkable man. In Gujaráti the *Charitramálá, Biographies of the Royal Princes of Gujarát and Káthiáwár, Volume I,* by Nagindás Manchhárám, is a good quarto of 308 pages. It contains the biographies of sixteen princes with their lithographic portraits, executed by Indian artists, and is a costly book, being priced at R25. The biographer admits in the preface that he has done nothing beyond depicting the bright side of the picture, leaving the work of showing the other side to other hands. The book is well written and well got up. There was another Gujaráti book of the same kind, but giving the lives of the leading men of the Gujarát gentry. Its title is the *Gujarát Portrait Gallery,* being a collection of the portraits and biographical sketches of leading men in Gujarát. Its author, Keshavlál Harivithaldás, proprietor of the *Satya Vakla,* a Gujaráti newspaper, presented its copies to his constituents free of charge. This book is also adulatory rather than critical in its character. It is, however, a good record of private lives and deserves encouragement. The *Life of Bholánáth Sárábhái,* by Krishnaráv Bholánáth, gives a good account of the development of the theistic faith achieved in Gujarát under the auspices of the Prárthaná Samáj. Bholánáth Sárábhái was a high judicial officer under the British Government in Gujarát, and having been in his early life a devout worshipper of idols, became in after-life a vigorous social and religious reformer and an admirer of pure worship and a hater of idolatry.

5. *Dramas.*—The light literature of the year under report comprises 66 dramas and 86 novels, most of which are written in Maráthi and Gujaráti, the principal vernaculars of this Presidency. Both of these varieties of literature are based either on historical, mythological or private life incidents, the difference between the two being only that of *form.* Some dramas, particularly those based on mythological incidents, have a large admixture of poetical passages and are called Sangita dramas, or operas. As observed in previous reports, these dramas and novels, as they are published from year to year, present the same or nearly the same facts, in different garbs and with different names. The subject-matter is pretty much the same with very rare exceptions. Among the new Maráthi dramatic works may be mentioned the *Godávari,* or the Unfortunate Daughter-in-law, by Moro Ganesh Londhe, dramatising the thousand-and one annoyances to which the much-abused mother-in-law subjects her daughter-in-law in a Hindu household; the *Jarathodváha Nátak,* by Purushottam Bháskar Dongre, which depicts the evil consequences of old men marrying young girls; the *Shrimatta Vidambana Nátak,* by Náráyan Ganesh Mandlik, in which Dámájiráv, a rich man, is represented as boasting of having seduced several married women even with the sanction of their husbands, simply by means of money, which is shown to be a prolific source of miseries in this world; the *Shiva Digvijaya athavá Tarun Shiváji Nátak,* a historical drama giving the incidents of the life of Shiváji, the founder of the Marátha Empire, mainly taken from Grant Duff's History of the Maráthás; the *Mahárájá Pratápsinha,* by Gobind Krishna Tilak, a good tragic drama, interesting and touching in places, the incidents delineated in which somewhat resemble those alleged to have occurred at Kolhápur in connection with that prince who, having been insane, was removed to the Ahmednagar Jail, where he died; and, lastly, the *Parikshásatra, or Mánavi Popat Mainá Nátak,* by Mádhab Náráyan Pátankar, in which a plucked candidate for a University examination accuses University Examiners of carelessness, partiality, and even corruption, censures Government for neglecting to redress popular grievances, and for administering the country with selfish motives, and denounces social reformers as being misled by overzeal and hastiness. The last-mentioned book, evidently the production of a discontented candidate, is very impudent and childish in places, and is an example of the abuse of the liberty of speech enjoyed

under the British Government. The only new dramatical Gujaráti work deserving mention is the *Gámreni Gori*, by B. N. Kábráji. This is a well-executed adaptation of an English novel to Pársi social life. The dramas in Sanskrit and other languages are often reproductions and need no remark.

6. *Fiction.*—The Gujaráti novels were better than the Gujaráti dramas. The *Shirin Madam*, an anonymous production, gives a faithful picture of some of the phases of Pársi life, and is well written. It is an autobiography of a well-educated "Pársi girl of the period" married in an orthodox family, and consequently subjected to much worry and inconvenience. The *Bhul Bhulámari*, by J. B. Marzbán, is a tale of a loving married pair of the Pársi community. In it the wife is shown to have been suspicious of the husband's good behaviour and to be about to be separated from her husband, but for timely and satisfactory explanation given by the husband. The *Hosanadrá*, by B. F. Marzbán, is a Gujaráti translation of an Urdu tale and is a valuable addition to Gujaráti literature. It contains lessons in physical science and morals, and will be found to be good and useful by persons wishing to give home education to their daughters. The *Sitá*, by Manmohandás Dayáldás, is a good translation into Gujaráti of the late Colonel Meadows Taylor's Indian tale of "Sita," a tale of the Indian Mutiny of 1857. In Maráthi the *Landanarahasya*, or "Mysteries of London," a translation by Shankar Bápuji Mujumdár; the *Juná Wádá athavá Pahile Bájiráva*, a historical tale illustrating the times of Peshwá Bájiráo I; *Shri Vikramáditya athavá Práchin Bharatabhumi* ("Entertainment Series of the Poona Night Club No. 2"), an incomplete tale describing the generous and valorous deeds of Vikramáditya, a king of Oojein; and *Sindhubái*, by Keshav Rámchandra Kelkar, a tale of an orphan girl bred up to modern and heterodox habits and annoyed and robbed by her mother's sister, who was a greedy and harsh woman of the old type, are the best novels. It may be noticed here that books of the class of *Manoranjak Stricharitra*, or a collection of stories of unchaste women and the devices used by them for the accomplishment of their immoral objects, are positively mischievous.

7. *History.*—Most of the historical books published last year were small compilations designed for the use of school-boys. The books intended for the general reader were the following:—

The *Hindaná Deshi Rájyo*, by Kuberbhái Motibhái. This book is in the Gujaráti language and contains short accounts of the native States of India, except those in Gujarát and Rájputáná.

The *History of Surat*, by Edalji Barjorji Patel, an assistant schoolmaster, gives in Gujaráti the history of the city of Surat from its foundation seven hundred years ago up to date. Its materials are collected from the Gazetteers of the Surat and Broach Collectorates, Pársi Prakásh, and several other historical works. The author gives two traditions about the name of the city. According to one, Surat was first called by the name of Suraj, which in course of time was changed into the present name by a change in the last letter. According to another tradition, Surat was so called after Suratá, a woman from the Zenana of the Turkish Sultan who, having run away with a merchant of Constantinople, resided on the banks of the Tápti, opposite Ránder.

The other two Gujaráti books under this head deserving mention are the *Madhya Hind Ejency* and the *Hind Rájasthan Dakhhan*. The first of these gives a brief history of the native States in Central India, and the second of the native States in the south of India, such as Hyderabad, Mysore, Travancore, &c. Amritlál Govardhandás Sháh and Káshirám Uttamrám Pandyá are the joint authors of both these books. Their sources of information are Colonel Malleson's "Native States of India," Aitchison's Treaties, and other English and Gujaráti books.

The only historical book in Maráthi deserving notice is entitled *Dábhádyánchyá Gharányáchá Itihása*. It describes the Dábháde family of Talegáum, a village about 24 miles from Poona. Talegáum is a station on the G. I. P. Railway and presents a picturesque scene with its large and well-built tank and one or two old double-storied houses. The rise of this family commenced in A.D. 1700, before which date the head of it was a personal attendant to Shiváji, the founder of the Maráthá Empire. The Dábhádes rendered valuable services to their masters, from whom they earned the title of Senápati, or Commander-in-chief. The present descendant of that family is Abá Sáheb Dábháde, who is an adopted son to Anandibái Dábháde, and lives at Talegáum. The account given in this book is founded on a manuscript history of this family in the possession of its present head Abá Sáheb and some English work on Marátha History.

8. *Language.*—Of the 148 publications registered under this head, 128 were educational or intended for school-boys. They are generally "glossaries," "notes," "words books," "paraphrases" and such other aids to cramming. These books are very extensively used in

Government as well as other schools in this Presidency and are doing much mischief by crippling the intellect of the school-going youths. The publication of such "helps" is very paying and is encouraged by school teachers through indolence.

First Notions of Maráthi Grammar, by R. B. Joshi, is a good attempt to teach the elements of Maráthi grammar in simple and popular language. The exercises given at the end of each lesson form a new feature in books of this kind and will prove useful.

The Rasashástra, by Chhotálál Narbherám Bhátt, is a Gujaráti book on *Rasas* or sentiments, which play an important part in poetical compositions. Its materials are taken from Sanskrit and Gujaráti works on the subject. It will be found useful to Gujaráti students.

The definitions and examples of compound Sanskrit nouns are given in verse in a small manual, entitled *Samasa Kusumáváli*, published by Vináyak Náráyan Joshi, a Sanskrit teacher and Shástri in Bombay, and can be easily committed to memory.

The *Abhidhána Sangraha*, or a collection of Sanskrit Ancient Lexicons, Nos. 1, 2, 3, 4 and 5, edited by Pandit Durgáprasád, K. P. Parab and Pandit Sivadatta, is a useful republication for Sanskrit students. The Sanskrit language is said to have possessed numerous lexicons, of which only a few are now extant. This book contains the *Námalinganushásana* of Amarsinha and the *Trikándashesha Hárávali*, *Ekákshara Kosha* and *Dvirupa Kosha* of Purushottamdeva.

The Námalingánushásana, a Sanskrit dictionary of synonyms, by Amarsinha, with commentary of Bhánuji Dikshit, edited with notes by Pandit Sivadatta, is another useful publication of the kind.

Among the polyglot publications under this head, the *Life, Religion and Poetry of Sháh Latif*, the greatest poet of Sind, in two volumes, by Lilárám Vatanmal Lálváni, is a good book, which contains in English a brief sketch of the poet's life and a critical analysis of his works. This analysis, which is intelligent and able, and the glossary of difficult words, given in Part II of the book, will facilitate understanding of the poet's production.

Alidina Somji Liláni, a merchant of Bombay, who was for five years at Zanzibar, has produced, for the benefit of Gujaráti-speaking traders doing business on the Zanzibar and neighbouring coasts, *A Guide to the Swáhili Language*, in Gujaráti characters, with English and Gujaráti translations. The Swáhili is said to be one of the most popular languages spoken in Africa, but to be without its own alphabet. Dr. Edward Steer's "Hand-book on Swáhili" and "The Swáhili Exercises" were of much use in teaching the author this language and also in enabling him to produce his "Guide" of that language.

The Students' Sanskrit-English Dictionary, by Váman Shivrám Apte, M.A., Principal and Professor of Sanskrit, Fergusson College, Poona, was another valuable work published last year. The chief features of this dictionary are that it gives quotations and references to the peculiar and noteworthy meanings of words, and explains the more important technical terms, particularly in Nyáya Alankára, Grammar, &c. At the end of the book are given three appendices, one treating of Sanskrit Prosody and the other two of the important literary and geographical names in the ancient history of India.

The Sepher Ya Arath Haddebash, or a Compendium of Hebrew Dictionary, by Ezekiel Jacob Rahamim, Part I, is intended to materially aid a student in acquiring a knowledge of Hebrew, Chaldee and Talmadic dialects. It is in Hebrew, Arabic and English languages.

9. *Law.*—Among the law books the following may be noticed:—*Equity in Gujarati*, by Dullabhji Dharamsi Ved, who is Sar Nyáyádhisha in Morvi State. This book is the first of its kind in Gujaráti and has been liberally supported by His Highness Máhárájá Thakore Sáheb of Morvi.

The City of Bombay Municipal Act, 1888, with a commentary and an index, was published by Basil Scott and Lindesay J. Robertson, Barristers-at-Law. Evidently the value of this English book, which lies in the commentary and the index, will be appreciated by the Bombay rate-payers and the advocates and pleaders. The remaining publications under this heading are republications and translations.

10. *Medicine.*—There were medical works on the European as well as the Indian system of medicine, those of the latter description being more numerous. The *Vaidyajivanam* of *Lolimbaráj*, with the commentary of Sukhánand in Sanskrit, with a Hindi translation by Pandit Ravidatta, was published by Pandit Hariprasád. The work is humourous, and the author says that no person who is not fond of women, and who is ignorant of the science of rhetoric, can appreciate its worth. Remedies are prescribed in this book for various diseases, and the peculiar feature of the work is that it is addressed to a woman, and references are often made to women's beauty and power of fascination.

The translation and original of the *Ashtánga Hrjdaya* of Vágbhatta, published by Gangá Vishnu, is another Sanskrit and Hindi medical work of the year which treats of the native

medical system. Vágbhatta is a great authority on Indian medicine, and his works, which are in Sanskrit, are often reprinted and translated in whole or in parts, and they command a good sale among the native physicians and the general public.

A History of the Principal Drugs of Vegetable Origin met with in British India, by William Dymock, Brigade-Surgeon, retired, and *The Progress of Surgery in Bombay during the last Twenty Years,* by Brigade-Surgeon W. Gray, Principal, Grant Medical College, Bombay, are the best English works under this head. In the latter of these two books Dr. Gray complains that surgery, as a branch of medical science, does not receive the recognition which it merits at the hands of the native medical practitioners, who, generally speaking, have a tendency to neglect it in favour of medicine.

In a small pamphlet in Gujaráti, entitled *Drishtisaurakshan,* Dr. Krishnaráv Báburáv Bulel, M.D., has popularly treated the subject of the eye, its construction and the means of protecting sight.

11. *Miscellaneous.*—As usual there was a large number of publications—English, Maráthi, Gujaráti, &c.—under this head, of which the important ones are noticed below.

English.—*The Journals of the Anthropological Society* and *Natural History Society of Bombay* contain much interesting and rare information.

Rudiments of Sanitation, by Patrick Hehir, M.D., describes in simple language the principles of general and personal hygiene, and is a very useful book for children as well as grown-up persons.

Mahábleshwar Guide, by a resident of the Hills, gives within a small compass all that a visitor to that sanitarium need know about it and its neighbourhood, including Panchgani Pratápgad, the Mahábleshwar village, with its temples, &c.

Story of a Widow Re-marriage gives an interesting and pathetic account of the inconveniences and troubles, by way of excommunication and otherwise, which the author, Mr. Mádhavdás Rugnáthdás, a respectable merchant of the Kápol Bania caste at Bombay, had to suffer in consequence of boldly carrying out his resolve, as a practical Hindu reformer, of marrying a widow in opposition to the customs of his community, at the hands of his caste-people under the instigation of their Shettias or leaders, like Mr. Varjivandás Mádhavdás. The story lays bare the character of many well-to-do men of Bombay so far as their attitude towards social reform is concerned, and is, on the whole, such as will amply repay perusal. The letter written to her mother by widow (Dhunkor now Mrs. Mádhavdás Rugnáthdás) before she left her paternal roof with a firm resolve to re-marry, is well worth reading.

The Reverend Mr. Ganpatráv R. Navalkar, who is an able Maráthi as well as English scholar and has written in English an excellent grammar of the Maráthi language, critically reviews, in his *Maráthi Christian Literature,* Maráthi publications issued by missionary societies in this Presidency and recommends that the present Maráthi version of the Bible, which is wanting in elegance and propriety of language, should be improved in style and phraseology by employing Brahman scholars to retranslate it under the superintendence of either Father Nehemiah Goreh, or a committee to be appointed for the purpose. He also points out the common defects of the Christian tracts at present issued and makes valuable suggestions for their improvement and the enrichment of Maráthi Christian literature.

Maráthi.—Several missionary tracts published by the Bombay Tract and Book Society come under this head. They were on *Nágpanchami,* or "Snake-worship," *Should Ganapati be honored? Was Ram an Incarnation of God? Questions respecting the Hindu Religion, Muhammadanism: what Evidence of its truth, &c.* They have, indeed, been published with very pure motives and suggest reflections on very serious questions to an educated and thoughtful Hindu. But to the uneducated and orthodox Hindus and Mahomedans they are likely to prove very offensive and exciting, and it is desirable that they should not be published and distributed during the particular holidays on which they make adverse comments, as on these occasions religious fervour is at its height, and the least attack is likely to be resented and to cause the disturbance of the public peace. Besides the linguistic faults pointed out by the Reverend Mr. Ganpatráv Navalkar, these tracts betray much ignorance on the part of their authors of the subjects treated of, by putting absurd questions and finding faults which are rather imaginary than real.

The Hindu Union Club, Bombay, is gradually adding little by little to Maráthi literature, and though the essays read by its members at its cold season lecture series are small, they are of much intrinsic worth, being written by educated men. In his essay on *What should Our People learn from European History?* Mr. Váman Abáji Modak, B.A., Principal, Elphinstone High School, Bombay, says that the history of Europe teaches the people of India to achieve the moral, social and political regeneration of their country by unity, patriotism, abolition of

the caste system, religious reformation, progress in knowledge, &c. Similar essays on other important subjects were contributed by Messrs. B. A. Gupte, R. R. Bhágvat, V. K. Bhátavdekar and J. D. Kolhatkar.

Srisṭṭha padártha niyamáni sudhárana, or *Physical Laws and Civilization, Part I*, is a popular adaptation of Buckle's History of Civilization, Chapter II. The author, Mr. Shankar Rámchandra Hátvalne, has made use of other books on this and other cognate subjects such as Guizot's "History of Civilization," Draper's "Intellectual Development of Europe," &c.

Public Criticism is a translation by Mr. B. A. Gupte, of Mr. W. Lee-Warner's address on the power and responsibilities of public criticism delivered at Bombay in 1889.

Translation of Bacon's Essays, by Ráo Sáheb Shivrám Sitárám Vágle, B.A., LL.B., is a publication deserving of support both from the Educational Department and the general public.

Gujaráti.—Lord Chesterfield's Advice to his Son, with Choice Selections from Colton's Lacon, translated into Gujaráti by Haridás Viháridás Desái, G. V. Desái and M. N. Dvivedi, is a good book to place in the hands of young men and a valuable contribution to Gujaráti literature.

In *Pushtimárga*, or *The sect of the Maharájás*, published by Shevaklá Karshandás, the author, who is a discontented follower of that sect, has boldly exposed the immoralities of the Vallabhi Mahárájas of the Vaishnavas and condemned their worship.

Polyglot Works.—In his *Vidhavvapana Anáchár*, or *Shaving of Widows Unauthorized*, Mr. Vyankat Rango Katti, late Principal of the Training College, Dhárwár, has shown that the practice of shaving the heads of women after the death of their husbands, which obtains among the higher classes of the Hindus of the Deccan and some other parts of India, is not prescribed by the Hindu religious law-givers, but has been borrowed from the Buddhists, has challenged a contradiction supported by authorities quoted from books written before the year 1450 of Shálivábána and offered a reward of Rs. 1,000 for showing such authorities. This book is written in Maráthi and English.

Mr. Kávasji Dinsháji Kiásh has evidently spent a great deal of labour and money in finishing his valuable work "Ancient Persian Sculptures." It contains about 100 plates and itinerary notes in English, Gujaráti and Persian, and is dedicated to His Excellency the Marquess of Lansdowne, Viceroy of India. Mr. Kiásh is the author of several other good works.

12. *Poetry.*—The largest number of publications is under this head. Of the 383 poetical publications of the year, 235 were republications, 18 translations, and 130 new productions of the year. Every language has contributed to this number more or less. The original poetical works are on a variety of subjects, such as the national congress, social and religious reform, love stories, prayers, legends, &c. Very few of the modern poets deserve to be so called and they may rather be called versifiers. In Maráthi *Vithobá Annákrit padasamuha*, or a Collection of Psalms, by Vithobá Anná, is a good publication and contains much of poetical feeling. In *Sangit Satvotkarsha* a few verses are composed noticing the leading incidents of Mr. Justice K. T. Telang's public life. The Khyáls in Hindi, such as *Khyál Chhotekanthko*, sometimes contain objectionable language and low sentiments. *Brahmakhetrádyaidarangaratna*, or a description of Brahmakhetra and Idar, by Bhavan Hirálál, is a fair production in Gujaráti, in which the benefits of the British Indian rule are incidentally referred to and the Indian Administration is praised. The other works do not call for any remark.

13. *Politics.*—There was only one new publication under this head, the remaining five being republications. It was Mr. Gopál Gobind Dábak's short description in Maráthi of the aims and objects of the Indian National Congress exhorting the people to subscribe to the Congress Fund.

14. *Philosophy.*—Of the 63 publications under this head, only 9 were original works of the year under review, the rest being republications and translations. Here it may be stated that Mr. Mahádev Chimnáji Apte, B.A., LL.B., is doing very laudable service to the country by publishing rare and standard works of Sanskrit literature. Last year he published Nos. 11, 12, 17 and 20 of his Anandásrama Sanskrit Series, which were all works on Hindu Moral Philosophy. They were the *Aitareyopanishad*, the *Taittiriyopanishad*, the *Krishna Yajurvediya Shvetáshvataropanishad* and Vidyáranya Svámi's *Jivanmukti viveka*. The first three treat of the Vedánta Philosophy, and the last is on the Salvation of Man during His Life-time. A Gujaráti prose translation of the *Shrimadbhagavat Gitá*, a well-known philosophical work in Sanskrit, published by Mukhiáji Mulji Meghaji and Mukhiáji Bápálál Nathubhái, deserve patronage from the Gujaráti-speaking public. A learned commentary in Maráthi on the same original Sanskrit work, by Vishnu Báva Brahmachári, was published by Rámchandra Pándurang Ráut, under the title of *Setubandhini tika*. The late Vishnu Bává Brahmachári was a

popular preacher on Vedánta Philosophy in Bombay about nineteen years ago, and his controversies with the Christian missionaries of his time were very witty and convincing, as some Bombay people who knew him may remember.

The *Prashnopanishat,* with a Sanskrit commentary, Maráthi translation and explanatory notes, published by Mr. Vyankatráv Rámchandra, Government Prosecutor, Poona, is a collection of six questions by Kabandhi and five other sages and their answers by Pippaláda, another learned sage or *rishi.* The questions are on the creation of the universe and the means used by God. Pippaláda says that God employed the sun, embodying the principle of life and the moon embodying matter to create the world. To the text Mr. Vyankatrav has prefixed an able introduction in which he has attempted to prove that life or spirit remains in the body through all its transformations and that it is important to know in what state and place and how long the spirit lives after its separation from the body. The same gentleman has published another work, the *Yogasutráni,* or The Aphorisms on the Yoga System of Philosophy, with a Sanskrit commentary, Maráthi translation, explanatory notes and introduction. This is a very interesting work. "*Yoga*" means the concentration of the mind, or, as defined by Patanjali, it is the preventing of the modifications of *Chitta,* or the thinking principle, by the constant practice of keeping the mind in its unmodified or clear state and by freedom from passion. Concentration, or *Yoga,* is believed to be the means of uniting the human soul with the Supreme Spirit and of making a man capable of knowing things in the past, present and future, of understanding the language of birds and his own condition in a former life, of reading other men's thoughts, of suddenly becoming invisible, and so on. Mr. Vyankatráv seems to believe in Theosophy and the power of clairvoyance and regrets that the Hindus of the present generation should be ignorant of the efficacy of *Pránáyám,* or the suspension of respiration prescribed by the Hindu scriptures to be practised at the time of the morning, mid-day and evening prayers in preventing and curing many bodily ailments.

15. *Religion.*—Religious literature of the past year has as usual been rich enough. The Christian missionaries are making efforts to show Christianity to be the only true religion, while the Hindus, the Mahomedans and the Zoroastrians have been pleading the cause of their own respective faiths and running down those of others. Thus many Christian tracts, lives of the Prophet Mahomed, Hassan and Husen, Hindu prayers and attacks on Christianity, have been published, and these books appear to be in brisk demand. There is, however, one thing to be said with reference to theism and its followers, called the Prárthaná and Brahma Samájists, and it is this, that the literary activity among these people seems to have been very little in the year under report. The big work of the *Rigveda Sanhita,* with the commentary of Sayanáchárya, taken in hand by Messrs. Atmárám Kánobá and Tukàrám Tátyá, was nearly completed last year.

The fact that *Khordeh Avestá,* transliterated and translated into Gujaráti, with copious notes, by Mr. Kávasji Edalji Kángá, has gone through three editions, shows, that the book is largely used by the Pársi community.

16. *Science, Natural.*—Under this head, James A. Murray's *Edible and Game Birds of British India, Avifauna of British India and its dependencies,* and *Avifauna of the Island of Ceylon,* in English; the *Agricultural Chemistry,* by Balvantrám Mahádevrám Mehta, in Gujaráti; *A Manual of Elementary Chemistry, Theoretical and Practical,* by Báláji Prabhákar Modak, Professor of Physical Sciences, Rájárám College, Kolhápur, and Dr. K. R. Kirtikar's short but interesting address on the *Productions of the Sea,* in Maráthi, a re the most noticeable works of the year.

17. *Voyages and Travels.*—Three publications were registered under this head, of which one was in English and two in Maráthi. The latter are Panditá Ramábái's *Yumáited Stetschi Lokasthiti áni Pravás Vritta, Bhág Pahilá,* or An Account of the People of the United States of America and of the Journey through some of these States, "Part I, and *Viláyatachá Pravás Bhág Pahilá,* or" The Voyage to England, Part I, reprinted from the *Kesari* newspaper. Both of them are productions of minute observers and afford interesting reading. The language of the first is natural and simple, while that of the latter is elaborate and full of Sanskrit compounds unintelligible to ordinary Maráthi readers. The English work is entitled *On Tramp: Being a Journal of the March by the 1st Battalion, Loyal North Lancashire Regiment from Mhow to Kámptee (Summer Number of "The Lancashire Lad.")* It is an interesting diary of a regimental march of 320 miles through one of the fairest tracts in Central India.

18. *Periodicals.*—The periodical literature is annually growing. During the year under report 625 issues of periodicals were registered. They were in the principal current languages of the Presidency and treated of literature, science, arts, legends, &c. The following periodicals were started last year:—The *Temperance and Social Purity Advocate* and the *Indian Textile Journal,* in English; the *Aryábhishak, Kutumbashikshak, Maráthi Shálá Patrak, Árya*

Bhagini, Vidyá Bhushan, Kávya Sangraha, Mayurkavikrit Bhárat, Hunnarottejak, and the *Samartha Rámadásáchen Charitra,* in Maráthi; the *Vartá, Árya Saujanyádarsha, Chákari Sukha Prakásh, Gam Gosár, Másik Majáh, Vaidya Vatsal,* and the *Modha Bráhman Dnyánti sudháraka,* in Gujaráti; and the *Loka Shikshak,* in Kánarese. The old periodicals were continued during the year under report, and having been more than once reported on in past reports, call for no special remark here, except that they are rendering the country much service

19. On the whole, the literary activity of this Presidency during 1890 was pretty fair. Looking to the quantity and quality of the publications produced during the last preceding five years, the literary progress of this Presidency appears to be slow, though steady. The reproductions are more valuable than the so-called original works. The number of translations from English into the vernaculars is not large enough. India has had much, if not enough, of religious, mythological, dramatic and poetical literature. What appears now to be required most is a literature treating of every-day life and matter-of-fact questions and likely to promote the material welfare of the country. Looking to the relative position of the different languages, Maráthi and Gujaráti appear to have kept their former ground and are on a par with each other; Kánarese, Urdu and Sindi do not show signs of strong vitality. Hindi is doing better than before. Of the classical languages, Sanskrit appears to be the greatest favourite. It is being ransacked and drawn upon very largely, and perhaps it is thought desirable that a country should first take stock of and secure what it has already got and then try for new things. If so, it will be long before practical arts are taken in hand.

20. The tone of the publications was generally unexceptionable, though there were occasionally specimens of bad writing. The total number of publications under review (books and periodicals) has been classified into 1,370 original productions, 470 republications, and 204 translations. Of this total 1,186 works were printed in Bombay at 70 presses, 530 printed in Gujarát at 28 presses, 305 in the Central and Southern Divisions at 35 presses, and 23 in Sind at 5 presses.

21. The number of works registered for copy-right during the year under report was 356, of which 305 were private and 51 Government publications.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE BOMBAY PRESIDENCY UNDER ACT XXV OF 1867 DURING THE YEAR 1890.

(1) *English.*

Subject.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	1	1	...	...	2	...	2	2
Biography	1	...	...	...	1	...	1	1
Fiction	...	...	...	4	4	1	3	4
History	...	2	...	...	2	2	...	2
Language	4	5	...	...	9	9	...	9
Law	2	1	3	...	6	...	6	6
Medicine	4	...	...	...	4	...	4	4
Miscellaneous	22	3	4	4	33	1	32	33
Poetry	..	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	1	...	1	4	...	4	4
Science (Mathematical and Mechanical)	2	2	1	...	5	5	...	5
Science (Natural and other)	9	2	1	...	12	8	4	12
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	48	17	10	9	84	26	58	84

(2) *Maráthi.*

Subject.	Original Works.		Re-publi-cations.	Trans-lations.	Total.	Educa-tional.	Non-Educa-tional.	Total.
	First edition.	New edition.						
Arts	4	...	...	3	7	...	7	7
Biography	7	2	2	...	11	...	11	11
Drama	18	9	...	3	30	...	30	30
Fiction	22	10	1	9	42	...	42	42
History	2	1	...	...	3	1	2	3
Language	10	23	...	1	34	33	1	34
Law	1	1	3	1	6	...	6	6
Medicine	5	1	1	...	7	..	7	7
Miscellaneous	57	27	5	18	107	2	105	107
Poetry	19	3	61	3	86	...	86	86
Politics	1	2	...	1	4	...	4	4
Philosophy (including Mental and Moral Science)	3	...	10	...	13	...	13	13
Religion	1	4	4	3	12	...	12	12
Science (Mathematical and Mechanical)	4	3	...	2	9	8	1	9
Science (Natural and other)	7	12	1	1	21	19	2	21
Voyages and Travels	2	...	...	...	2	...	2	2
Total	163	98	88	45	394	63	331	394

(3) *Gujaráti.*

Arts	4	...	...	4	8	...	8	8
Biography	4	2	...	2	8	...	8	8
Drama	11	5	1	4	21	...	21	21
Fiction	17	2	1	13	33	...	33	33
History	8	7	...	1	16	12	4	16
Language	14	11	...	...	25	23	2	25
Law	4	...	4	3	11	...	11	11
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	59	12	10	10	91	10	81	91
Poetry	75	20	32	3	130	3	127	130
Politics	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	2	...	11	15	...	15	15
Religion	3	...	1	1	5	...	5	5
Science (Mathematical and Mechanical)	2	1	...	3	6	6	...	6
Science (Natural and other)	13	9	...	1	23	22	1	23
Total	218	72	49	56	395	76	319	395

(4) *Hindi.*

Arts	1	...	...	6	7	...	7	7
Drama	2	...	...	...	2	...	2	2
History	...	1	...	...	1	1	...	1
Language	4	1	...	...	5	5	...	5
Law	...	...	...	1	1	...	1	1
Miscellaneous	2	1	1	...	4	...	4	4
Poetry	9	2	22	...	33	...	33	33
Philosophy (including Mental and Moral Science)	1	...	1	1	3	...	3	3
Religion	..	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	1	...	...	1	1	...	1
Total	19	7	25	8	59	8	51	59

(5) *Kánarese.*

Drama	...	...	...	1	1	...	1	1
History	3	...	...	...	3	3	...	3
Language	11	4	...	...	15	15	...	15
Miscellaneous	3	2	...	...	5	4	1	5
Poetry	...	...	4	...	4	...	4	4
Science (Mathematical and Mechanical)	2	1	...	...	3	3	...	3
Science (Natural and other)	6	1	...	...	7	7	...	7
Total	25	8	4	1	38	32	6	38

(6) *Brij.*

Subject.	Original Works.		Re-publica-tions.	Trans-lations.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First edition.	New edition.						
Poetry	...	...	3	...	3	...	3	3

(7) *Marvadi.*

Poetry	...	...	7	...	7	...	7	7
Religion	...	...	2	...	2	...	2	2
Total	...	...	9	...	9	...	9	9

(8) *Konkanim.*

Religion	...	...	1	...	1	...	1	1

(9) *Urdu.*

Arts	...	...	...	1	1	...	1	1
Drama	4	1	...	...	5	...	5	5
Fiction	...	...	3	...	3	..	3	3
History	...	...	1	...	1	...	1	1
Law	1	...	...	1	2	...	2	2
Miscellaneous	6	...	5	...	11	...	11	11
Poetry	17	1	19	...	37	...	37	37
Religion	4	2	7	3	16	...	16	16
Total	32	4	35	5	76	...	76	76

(10) *Hindu-Sindi.*

History	...	1	...	...	1	1	...	1
Language	...	1	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Total	...	2	1	...	3	2	1	3

(11) *Arabic-Sindi.*

Drama	2	...	...	...	2	...	2	2
Language	...	1	...	...	1	1	...	1
Miscellaneous	2	1	2	...	5	2	3	5
Poetry	5	2	4	...	11	...	11	11
Religion	1	...	...	...	1	...	1	1
Science (Natural and other)	...	1	...	1	2	1	1	2
Total	10	5	6	1	22	4	18	22

(12) *Arvi.*

Miscellaneous	1	...	...	...	1	...	1	1

(13) *Javi.*

Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Total	1	...	1	...	2	...	2	2

(14) *Panjabi.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Poetry	...	...	1	...	1	...	1	1

(15) *Pushtu.*

Miscellaneous	...	...	1	...	1	...	1	1
Poetry	1	...	3	...	4	...	4	4
Total	1	...	4	...	5	...	5	5

(16) *Sanskrit.*

Drama	...	...	3	...	3	...	3	3
Fiction	...	...	1	...	1	...	1	1
Language	3	...	6	...	9	2	7	9
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	2	...	5	...	7	...	7	7
Poetry	...	...	22	...	22	...	22	22
Politics	...	...	1	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	19	...	19	...	19	19
Religion	1	...	32	...	33	...	33	33
Total	6	...	90	...	96	2	94	96

(17) *Persian.*

Arts	1	...	...	1	2	...	2	2
Biography	...	...	1	...	1	...	1	1
Fiction	1	...	1	...	2	1	1	2
History	2	1	4	...	7	1	6	7
Language	...	...	2	...	2	1	1	2
Miscellaneous	3	...	1	1	5	1	4	5
Poetry	1	...	7	...	8	...	8	8
Religion	...	...	2	...	2	...	2	2
Total	8	1	18	2	29	4	25	29

(18) *Arabic.*

Biography	...	...	1	...	1	...	1	1
Fiction	...	...	1	...	1	...	1	1
Language	...	...	1	...	1	...	1	1
Miscellaneous	3	1	4	...	8	...	8	8
Religion	3	...	5	...	8	...	8	8
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Total	6	1	13	...	20	1	19	20

(19) *Hebrew.*

Religion	...	...	2	...	2	...	2	2

(20) *Zend.*

Religion	...	...	1	...	1	...	1	1

(21) *English and Maráthi.*

Subject.	Original Works.		Re-publica-tions.	Trans-lations.	Total.	Educa-tional.	Non-educa-tional.	Total.
	First edition.	New edition.						
Language	...	3	1	4	8	7	1	8
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	1	3	1	4	9	7	2	9

(22) *Sanskrit and Maráthi.*

Language	2	...	...	1	3	2	1	3
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	2	2	4	...	4	4
Poetry	...	...	2	...	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	2	3	6	...	6	6
Religion	...	...	2	2	4	...	4	4
TOTAL	3	...	8	9	20	2	18	20

(23) *English and Gujaráti.*

Biography	1	...	...	...	1	...	1	1
Language	4	2	...	12	18	18	...	18
Miscellaneous	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	9	2	...	12	23	19	4	23

(24) *Sanskrit and Gujaráti.*

Language	...	...	...	1	1	1	...	1
Medicine	...	...	...	5	5	...	5	5
Miscellaneous	2	...	...	7	9	...	9	9
Poetry	...	...	1	4	5	...	5	5
Religion	1	...	3	5	9	...	9	9
TOTAL	3	...	4	22	29	1	28	29

(25) *Sanskrit and English.*

Drama	...	...	2	...	2	...	2	2
Language	1	...	...	...	1	1	...	1
Miscellaneous	...	1	...	1	2	...	2	2
TOTAL	1	1	2	1	5	1	4	5

(26) *Sanskrit and Hindi.*

Medicine	...	...	...	4	4	...	4	4
Miscellaneous	...	...	...	4	4	...	4	4
Poetry	...	...	1	5	6	...	6	6
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	...	...	1	3	4	...	4	4
TOTAL	...	...	2	17	19	...	19	19

(27) *English and Hindi.*

Language	...	...	...	2	2	1	1	2

(28) *Maráthi and Hindi.*

Subject.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Poetry	...	...	3	...	3	...	3	3

(29) *Gujaráti and Hindi.*

Poetry	1	...	3	...	4	...	4	4

(30) *Gujaráti and Maráthi.*

Language	1	...	...	...	1	1	...	1
Miscellaneous	...	...	...	1	1	...	1	1
Total	1	...	...	1	2	1	1	2

(31) *Brij and Gujaráti.*

Miscellaneous	...	...	...	1	1	...	1	1

(32) *Sanskrit and Brij.*

Poetry	...	...	1	...	1	...	1	1

(33) *Kánarese and Maráthi.*

Language	1	...	...	...	1	...	1	1

(34) *Sanskrit and Kánarese.*

Poetry	...	...	1	...	1	...	1	1

(35) *Zend and Gujaráti.*

Religion	1	2	...	1	4	...	4	4

(36) *Mágadhi and Gujaráti.*

Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	...	4	...	4	...	4	4
Total	1	...	4	...	5	...	5	5

(37) *Mágadhi and Marvadi.*

Religion	...	1	1	...	2	...	2	2

(38) *Urdu and Gujaráti.*

Poetry	...	...	2	...	2	...	2	2

(39) *Urdu and Hindi.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Poetry	...	...	4	...	4	...	4	4

(40) *English and Persian.*

Language	2	...	...	...	2	2	...	2
Miscellaneous	...	5	...	...	5	5	...	5
TOTAL	2	5	...	...	7	7	...	7

(41) *Persian and Urdu.*

Language	1	...	2	...	3	1	2	3
Poetry	2	...	1	1	4	...	4	4
TOTAL	3	...	3	1	7	1	6	7

(42) *Hebrew and Arabic.*

Religion	...	...	...	1	1	...	1	1

(43) *Arabic and Arvi.*

Religion	2	...	...	...	2	...	2	2

(44) *Arabic and Urdu.*

Miscellaneous	1	...	1	...	2	...	2	2
Religion	...	...	...	1	1	...	1	1
TOTAL	1	...	1	1	3	...	3	3

(45) *Persian and Hindi.*

Religion	1	...	...	...	1	...	1	1

(46) *English and Arabic-Sindi.*

Biography	1	...	...	...	1	...	1	1

(47) *Persian and Arabic.*

Biography	1	...	...	...	1	...	1	1
Religion	...	...	1	...	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2

(48) *Arabic and Javi.*

Religion	...	...	2	...	2	...	2	2

(49) *Arabic and Burmese.*

Religion	1	...	...	...	1	...	1	1

(50) *English, Maráthi and Gujaráti.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	1	...	2	3	3	...	3

(51) *English, Gujaráti and Persian.*

Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	1	1	2

(52) *Gujaráti, Sanskrit and Hindi.*

Religion	...	...	1	...	1	...	1	1

(53) *Gujaráti, Hindi and Urdu.*

Poetry	...	...	2	...	2	...	2	2

(54) *Sanskrit, Maráthi and English.*

Poetry	...	...	...	1	1	...	1	1

(55) *Sanskrit, Maráthi and Gujaráti.*

Poetry	...	...	...	1	1	...	1	1

(56) *English, Sanskrit and Tamil.*

Philosophy (including Mental and Moral Science)	...	1	...	...	1	...	1	1

(57) *Swahili, English and Gujaráti.*

Language	1	...	...	...	1	...	1	1

(58) *Hebrew, Arabic and English.*

Language	1	...	...	...	1	...	1	1

(59) *Arabic, Persian and Afghani.*

Religion	...	...	1	...	1	...	1	1

(60) *English Periodicals.*

Arts	2	...	...	...	2	...	2	2
Miscellaneous	73	...	12	...	85	...	85	85
Total	75	...	12	...	87	...	87	87

(61) *Maráthi Periodicals.*

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Arts	27	...	...	...	27	...	27	27
Biography	...	...	1	...	1	...	1	1
Drama	13	...	...	...	13	...	13	13
Medicine	13	...	...	...	13	..	13	13
Miscellaneous	87	..	...	...	87	...	87	87
Poetry	...	...	26	...	26	...	26	26
TOTAL	140	...	27	...	167	...	167	167

(62) *Gujárâti Periodicals.*

Arts	17	...	...	...	17	...	17	17
Fiction	19	...	...	...	19	...	19	19
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	252	3	...	...	255	...	255	255
Philosophy (including Mental and Moral Science)	11	...	...	...	11	...	11	11
Religion	4	...	3	...	7	...	7	7
TOTAL	304	3	3	...	310	...	310	310

(63) *Kánarese Periodicals.*

Miscellaneous	34	...	...	...	34	...	34	34

(64) *Sanskrit Periodicals.*

Miscellaneous		...	8	....	8	...	8	8
Poetry		...	11	...	11	...	11	11
TOTAL	...	...	19	...	19	...	19	19

(65) *Maráthi and Sanskrit Periodicals.*

History	...	...	1	...	1	...	1	1
Medicine	6	...	...	...	6	...	6	6
TOTAL	6	...	1	...	7	...	7	7

(66) *Gujaráti and Sanskrit Periodicals.*

Miscellaneous	1	...	...	...	1	...	1	1

(67) *Total Books for the year.*

Arts	11	1	...	15	27	...	27	27
Biography	15	4	4	2	25	...	25	25
Drama	37	15	6	8	66	...	66	66
Fiction	40	12	8	26	86	2	84	86
History	15	13	5	1	34	21	13	34
Language	61	52	12	23	148	128	20	148
Law	8	2	10	6	26	...	26	26
Medicine	11	1	2	10	24	...	24	24
Miscellaneous	168	53	42	49	312	25	287	312
Poetry	130	28	207	18	383	3	380	383
Politics	1	3	1	1	6	...	6	6
Philosophy (including Mental and Moral Science)	9	4	33	17	63	...	63	63
Religion	20	9	74	20	123	...	123	123
Science (Mathematical and Mechanical)	11	8	2	5	26	25	1	26
Science (Natural and other)	36	26	2	3	67	58	9	67
Voyages and Travels	3	...	...	...	3	...	3	3
TOTAL	576	231	408	204	1,419	262	1,157	1,419

(68) *Total Periodicals for the year.*

Subject.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Arts	46	...	...	...	46	...	46	46
Biography	...	...	1	...	1	...	1	1
Drama	13	...	...	...	13	...	13	13
Fiction	19	...	...	...	19	...	19	19
History	...	...	1	...	1	...	1	1
Medicine	20	...	...	...	20	...	20	20
Miscellaneous	447	3	20	...	470	...	470	470
Poetry	...	...	37	...	37	...	37	37
Philosophy (including Mental and Moral Science)	11	...	...	...	11	...	11	11
Religion	4	...	3	...	7	...	7	7
Total	560	3	62	...	625	...	625	625

(69) *Total Books and Periodicals for the year.*

Arts	57	1	...	15	73	...	73	73
Biography	15	4	5	2	26	...	26	26
Drama	50	15	6	8	79	...	79	79
Fiction	59	12	8	26	105	2	103	105
History	15	13	6	1	35	21	14	35
Language	61	52	12	23	148	128	20	148
Law	8	2	10	6	26	...	26	26
Medicine	31	1	2	10	44	...	44	44
Miscellaneous	615	56	62	49	782	25	757	782
Poetry	130	28	244	18	420	3	417	420
Politics	1	3	1	1	6	...	6	6
Philosophy (including Mental and Moral Science)	20	4	33	17	74	...	74	74
Religion	24	9	77	20	130	...	130	130
Science (Mathematical and Mechanical)	11	8	2	5	26	25	1	26
Science (Natural and other)	36	26	2	3	67	58	9	67
Voyages and Travels	3	...	...	...	3	...	3	3
Total	1,136	234	470	204	2,044	262	1,782	2,044

G. M. SÁTHÉ,
Registrar of Native Publications.

BENGAL.

From W. Maude, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 696, dated Calcutta, the 3rd June 1891.

In continuation of the letter from this Government No. 1074, dated the 18th July 1890, I am directed to submit, for the information of the Government of India, the enclosed copy of a letter from the Director of Public Instruction, No. 2767, dated the 14th May 1891, giving cover to the annual report on the Bengal Library for the year 1890, and an analysis of books received in the Library, together with the usual statistical forms (Nos. I to IV) and the Table of Books.

From Sir Alfred Croft, K.C.I.E., Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department, No. 2767, dated Darjeeling, the 14th May 1891.

I have the honour to submit the report on the Bengal Library for the year 1890 with the accompaniments noted on the margin. The report has been written by the Librarian, Pundit Hara Prasad Sastri, M.A., and is of the usual interesting and valuable character.

	Copies.
(1) Tabular analysis of books received during 1890	2
(2) Abstract of four statistical forms	5
(3) Table of books received in the Bengal Library during the year 1890	5

2. The Librarian points out that the number of books received in the Library was much smaller than in the previous year, chiefly owing to the operation of the new Registration Act, which excludes new editions, published without any change, from the necessity of registration

3. Few books of any great mark appear to have been brought out during the year as before religious works occupying an important place; and in that sphere the followers of the doctrines of Vaishnavism have been among the most active. Among works of this class may be noticed, under the head of Biography, the "Life of Narottam," whom Pundit Hara Prasad describes as "The St. Paul of Vaishnavism," on the ground of his having devoted his life to the organisation of that community and its doctrines. Another work to the same purpose is the "Life of Prabodhananda Sarasvati," who again bears a resemblance to St. Paul, in that, after having opposed and reviled the teaching of Chaitanya, he was at length, after seeing him, converted to his doctrine.

The "Narottama" just mentioned is the author of the *Premabhakti Chandrika*, also republished during the year. This work, though short, is described as presenting a concise summary of Vaishnavite doctrine, in a form which to some extent suggests the "beatific vision" of contemporary European mystics. Another republished work illustrates the process by which the classical texts are edited in the interests of particular creeds. The *Ramarasayana* is based on the story of the *Ramayana*, but omits everything such as the worship of Durga, which might offend a Vaishnava; while it also introduces new matter likely to be acceptable to that sect.

Orthodox Hinduism has treated the *Ramayana* in a different fashion, by regarding it as the vehicle and expression of the spiritual ideas contained in the Vedas, the *Mahabharata* being in like manner regarded as the embodiment of their ritualistic doctrine. This view of the sacred text finds expression in the *Vishvanath Ramayana*, an anonymous publication of the year. A new edition of the *Rama Charita Manas*, or the Hindi *Ramayana*, by Tulsi Das, which is said to have preserved India two centuries ago from falling into Tantric mysticism, has been brought out by the labour of Mr. G. A. Grierson, C.S., and the enterprise of the owner of a private press at Bankipore.

The activity of the orthodox Hindu is shown by the continued publication, in large numbers of the Vedas, Smritis, Puranas and other standard Sanskrit texts. No original work of any importance was, however, brought out by the School of Hindu revivalists.

The discovery in one of the libraries of Bombay of *Nyaya Vindu*, a celebrated treatise on Buddhist logic, together with its commentary, is said to have created great interest among learned men all over the world, as being the solitary instance of a Buddhist work found in the continent of India. The text has been edited by Professor Peterson of Bombay, who discovered it, and has been published by the Asiatic Society of Bengal.

One of the great obstacles to missionary effort in Bengal has been said to be the unidiomatic and often grotesque style of the Bengali translation of the Bible, completed some fifty years ago. A new translation of the Bible, or of parts of it, which shall be free from these defects, is apparently to be undertaken.

4. Members of the Kayastha caste have long attempted to prove their identity with the Kshatriyas, and have formed an association with that object. A similar attempt is now being made in the interests of the Sonarbania and Jogi castes, which occupy a position in Hindu Society much lower than their advocates declare to be due to them. This claim has resulted in the publication of the *Ballala Charita*, the interest of which for the general reader lies in the complete account which it gives of the origin of the various castes in Bengal, and in the many historical questions which it offers for solution. As the Librarian remarks, the present caste-agitation will thoroughly justify itself if it leads to the study and settlement of doubtful historical problems.

5. A new novelist has appeared in the person of Babu Purna Chandra Gupta, author of a tale called *Chhaya*, an account of which is given in the report. Several other works of fiction have been published, but none of any great importance, nor have the well known writers of the day contributed any new stories.

6. School-books continue to be poured forth in an unceasing stream, but many of them, perhaps the majority, are worthless productions; badly-printed on bad paper, in questionable taste, often aggressively hostile to the followers of other religions, and objectionable in their political tone—such is the account of them given by the Librarian in his report. These facts set in a strong light the value of the services rendered to Government and to education by the Central Text Book Committee, whose function it is to examine all school-books published in Bengal, and to reject those that on any ground are objectionable. The arduous character of the services rendered by the Committee, of which Pundit Hara Prasad Sastri is a distinguished member, may be gathered from the fact that the authorised list of text-books published last year for the guidance of schools contained the names of 637 works, being all that were approved out of a total number of about 1,600 books examined by the Committee.

REPORT ON THE BENGAL LIBRARY FOR THE YEAR 1890.

The number of publications received in the Bengal Library during the year 1890 was 1,731. This number falls far short of the number in the previous year owing to two reasons: the irregularity of registration arising from a change in the law for the registration of books, and the exclusion of new editions from registration under that law. The catalogue of the Bengal Library will not henceforward be crowded with a number of new editions of school-books. The following analysis will show the character of the publications received:—

Art.—Works on cookery, caligraphy, mensuration and horticulture have been excluded from this head and transferred to the head of "Miscellaneous" to which they really belong, and so the record for the year on this head is almost a blank. The only works worth noticing are two collections of pictures entitled *Arya Chitravali*, in which attempts have been made to represent the various forms in which the Hindu deities are meditated upon daily by their followers. An orthodox Hindu of the present day is bound to perform the three *Sandhyas*, *viz.*, one in the morning, one at noon, and the third in the evening, and to worship a number of *Devas*, such as Ganesha, Shiva, Vishnu, &c. The *Sandhyas* are enjoined in the oldest ritualistic work entitled the *Kalpasutras*, but the worship of Ganesha and others is regarded in many quarters as of more recent origin. In the performance of *Sandhya* one is bound to perform the *Pranayama*, or the act of holding the breath. The worshipper has to draw his breath, hold it for a few moments and then let it go. In very ancient days the time of the worshipper appears to have been occupied during the *Pranayama* solely in the acts of drawing, holding and letting out breath. But later on he was enjoined to meditate on Brahma, Vishnu, and Shiva at those three periods. The formulæ of meditation are, curiously enough, all written in modern and standard Sanskrit, while everything else in connection with *Sandhya* is written in the Vedic idiom. Similarly, at the time of repeating the *Gáyatrí*, writers in classical Sanskrit have enjoined the worshipper to meditate on the goddess *Gáyatrí* in the morning in the form of Brahma, at noon in the form of Vishnu, and in the evening in the form of Shiva. A novice is often at a loss how to think of a female deity, such as *Gáyatrí* undoubtedly is, in the form of Brahma or Vishnu. The *Arya Chitrávali* aims at helping the worshipper to meditate on these forms by placing before his eyes the pictures of the deities, instead of compelling him to draw on his imagination.

Biography.—The works received under this head are few but valuable; it is indeed a hopeful sign that biographies are being written and appreciated—biographies of men who played an important part in their own times. The *Narottama-Vilása*, by Narahari Chakravarti, the author of *Bhaktiratnákar*, noticed last year, gives the life of a man who may be regarded as the St. Paul of Vaishnavism in Bengal. Born of a noble family and heir to a large fortune, Narottama renounced the world at an early age and proceeded to Brindaban with the view of being initiated into the mysteries of *Bhakti* by those who had received their instruction directly from Chaitanya. He often laments that his lot was cast at a time when the great luminaries of Vaishnavism, *viz.*, Chaitanya, Nityananda, and Advaita, had passed away. On his return to Bengal he set himself to the work of organising the followers of Chaitanya. His greatest work in this connection is the erection and consecration of five Vaishnavite temples at Khetari, his birthplace, on the Padmá, a little to the north-west of the modern Rampur Boalia. The assembly of the Vaishnavas on this occasion was presided over by Jahnava Thákuráni, the widow of Nityánanda, who was regarded by the Vaishnavas as a goddess. Jahnava herself was a great enthusiast, and she spared no pains to further the good work which her husband had begun in Gaur. Narottama's temples are yet in existence and in the enjoyment of the large income which his family had endowed them with. Narottama was present at almost all the great Vaishnava assemblies held in his time at Katwa, at Shrikhanda, at Khetari, at Budhuri, at Jájigrám, and other places; wherever he went, the work of organization and management devolved upon him; he was guided in all matters by his Brahman contemporary Shrinibás Achárya, whom he revered almost as his spiritual guide and his Vaidya friend Rám Chandra Sen, one of the best Sanskrit poets of his time. As a literary man, Narottama's reputation stands very high; his *Prembhakti Chandriká* contains the quintessence of all that had been said about *Bhakti* before his time. His metrical translations of works on *Bhakti* shastras are still read and appreciated. His *kírtan* songs are sweet, melodious and full of sentiments of devotion; because Narottama, like many of his Vaishnava contemporaries, combined an ardent zeal for learning with an exquisite taste for music. The number of his songs yet discovered by analysing two of the best known anthologies of the Vaishnavas, namely, *Pada Kalpataru* and *Padámrita Samudra*, is 87. The author of *Narottama-Vilása* has also written a biography of Shrínibás Achárya, which has not yet been pub-

lished. He has composed a large number of songs which contain his signature, sometimes as *Narahari Dás* and sometimes as *Ghanashyáma Dás*, because he was known by both these names. Though he has introduced some marvels and miracles, his biography is written in a sober and earnest style and in an appreciative spirit.

The success of the great dacoit Tantia Bhil, and the manner in which he was brought to justice, created an interest in that remarkable man in many quarters in Bengal, and two works—one in Bengali and the other in English—were written to give an account of his life. The Bengali work is written by Babu Priya Náth Mukharji, an Inspector of the Calcutta Police, who has often distinguished himself in detective work. These works represent Tantia as a young man of high spirit, who was goaded by tyranny and oppression to betake himself to the forest and to become a scourge to his oppressors. There he lived, like Robin Hood of old, by plundering the rich and relieving the poor. Poor boys still sing of the *Tanti Mamu*, who often entertained them with presents of fruit and sweetmeats. Indeed, the rapidity with which he conducted his dacoities, the dexterity with which he evaded pursuit, and the influence he exercised over not only his own followers, but also the common people of his district, show that, properly guided, his talents might have been utilised in the interests of peace and good government.

The next work on the subject of biography is one of Dr. Duff, the great Scotch Missionary, who a generation ago exercised immense influence on the minds of the educated natives of Bengal. Though the Hindus never liked his zeal in conversion, yet they admired his character and were charmed with his oratory. He was known to them chiefly as an educationist, all Free Church institutions being known as Duff's schools. The enthusiasm and zeal that he brought to bear upon the spread of English education in Bengal caused missionary educational institutions to spring up in every direction.

The Hindu revival movement has stimulated the dormant reverence of the people for *sannyásís* and others who have renounced the world; and the number and influence of these men seem also to be on the increase. People think that the *sannyásís* are the special agents of the gods and possess greater power than ordinary human beings, and the *sannyásís* by their speech and action seem to confirm the people in this belief. One such *sannyásí* has recently expired at Barodi, in Narayangunj, on the Megna, and his biographer says that he died at the age of 160. He is said to have travelled all over the world, not excepting even Mecca. His religion was a curious form of eclecticism, in which the good things of all established religions had a place. Loknáth Bramhachárí—for such was the *sannyásí's* name—is represented as having effected many marvellous cures, but his instruction is believed to have done more good than his medicines. As he always called a spade a spade, he often cured men of their pride and vanity.

Balarám Dás (perhaps the *nom de plume* of a well-known Vaishnava of Calcutta) has written a biography of Prabodhánanda Sarasvatí, a man who hated Chaitanya, reviled his doctrines, and did everything that lay in his power to discredit him at Benares, but who, when he saw him, could not help admiring him, and was at last converted to his doctrine. The work has been written in the interest of the followers of Chaitanya of the present day.

The Brahma Somaj has published a short biography of Girindra Mohan, who died lately, and the goodness of whose character endeared him to all who knew him.

Under the name of *Samájo Sanskáraka*, a book has appeared from the pen of Munshi Riazuddin Ahmed, which contains the biography of Sayed Jámáluddin, an Afghan chief, said to have had considerable influence in his country. Jámáluddin is represented as a great reformer, who lamented the fallen condition of the followers of Islam all over the world, and wished to inspire them with an idea of their numbers, strength and power by giving them a liberal education on the old Arabic model, modified, of course, by the scientific requirements of the present day. He is a sworn enemy of England. He believes that all the miseries of his country are owing to English ambition, and that unless England is humbled there is no hope for Islam. It is said that his anti-English views have procured him banishment from almost every country in alliance with England, such as Egypt, Turkey, &c., in all of which countries he tried to do some mischief to England. It is said that he is now in Russia, and that he accompanied Dhaleep Singh to that country. Munshi Riazuddin writes in a vigorous style, and his language is standard Bengali as opposed to the Persianised form, known as Musulmani Bengali. He is a great admirer of Jámáluddin, whose example he holds up to his co-religionists as a model reformer to be imitated with profit. He often uses very strong language against the English.

Babu Rám Gopál Sányál's work, entitled *A General Biography of Bengal Celebrities*, contains short accounts of several Bengali gentlemen of eminence living or recently dead. The work entitled "Onoocbol Chandra Mukharji: A Memoir," has passed through a fourth edition.

The last work on this head is a biography of Garibaldi, the liberator of Italy, by Babu Jogendra Náth Bandyopádhyáya Vidyábhushan, M.A. The work is written in an appreciative spirit, and it contains a comparison of the condition of Italy before its unification with that of India of the present day. The object of the author seems to be to hold up before the educated natives of Bengal a model of patriotism, self-sacrifice and perseverance in a good cause. Though the style is dull and insipid in places, it is calculated to inspire young men with enthusiasm.

Drama.—Though the number of dramatic works of 1890 is not small, there is among them scarcely one that deserves mention. There is the usual number of melo-dramas or *Játrás* based on the Puránas, and social comedies written with no pretensions to dramatic skill. One or two works may be put down as obscene, and there are some insipid works directed against the spirit of *Anglicism* and the female emanicipation movement. Uriya literature has been enriched by a dramatic work of more than average merit. The work is entitled *Bana-Bálá;* and, as may be expected in a young *littérateur*, it freely employs supernatural agency in the development of its plot. The only Bengali work that need be mentioned is *Bháyer ma Gangá páyaná*, which shows the disadvantages of the disruption of a joint-family and the consequent sufferings of the old female relatives dependent on it, especially of the mother who, in her death-bed, is often deserted by all her children.

Fiction.—Not a single work of fiction has been published by any of the well-known writers of the day. The works received have been written mostly by inferior men, or by young literary aspirants who have yet to make their position in the rank of authors. Two works only deserve special mention, namely, *Chháyá*, by Babu Purna Chandra Gupta, and *Káláchánd*, published from the *Bangabási* Press. The *Chháyá* contains a picture of a Hindu joint-family, a family composed of three brothers with a father at the head. As long as all of them were poor the family worked well; but as soon as the eldest son acquired a fortune by his practice as a physician, seeds of disunion began to be sown amongst its members. The father, who considered the sacrifices he had made in the interests of the family by remaining unmarried after the death of his first wife to be very great, wished to carry everything with a high hand. He considered that all his sons should look to his personal comfort and yield implicit obedience to him. The younger brothers thought that they were clearly entitled to all the comforts that their father and elder brother enjoyed. The father objected to this; one of the brothers left the family in disgust and lived with his father-in-law at Allahabad; another hired a small house at some distance from the family dwelling and lived there. The elder brother lived with his father, to whom he was devotedly attached. His wife had all the household work to herself, and the old man would not allow her the assistance of a female servant, and scolded her whenever he felt uncomfortable. The poor creature fell ill, but she had nobody to look after her. Any one expressing the least sympathy with her would incur the displeasure of the old man. She gradually became bed-ridden; her father came to see her and was so much moved at her pitiable condition that with tears in his eyes he implored the old man to allow her to be taken to his own house for treatment. At his house her case became hopeless, and she expressed a desire to see her husband in her last moments, but the old man would not allow his son to go. The son piteously begged leave to go, and the old man relaxed only on the condition that both should go together. They arrived at her father's house when all was over. They would not assist the family in the performance of her last rites, but the old man was solicitous only to get possession of her jewels, which were no sooner brought out than the father and the son left the place. The son then married into a wealthy family befitting his own position, and got a large amount of money as his wife's dowry. But the old man's comforts were all gone; his new daughter-in-law was not so tractable and tame as the first one had been; she openly insulted him and purposely mixed water with his milk. The old man in disgust left the house of his eldest son and tried to live with his other children, but in vain. He came back, complained to his son of the conduct of his young wife, who had several female servants and a Brahman cook besides to help her in her domestic work. The son chid her, beat her and at last killed her, and committed suicide himself. The old father did not survive long. This is, in short, the plan of the work; but the details are very minute and interesting, and will repay perusal. The picture of joint-family life appears to be a little overdrawn. Such a well-written realistic work in Bengali, in which every picture is taken from every-day life, is a rare thing.

Káláchánd is an idealistic work written with considerable skill, but the work has not been completed, and it would be premature to notice it at length at this stage.

The Hindu revival movement seems to have influenced Bengali fiction in a remarkable manner. Every work, directly or indirectly, seems to aim at the glorification of Hinduism, and that by introducing the agency of *Yogis*, *Yoginis*, and other holy characters.

Dhirendra Binodini, by Babu Hem Chandra Banerji, sends out the heroine Binodini in the garb of a female mendicant in quest of her husband.

Adbhuta Rahasya represents Raja Shashi Shekhar, a fugitive from his estate, as assuming the garb of a holy man.

Surabálá, by Prán Kishori Devi, gives the picture of a virtuous Brahman widow, who lost her only daughter in an inundation of the Dámoda, living at Brindaban as a Vaishnavi in a hermitage.

Saktisádhaaná, by Babu Surendra Mohan Bhattácháryya, introduces Bhuban, a holy man and a disciple of a *Sannyási*, as rescuing the Hindu tenants of Santul from oppression by Satis, who at the instigation of a Mahomedan concubine made a Brahman eat with her.

Aparájitá left an orphan at an early age, resists all sorts of temptations thrown in her way both by friends and foes, and becomes at last the founder of a Hindu hermitage. This is one of Babu Debi Prasanna Roy Chaudhuri's latest works, and contains a character named Haridás, the brother of Aparájitá, who is persecuted and expelled from Hindu society on account of his liberal sentiments and wide sympathies.

Garale Amrita, by Chiranjiva Sharmá, is a work which shows the steps by which a young man fond of reflection gradually acquires spiritual knowledge and attains spiritual excellence. The work has been much enlivened by shewing up psuedo-reformers and hypocrites of all sorts in the course of the narrative.

The condition of Bengal two or three generations ago, when the zemindars were exceedingly turbulent and the police organisation of Government was not of the best, is described with some skill in the work named *Sarbáni*, by Babu Kálimaya Ghatak. There were in those days captains or free-lances, who attached themselves to particular zemindars and fought their battle. Sarbani's husband was one of these captains. He fought against his father-in-law, who was a turbulent zemindar of Nadia, baffled all his machinations and the vigilance of the police for a long time, but was at last put in jail.

Jibantara, by Pundit Harimohan Kabibhusana, is remarkable as a work in which the agency of a superhuman being—a *pari*—has been introduced for the development of the plot.

The Lepers of Ben Hur, by General Lew. Wallace, is an interesting work as giving an insight into Jewish life under the Roman Empire, and as introducing Jesus Christ as a worker of miracles and healer of diseases. The oppression practised by Roman prefects against the subject nations, especially the rich Jews, has been described in this work with all its horrid details.

The Gutter and Mansion and *Ashes for Bread* are works of Anglo-Indian official life. In both these works the native characters have been painted in the blackest possible colours, and it has been assumed that no good can come out of a native.

Sayyed Basik Mirar git, in Musulmani Bengali, points out the evils of marrying a girl affianced to another. Basik Mira married a beautiful girl, who had been betrothed to his uncle. This incensed the uncle, who killed Basik Mira, and was killed in his turn by the girl's brothers.

Musulmani Bengali is used by Mahomedans living in remote corners of Bengal, especially East Bengal. Education has not made much progress among them; they still believe in those strange events and wild stories which furnish matter for nursery tales; and writers among them show a license of imagination which is scarcely to be found among their more educated countrymen. For instance, Ibrahim Laskar writes a work entitled, *Raosane nur chámáne báhár*, in which a poor cultivator sows his field with Indian-corn, but it produces a harvest of diamonds; the man suddenly grows rich and gets his son married to a princess, who discovers his low origin and complains to her father. The father orders him to be hanged. The poor victim prays to Allah, who gives him a better understanding and better manners, and he is thus reconciled to his father-in-law.

History and Geography.—Works under this head are mostly educational, being historical or geographical class books or compendiums, catechisms, abridgments, notes, model questions, &c., to help their study. The two non-educational works in Bengali that appeared during the year are genealogies which are not likely to interest general readers. The only work that deserves mention is an English translation of the second volume of *Manta-Khabut-Tawarikh*, the fifth and last fasciculus of which was issued by the Asiatic Society during the year under review. The work gives a history of the court of Akbar and of the doctrines of his new religion. The author, Al Badaoni, was a nobleman of Akbar's court; he hated the *Ilahi* religion, but outwardly conformed to the views of the Emperor in hope of the preferment which he eventually obtained.

It is interesting to read how learning used to be cultivated and encouraged by the great Moghul. A great many Sanskrit works were translated under the patronage of the court;

indeed there was a notion current amongst the people of that time that the translation of a Sanskrit religious work was the speediest way of obtaining preferment or promotion.

The work has been translated by the Rev. H. W. Lowe, of Cambridge, a distinguished Arabic scholar, and revised by Professor Cowell.

Language.—Under this head, too, nearly all the works are educational. Though a number of school-books have been received, none of them deserve special mention. The task of writing school-books seems to have fallen into the hands of ill-paid, ill-educated teachers; and the works are always wanting in the guarantee of a name. Many of these books are badly printed on bad paper, contain extracts of questionable taste, often aggressively hostile to the followers of other religions, and in their political tendency often objectionable. Some of them are mere paraphrases of or plagiarisms from older and better works. The authors seem to depend for the success of their works not so much on their intrinsic merit, as on the amount of interest they can create amongst the managers of schools. The writers, being mostly schoolmasters, form a very profitable society of mutual admiration and mutual help. The Bengali grammars are full of rules for explaining etymologies of Sanskrit words, some of which are never used even in ordinary Sanskrit works. There seem to be two different classes of writers, who approach Bengali grammar from two different standpoints: one class takes *Mugdhabodha* or *Pánini* for its model, and the other class Bain or Morris; and each tries to fit Bengali grammar to the model which he has chosen. Unfortunately no one studies the language with any care. The trade in key-making is as brisk as ever, in spite of the efforts of the Calcutta University to discourage key-making and cram. The only non-educational work in Bengali is the *Bishvakosa,* which has been revived by Babu Nagendra Nath Bàsu. It is a very useful encyclopædia, and the energy with which Babu Nagendra Nath carries on the work is deserving of praise. Barat's Pronouncing and Etymological Dictionary of the Bengali and English Languages is rapidly drawing to its completion.

Two volumes of the new edition of the *Sabdakalpadruma* have been completed, and the third has advanced by several parts. The new edition is in the Devanagri character, and contains much additional matter which the extensive researches of the last fifty years have rendered absolutely necessary for insertion in a work of this nature. For instance, no Buddhist works were known at the time when the original work was composed by Sir Raja Rádhákánta Deva, and a number of Buddhist words have been introduced in the new edition.

A number of works were published bearing on the *Kátantra* school of Sanskrit grammar. The *sutras* of Sarba Barma, with the *Vritti* of Durga Sinha and the *Panji,* complete the *Kalápa Vyákaranam,* but there are other works, such as those on roots, on rare etymology, &c., which bear on the grammar. Many of these works have now been published.

Law.—The works on law are neither numerous nor important. Most of the Bengali works aim at explaining the provisions of the Chaukidari Act to the village *chaukidárs* and *panchayets.* The English works are mere reprints of legislative enactments with scanty notes and indices. Not a single writer of note published a work during the year under review.

Medicine.—There are three systems of medicine practised in Bengal, namely, the Allopathic, the Homœopathic, and the *Ayurvedic,* and all the three systems were represented in the medical literature of the year. The Ayurvedi is busy in publishing the texts of Charaka, Sushruta, and Bagbhata, with their commentaries and Bengali translations, but without the slightest attempt at explaining the sense of the original in Bengali. The Homœopath has the largest share in the publishing activity, but he concerns himself with writing popular works on the treatment of cholera, fever, and diseases of women and children—that is, works which are likely to command some sale. The Allopath is anxious to teach the use of quinine, which seems to be the only medicine he knows in the treatment of fevers. The *Mustiyoga* and the *Abadhautic* medicines seem also to be popular, to judge by the many books which treat of them.

Miscellaneous.—Books under this head occupy a very important place in the quarterly catalogues of this Library. The majority of the books consist of works on astrology, mystic and other formulæ, collections of songs, cookery, caligraphy, and so on. The proprietor of the Khargavilas Press, Bankipore, is publishing in parts the complete works of Babu Harish Chandra, the best Hindi writer of the present century, and thirteen parts were received during the year under review. The speeches of Babu Surendra Nath Banerji and Mr. George Yule have been published in a collected form, and it is expected they will be largely read by the sympathisers of the Congress and other forward political movements in this country. The *Bombardment of Calcutta,* which professes to be a translation from Russian, points out in a striking and sensational manner the weak points in the defences of Calcutta. It brings a Russian fleet, *viâ* the Pacific, unobserved to Diamond Harbour, and before the Government has any notice of its arrival, lands a large army and conveys it to Fort William, which is taken by storm. European

ladies and gentlemen living in Chowringhee awake in the morning and find the Russian flag hoisted on the fort.

The most important miscellaneous works that appeared during the year were on the caste question, having for their object the raising of the social status of some caste or other. The *Máhishya Kaibartta Játi* tried to prove that Brahmans can use water fetched by those of the Kaibartta caste who, having given up fishing, are now engaged in the cultivation of land. *Hathát Kshatriya,* written by a Brahman author, attempts to disprove the claims of the Kayastha caste to be regarded as Kshatriyas. But the most important work on this question is the *Ballála Charita,* published with a Bengali translation. The publication of the book was eagerly looked forward to by the members of the Sonár Baniya and the Yogí castes of Bengal, as containing unassailable testimony of the high and pure origin of those castes, which now hold a very low position. The original work, dated S.K. 1300, corresponding to 1378 A.D., professes to have been written by the teacher of Ballál Sen, who is represented as a righteous king devoted to the furthering of the interests of his people. It is there stated that the Sonár Baniyas and Yogís were degraded by him for their seditious and rebellious spirit. But the appendix (Parishishta), which professes to have been written in S.K. 1500 by a descendant of the writer of the original work, states that Ballál was a tyrant, a bad ruler, and a great scoundrel. The Sonár Baniyas refused to lend him money for his unjust war with Manipur, and so he degraded them. The Yogís were also similarly degraded on very slight provocation. The writer's ancestor could not speak the truth boldly, because the Sen family was then reigning, but at his time the family was extinct, and so he could write freely. It may be remarked here that in S.K. 1500 the followers of Chaitanya were organizing their sect, and the Sonár Baniyas of Satgaon were their great supporters. The book, whatever its historical value may be, deserves careful reading, as it gives a complete account of the origin of the various castes in Bengal from the orthodox point of view, and suggests a number of problems, the solution of which will prove to be of great value to the historical student. For instance, the Parishishta was written at the instance of the Raja of Navadvíp. Who could this Raja be? The present Nuddea family came in much later, and Ballál's family had ceased to exist, as the author himself states. It would be a matter of congratulation if caste agitation brought such facts to light.

Philosophy.—Works under this head are mere republications of ancient Sanskrit works, mostly under the patronage of the Asiatic Society of Bengal. Several works are in progress, but none has yet been finished except the *Advaita Brahma Siddhi,* by Sadánanda Yati of Cashmere, who flourished about three hundred years ago. It follows the line of Madhusudan Sarasvatí's *Advaita Siddhi,* written in Akbar's time. Madhusudan's work is rather difficult. The present work is written in a simpler and more engaging style. It attempts to prove the non-dualistic theory at the expense of all the various schools of philosophy—orthodox and heterodox. Its chapters are designated *Mudgaraprahára,* or striking with the club at the head of those who venture to differ from the author. The notes by the editor, Pundit Váman Shástri Upádhyáya of Bombay, are very valuable. The editor gives an account of himself in the preface, from which he appears to have read much and travelled much, and his notes fully bear out these facts.

Nyáya Vindu, a celebrated work on Buddhist logic, with its commentary by Acháryya Dharmottara, the supposed founder of the Dharmattarìya School of the Buddhists, was discovered by Professor Peter Peterson in one of the libraries of Bombay, and the complete work has been edited by the learned Professor under the auspices of the Asiatic Society of Bengal. It is a solitary instance of a Buddhist work found in the continent of India, and as such it has created great interest among learned men all over the world. It contains three chapters—one on Perception, one on the Inference of Knowledge, another on the Inference of Words. The Buddhists believe in two methods of obtaining right knowledge, perception and inference; they reject all the rest, such as analogy, testimony, tradition, &c. Quotations from the *Nyáya Vindu* are frequently met with in the old commentaries of the Hindu system of philosophy. But these quotations could not be verified as the work was lost. The publication of this work will tend to a better understanding of Buddhist philosophical doctrines.

Poetry.—*Alo o chháyá,* by Miss Kámini Sen, is perhaps the best poetical work received during the year. It is a collection of short poetical pieces, some of which show her to possess an original cast of mind. The picture of love given in the pieces entitled *Mahásheta* and *Pundarika* is really charming. They have been taken from Bána Bhatta's excellent work, the *Kadamvari,* but the authoress has given them a new, modern, and fascinating garb.

Chháyámayi-Parinaya, by Pandit Shivanáth Shástri, is an allegory on a spiritual subject. It traces the gradual development of a mind in matters spiritual. Chháyámayí is the daughter of an old man fond of the world, and she is brought up in the ways of the world. The old

man wants to marry her to a young man of suitable rank, but she sees a vision of glory and offers herself up to the service of the Great Being, who thus manifests Himself to her. She escapes before the day fixed for the marriage and goes in quest of the Great Being, whom she finds at last after many serious dangers and terrible adventures. He lives beyond the river of Despair in an abode of bliss, called *Ananda Dhám.*

Politics.—One political work of some importance was issued during the course of the year, namely, *Cashmere and its Prince,* written with the object of vindicating the character of the deposed Mahárájá. The work is written by a pleader of the Panjab Chief Court, who was in the Mahárájá's service during the first year of his reign. He says that the Mahárájá began well, and would have proved an excellent administrator if his ambitious brother had not intrigued with the officers of his Court and the British Resident for his ruin.

Religion.—As a rule, publications under this head are numerous, important, and interesting. The professors of the various creeds followed in Bengal contribute equally to this section of the Bengal Library.

Christianity.—The Christian publications are composed of leaflets, pamphlets and translations of the Old and the New Testament. The New Testament, and indeed the whole of the Bible, was translated about fifty years ago into Bengali, and in a style peculiar to the Christian publications of those days. It was full of Anglicisms and Hebraisms, and amusingly unidiomatic. The Christian tracts have improved their Bengali, but a new translation of the Bible in the improved language and style of the present day is regarded in many quarters as a great *desideratum,* and it is a matter of congratulation to find that attempts are being made to bring out a new translation of parts of the Bible.

Islam.—Several works have been received during the year under review, written with the avowed object of criticising Christian and Hindu doctrines from a Musalmán standpoint. Of these *Uchit Kathá,* by Kazi Keramat Ulla and Munshi Golam Kibiriya, may be mentioned as one.

Buddhism.—Ráni Kálindí, the wife of Rájá Dharam Bux and the grand-mother of Rájá Harish Chandra of the Hill Tracts in Chittagong, undertook the publication at her own expense of a Bengali metrical translation of *Thálhuttam,* an elaborate work in Pali, dealing with the life and preachings of Buddha. Tho first volume of the translation appeared during the year under review. Curiously enough it begins with hymns to Gangá and Sarasvatí. It ends with the conversion of Gautamí and other female relatives of Buddha to Buddhism. The writer would have done well if instead of Burmese Pali he had employed the Sanskrit or Singhalese Pali forms of the proper names; for instance, Ananda of Sanskrit and Singhalese Pali is represented as Anandya, a form in which Buddha's great disciple has very little chance of being recognized in India. The translation appears to be a spirited one, and vies with the ancient metrical translation of the Ramayana and the Mahabharata.

Buddha Dharma Praveshiká is another work on Buddhism, said to be the translation of a Burmese work into Bengali. Hindu and Buddhist traditions and myths have been mixed together in a curious fashion in this work. For instance, Buddha is said to have been born 551 times before his birth as Siddhartha. Of these, nine were in human form, *viz.,* Sichendra Deva, Ram, Lakshman, Bharat, Satrughna and Huchendra Deva—all in the *tretá yuga;* while in the *Dvápara* there were three existences—Krishna, Balarama and Shikhí. A portion of the work has been cast in the form of a drama, some of the scenes of which are exceedingly pathetic. These Bengali translations of Buddhist works from Pali and Burmese are the outcome of the interest created in Budhhism by the researches and writings of western scholars.

Vaishnavism is better represented this year than any other form of religion in Bengal. The largest work in point of bulk is the *Rámarasáyana.* It is the work of Raghunandan Gosvámí, eleventh in descent from Nityánanda, the great associate of Chaitanya. The work differs greatly from the Rámáyana of Krittivása. It omits altogether the story of the horse-sacrifice, the fight with Lava and Kusha, and the exile of Sítá. It ends with the union of Ráma and Sítá at an *Ashoka* grove in Ajodhyá, a creation of the poet's own imagination, and embellished with a richness of fancy rarely to be met with in Bengali. The *Ashoka-vana,* produced by the wild fancy of a Bengali Vaishnava, who always revels in the scenes of Brindávan, can very well stand a comparison with the Sukhávati of the Buddhists, the Amarávati of the Hindus, or the Alaká of Kálidása. The writer has taken pains to expunge everything from the story which jars on a Vaishnava's ear. For instance, the worship of Durgá, which forms so important a chapter in the sixth book of the Rámáyana, has been carefully left out.

The work of the greatest importance to a follower of Chaitanya is, however, the *Prema-bhakti Chandriká,* by Narottama Dás. The work is a short one, but it is the quintessence of the Vaishnavite doctrines. It is said to be 'the commentary of a lakh of works.' The language is terse and vigorous, and many of its verses have passed into proverbs. It preaches

the doctrine of *Premabhakti*, which means devotion and love to Krishna, a devotion in which the worshipper is to think of nothing, hear of nothing and speak of nothing besides Krishna, his female associates, and Brindávan. *Karma* and *Jnána* cannot constitute the sum total of human happiness, the highest bliss. The highest bliss is to think one's self transported to Brindávan into the presence of Krishna and Rádhiká, with their female associates around them. The worshipper is to serve them at the beck and call of the *sakhis*; to fan them with the *chauri*, to supply them with betel and to shampoo their feet. It is a form of devotional self-sacrifice and complete self-effacement in the service of the deity, who represents love in its highest intensity—the love not of a father for his son, or of a son for his father, not of a wife for her husband, or of a husband for his wife, but the love or infatuation of an adulterer for his mistress—love which will readily induce one to leave house and home, to forget pain, suffering and disease, and to think of nothing else but the object on which the mind is fixed.

Narottama had a great friend named Rám Chandra Sen or Dás, as he was called after his conversion to Vaishnavism, whose Sanskrit poems rank very high among Vaishnava works. Rám Chandra wrote a Bengali work, entitled *Smaran Darpana*, which teaches people the method of obtaining the highest bliss in the line of Narottama's *Premabhakti Chandriká*.

Básudeva Sárvabhauma, a celebrated Sanskrit scholar of Navadwipa, became a disciple of Chaitanya and wrote a poem of one hundred verses—a *shataka* or a century in his honour. The work has been published with a metrical Bengali translation by Babu Rámdayal Ghosh, Sub-Inspector of Schools, 24-Pergunnahs. The translation, though not a close one, gives the sense of the original in a clear and idiomatic style. *Vivarta Vilás* is a work of peculiar interest. It is an anonymous work, said to have been written by a disciple of Krishnadása Kaviràja; but many of the Vaishnavas of the present day regard it as an apocryphal work written in the interest of the *Kartábhajás*, who branched off from the followers of Chaitanya during the latter part of the last century. It gives secret and mystical interpretations of many of the verses in Krishnadás's great work, the Charitámrita. It begins with an interesting account of the attempt made by Jíva Gosvámí to suppress the Kavirája's work, because it would bring the doctrine of Vaishnavism home to every man, a thing which, Brahman as he was, he could not tolerate. But the work was published, in spite of the influence of Jíva Gosvámí to the contrary, by Mukunda, a Multan merchant, who was a disciple of the Kaviráj.

Hinduism.—Pundit Visvanáth Tarkabhúshan, the father of Babu Bhúdeva Mukharji, C.I.E., invented a peculiar interpretation of the Rámáyana and Mahábhárata. He believed that the Rámáyana is the embodiment of the spiritualistic, and the Mahábhárata of the ritualistic ideas contained in the Vedas. The Vishvanáth Rámáyana, which is an anonymous publication, contains the ideas of the Pundit. The present is only the first part, and it goes to the end of the Adikánda. The spiritual interpretations are given mostly in the form of foot-notes; for instance, Dasharatha is interpreted as the lord of the ten senses—one who has the means of going in ten directions.

There are some among the Hindus who believe in ten incarnations only, some in twelve, and some in twenty-four, and others who believe incarnations to be innumerable; and this is exemplified in the work "Agal Shankar-Lilámritárnab," which regards the Agal Shankar of Jhaljhalia in Máldaha as an incarnation of Balaráma.

Ráma Charita Mánas, or the Hindi Rámáyana, by Tulsidás, is said to be superior in many respects to even the immortal work of Válmíki. The work is said to have saved the whole of Hindustan from falling into *Tantric* mysticism, which reigned supreme in Bengal two centuries ago, to the great detriment of the mental and moral improvement of the people. The work had been printed and reprinted several times, but no one took the trouble of giving a good edition of it to the world, till Mr. Grierson drew the attention of the Behar public to the fact, and discovered some old manuscripts of the time of Tulsidás. The hint was at once taken up by the enterprising proprietor of the Khargavilás Press, Bankipore, and an excellent edition of the work was published last year. It contains long account of Tulsidás's life and the whole of the work *Ráma Charita Mánas*. The same enterprising publisher issued the first volume of the *Santamana Unmani*, an elaborate commentary on the above.

The publication of the Vedas, Smritis, Puranas, and other Sanskrit works bearing on Hindu orthodox doctrines, still continues in large numbers. This is an index of the literary activity of the orthodox Hindu, who is not very fond of airing his opinions in ephemeral works in the vernacular.

Of the works directed against Hinduism, one is *Kavir ká Púrá Bijak*, which is said to be Kavir's masterpiece, and a standard work of the *Kavir Panthis*, or the followers of Kavir. Kavir was a great reformer of the fifteenth century, and he levelled his tirades against idolatry, Brahmanism, and caste. The work has been edited from old manuscripts by a Christian

preacher, who believes that Kavir was acquainted with the doctrines of Christianity, and that he learned the bold ideas of a reformer from the Christians of Southern India.

Punarjanma Achhe Ki ná? is a work published from the Brahmo Mission Press. It denies the doctrine of metempsychosis, on the ground that the idea of continuous personal identity forms no part of it.

No work of any importance was received from either of the two schools of Hindu revivalists.

Science, Mathematical.—There is one work of great importance under the head, *viz.*, *A Theory of Lunar Surfacing by Glaciation*, intended to prove that the surface of the moon is entirely composed of glaciers. The author, S. E. Peal, attempts to establish his own theory by refuting the volcanic theory, the theory of lakes of molten lava, and the theory of Proctor that "the moon was shaped when in a state of intense heat, and when our earth was in a sunlike condition."

Science, Natural and other.—Mr. Lionel DeNicéville's third volume of the "Butterflies of India, Burma, and Ceylon" appeared during the year under review, and sustains the reputation of the previous volumes.

Surgeon-Major K. P. Gupta's *Svásthya Darpan* is a translation of his English essay entitled, "A Few Simple Hints on the way to Health for General Sanitation for Villages in Bengal." It goes to prove the wisdom of the ancient Hindu sages, who formulated minute rules on the subject of eating, drinking, sleeping, and even performing offices of nature, and the author thinks that educated Bengalis who scorn everything that is Hindu would do well to read the work, and act according to its directions.

Travels and Voyages.—A Brahmo missionary, whose modesty forbade him to give his name, made a tour through the principal stations in Assam, and gave an account of his travels. The narrative is often enlivened with political, social, religious, historical, and antiquarian observations of great value. He gives incidentally an account of the coolies in the gardens in Assam, and his accounts are a little bit more favourable to the managers of gardens than the accounts of newspaper correspondents.

Periodicals.—The periodical press of Bengal does not show any sign of improvement. The *Navyabhárat* and the *Bhárati o Bálak* continue to be written with ability and issued with punctuality. The rest of the papers are short-lived, and do not show much vigour. Young graduates without occupation and young men of well-to-do families are taken from time to time with the rage of publishing periodicals. They do not prove to be a financial success, and are given up. The amateur writers on whom they depend often disappoint them, and they have to fill up their columns with whatever trash they can manufacture. The papers get a bad reputation; and people who are never good paymasters, especially of literary subscriptions, withhold payment, and they die a natural death.

HARA PRASÁD SÁSTRI,
Librarian, Bengal Library.

The 30th April 1891.

TABULAR ANALYSIS OF THE 1,731 BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1890.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1—457 dated the 12th September 1882.)

Arabic.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	2	...	...	...	2	...	2	2

Assamese.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	1	4	...	...	5	5	...	5
Miscellaneous	10	...	...	...	10	...	10	10
Poetry	1	...	...	...	1	...	1	1
Religion	1	1	...	1	3	...	3	3
Science (Mathematical and Mechanical)	1	2	...	...	3	3	...	3
Total	14	7	...	1	22	8	14	22

Bengali.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Arts	3	...	...	...	3	...	3	3
Biography	6	5	...	1	12	...	12	12
Drama	25	9	...	3	37	...	37	37
Fiction	29	24	...	6	59	...	59	59
History	9	17	...	1	27	24	3	27
Language	95	101	...	...	196	196	...	196
Law	3	3	...	1	7	...	7	7
Medicine	18	13	...	...	31	...	31	31
Miscellaneous	120	41	...	1	162	16	146	162
Philosophy (including Mental and Moral Science)	1	...	...	..	1	...	1	1
Poetry	49	30	...	...	79	34	45	79
Religion	118	23	13	22	176	...	176	176
Science (Mathematical and Mechanical)	15	23	...	...	38	37	1	38
Science (Natural and other)	11	19	...	...	30	28	2	30
Science (Mathematical and Natural)	1	...	...	...	1	...	1	1
Travels and Voyages	1	...	...	...	1	...	1	1
Total	504	308	13	35	860	335	525	860

English.

Arts	1	...	...	...	1	...	1	1
Biography	4	2	...	...	6	...	6	6
Drama	1	1	1	...	3	1	2	3
Fiction	5	...	...	...	5	...	5	5
History	12	8	...	1	21	20	1	21
Language	34	10	9	...	53	53	...	53
Law	12	1	...	..	13	...	13	13
Medicine	2	2	...	...	4	...	4	4
Miscellaneous	56	2	...	...	58	9	49	58
Philosophy (including Mental and Moral Science)	3	...	...	...	3	3	...	3
Poetry	1	...	7	...	8	7	1	8
Religion	12	1	...	6	19	...	19	19
Science (Mathematical and Mechanical)	7	8	...	...	15	14	1	15
Science (Natural and other)	9	4	...	...	13	12	1	13
Total	159	39	17	7	222	119	103	222

Hindi.

Drama	...	2	...	...	2	...	2	2
Fiction	...	...	1	...	1	...	1	1
History	6	...	...	...	6	4	2	6
Language	...	12	...	1	13	13	...	13
Miscellaneous	53	4	...	2	59	1	58	59
Poetry	1	...	...	...	1	...	1	1
Religion	21	3	5	1	30	...	30	30
Science (Mathematical and Mechancial)	5	10	...	...	15	15	...	15
Science (Natural and other)	1	1	...	...	2	2	...	2
Total	87	32	6	4	129	35	94	129

Khasia.

Religion	...	1	...	...	1	...	1	1

Musalmáni-Bengali.

Fiction	5	15	...	...	20	...	20	20
Medicine	1	2	...	...	3	...	3	3
Miscellaneous	2	6	...	...	8	...	8	8
Religion	8	14	..	...	22	...	22	22
Total	16	37	...	...	53	...	53	53

Nepálese.

Subject.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Religion	...	...	...	1	1	...	1	1

Persian.

History	1	...	1	...	2	...	2	2
Language	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Total	3	...	1	...	4	...	4	4

Sanskrit.

Drama	1	...	4	...	5	1	4	5
Fiction	1	...	3	...	4	...	4	4
Language	4	4	12	1	21	11	10	21
Law	...	...	1	...	1	...	1	1
Medicine	...	...	5	...	5	...	5	5
Miscellaneous	8	1	...	...	9	...	9	9
Philosophy (including Mental and Moral Science)	...	...	17	...	17	...	17	17
Poetry	...	...	2	...	2	...	2	2
Religion	3	...	43	...	46	...	46	46
Total	17	5	87	1	110	12	98	110

Tibetan.

Language	2	...	...	...	2	2	...	2
Religion	...	...	3	...	3	...	3	3
Total	2	...	3	...	5	2	3	5

Urdu.

Biography	1	...	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Religion	5	1	...	...	6	...	6	6
Science (Natural and other)	1	...	...	...	1	...	1	1
Total	9	1	...	...	10	...	10	10

Uriya.

Drama	1	...	...	...	1	...	1	1
History	...	2	...	...	2	2	...	2
Language	1	6	...	1	8	8	...	8
Miscellaneous	8	6	...	...	14	4	10	14
Poetry	10	8	...	...	18	1	17	18
Religion	5	2	...	1	8	...	8	8
Science (Mathematical and Mechanical)	3	2	...	...	5	5	...	5
Science (Natural and other)	...	2	...	...	2	2	...	2
Total	28	28	...	2	58	22	36	58

Arabic and Persian.

Religion	1	...	...	...	1	...	1	1

Arabic and Urdu.

Subject.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Religion	1	...	...	1	2	...	2	2

Bengali and English.

Language	36	28	...	...	64	59	5	64
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Total	43	28	...	...	71	59	12	71

Bengali and Sanskrit.

Language	5	3	1	2	11	7	4	11
Medicine	1	...	...	8	9	...	9	9
Miscellaneous	3	3	...	21	27	...	27	27
Philosophy (including Mental and Moral Science)	...	...	...	9	9	...	9	9
Poetry	1	...	...	3	4	...	4	4
Religion	4	...	...	68	72	...	72	72
Total	14	6	1	111	132	7	125	132

English and Hindi.

Language	7	...	...	...	7	7	...	7
Miscellaneous	...	1	...	...	1	1	...	1
Total	7	1	...	...	8	8	...	8

English and Persian.

Language	...	1	...	...	1	1	...	1

English and Sanskrit.

Language	6	...	...	...	6	6	...	6
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	1	...	...	...	1	...	1	1
Total	8	...	...	...	8	7	1	8

English and Urdu.

Language	1	...	...	...	1	1	...	1

English and Uriya.

Language	1	1	...	...	2	2	...	2

Hindi and Sanskrit.

Language	2	...	...	...	2	2	...	2
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	...	...	...	1	1	...	1	1
Religion	1	1	...	4	6	...	6	6
Total	3	1	...	7	11	2	9	11

Persian and Urdu.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Poetry	...	1	...	...	1	...	1	1

Sanskrit and Tibetan.

Religion	...	...	1	...	1	...	1	1

Sanskrit and Uriya.

Religion	2	...	...	1	3	...	3	3

Arabic, Musalmáni, Bengali and Urdu.

Religion	1	...	...	...	1	...	1	1

Bengali, English and Sanskrit.

Language	4	2	...	...	6	6	...	6
Miscellaneous	1	...	...	1	2	...	2	2
Total	5	2	...	1	8	6	2	8

English, Hindi and Sanskrit.

Language	...	...	...	1	1	1	...	1

English, Hindi and Urdu.

Language	1	...	...	...	1	1	...	1

Bengali, English, Gujaráti, Hindi, Musalmáni-Bengali, Persian, Sanskrit, Tamil, Telegu and Urdu.

Poetry	1	...	...	...	1	...	1	1

FORM I.—*Total Books of all kinds received from the different Divisions in Bengal—1,731.*

No.	Divisions.	English.		Other Languages.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagulpur	1	50	...	...
2	Burdwan	10	10,500	30	31,900
3	Chittagong	2	1,250	17	15,300
4	Chota-Nagpur	...	...	3	3,000
5	Dacca	5	4,300	180	243,700
6	Orissa	2	250	66	75,450
7	Patna	5	3,500	126	122,605
8	Presidency	24	33,500	128	219,850
9	Rajshahye	...	...	42	44,650
10	Town of Calcutta	128	238,752	962	1,974,499
	Total	177	292,102	1,554	2,730,954

BOMBAY

FORM II.—*Total number of Books and Copies in English and other languages.*

ENGLISH.		OTHER LANGUAGES.	
Number of books.	Number of copies.	Number of books.	Number of copies.
177	292,102	1,554	2,730,954

FORM III—*Comprising uni-linguals only for 1890, being 1,225 in number.*

No.	Languages.	Originals.	Republications and translations.	No.	Subjects.	Originals.	Republications and translations.
1	Arabic	2	...	1	Art	4	...
2	Assamese	11	1	2	Biography	18	1
3	Bengali	660	48	3	Drama	40	8
4	English	153	24	4	Fiction	80	10
5	Hindi	87	10	5	History (including Geography)	55	3
6	Khasia	1	...	6	Language	277	24
7	Musalmani-Bengali	53	...	7	Law	20	2
8	Nepalese	...	1	8	Medicine	32	5
9	Persian	3	1	9	Miscellaneous	140	3
10	Sanskrit	14	88	10	Philosophy	4	17
11	Tibetan	2	3	11	Poetry	101	9
12	Urdu	9	...	12	Politics	...	...
13	Uryia	52	2	13	Religion	151	96
				14	Science (Mathematical)	76	...
				15	Science (Natural and other)	48	...
				16	Travels and Voyages	1	...
	TOTAL	1,047	178		TOTAL	1,047	178

FORM IV—*Exhibiting the number of Periodicals published during 1890, amounting in all to 63 Magazines and Periodicals for 1890.*

MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
5	48	...	...	...	...	...	...	2	1	1	2	...	1	...	...	2	1

Table of Books received in the Bengal Library during the year 1890—Total 1,731.

Number.	Subjects.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	REMARKS.
1	Art	1	3	...	...	*Vide* separate report.
2	Biography	6	13	...	...	
3	Drama	3	40	5	...	
4	Fiction	5	81	4	...	
5	History (including Geography)	21	35	2	...	
6	Language	53	224	24	102	
7	Law	13	8	1	...	
8	Medicine	4	34	5	11	
9	Miscellaneous	58	253	9	34	
10	Philosophy	3	1	17	9	
11	Poetry	8	99	3	9	
12	Politics	...	...	...	...	
13	Religion	19	250	46	89	
14	Science (Mathematical)	15	61	...	...	
15	Ditto (Natural and other)	13	35	...	...	
16	Ditto (Mathematical and Natural)	...	1	...	...	
17	Travels and Voyages	...	1	...	...	
	TOTAL	222	1,139	116	254	

Table of Books received in the Bengal Library during the year 1890—Total 1,731—continued.

Number.	Subjects.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Originals	198	1,074	27	130	
2	Republications { Originals	17	22	88	1	
	{ Translations	...	...	...	1	
3	Translations	7	43	1	122	
	TOTAL	222	1,139	116	254	
1	Educational	119	402	12	95	
2	Non-educational	103	737	104	159	
	TOTAL	222	1,139	116	254	

Uni-linguals	1,225
Bi-linguals	246
Periodicals (in number)	260
TOTAL	1,731

NORTH-WESTERN PROVINCES AND OUDH.

From the Honourable J. WOODBURN, Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. 902, dated Naini Tal, the 8th June 1891.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1890, and of the remarks of this Government thereon.

From the Honourable J. WOODBURN, Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No. 901—III-258-51, dated Naini Tal, the 8th June 1891.

I am directed to acknowledge the receipt of your letter No. G. 512, dated the 27th April 1891, being the annual report on publications registered under Act XXV of 1867 during the year 1890.

2. The following table shows the number of publications during the last four years :—

Publications in—

	1887.	1888.	1889.	1890.
English	35	30	72	86
Urdu	452	558	569	408
Hindi	262	295	361	213
Persian	65	126	111	75
Polyglot	197	276	293	249
Sanskrit	42	36	100	38
Arabic	25	41	54	38

3. It is observed that in English publications only has there been any increase.

4. I am to point out to you that the report under review bears evidence of a want of care in its clerical drafting, and a want of proper supervision on your part, which make it in parts unintelligible. I am to request that this, like other reports submitted by you, may be personally checked and examined by you before submission.

5. The tables annexed to your report will be published in the *Gazette* of these Provinces for general information.

From E. WHITE, Esq., Director of Public Instruction, North-Western Provinces and Oudh, to the Secretary to Government, North-Western Provinces and Oudh,—No. G. 512, dated Allahabad, the 27th April 1891.

I have the honour to submit my annual report on publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1890.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement. The following is a summary of the contents of each of the statements.

3. The first statement relates to works in the English language. It shows 86 publications against 72 last year and 30 of the year before last.

Of these the noticeable works are :—

Biography.

No. 1-244 of the first quarter is "The Biography of Charles Bradlaugh."

History.

No. 2-110 of the same quarter is "Cawnpore and the Nana of Bithur."

Nos. 6-635 and 7-636 of the third quarter, "Memoirs of Delhi and Fyzabad," are translations of the Tarikh-i-Farhbaksh of Muhammad Faiz Baksh, from the original Persian by W. Hoey, Esquire, M.A., D.L., a member of the Royal Asiatic Society, &c., and contain accounts of Delhi and Fyzabad.

Miscellaneous.

No. 15-712 of the third quarter is "Six Seasons' Experience of Opium Weighments in the Mufassil and a Visit to the Opium Factory, Gházipur, North-Western Provinces," by W. C. Lloyd, Esquire, M.D.C.

Religion.

Nos. 19-954, 20-955 and 21-956 are "The Hymns of the Rigveda, Volume I, Parts III and IV, and Volume II, Part I," translated, with a popular commentary, by R. T. H. Griffith, Esquire, formerly Principal of Benares College.

Science, Mathematical and Mechanical.

No. 17-345 of the second quarter is "The Indian Arithmetic," by Mr. W. N. Boutflower, B.A., Professor of Mathematics, Muir Central College, Allahabad.

There has been a perceptible increase of the number of works in English during the year. It is chiefly owing to the increase in the number of books in language.

4. The second statement relates to works in the Urdu language. It shows 408 publications against 569 last year and 558 the year before last. The distribution according to subjects is given in the statement. As usual the highest number of publications is in Fiction, Language, Miscellaneous, Poetry and Religion. The noticeable works are :—

Biography.

No. 2-944 of the fourth quarter, "Sawanih-i-Umri-i-Sir Henry Lawrence, Volume I," contains incidents of the life of Sir Henry Lawrence.

No. 1-627 of the third quarter, "Risala-i-Sawanih-i-Umri," contains occurrences of the lifetime of Maulvi Abd-ur-rahman, Superintendent, Police, Udaypur, Marwar.

Fiction.

No. 3-364 of the second quarter, "Sihat-un-Nisa Ma Sihat-ul-Atfal, Volume II," a novel on domestic economy and morality and rules for the preservation of the health of women and children.

No. 7-433 of the second quarter, "Kuwwati-i-Intizamiyya," on teaching women the ways of conducting their domestic affairs. The principles of education, trade and social reforms are put into the mouth of the heroine—the Queen Akila. It also contains descriptions of the most famous places and buildings of the Lucknow city.

No. 9-709 of the third quarter, "Sair-i-Kohsar, Volumes I and II," being an original novel of about 1,140 pages, royal 4to, by Pandit Ratna Nath, Sarshar, of Lucknow.

History.

No. 9-508 of the second quarter, Amal-i-Shahan, Tarjuma-i-nama-i-khusrawan," is a translation of the Wamai-khusrawan, the book of works of kings.

Law.

No. 29-200 of the first quarter, "Khulasa-i-Usul-i-Shara-i-Muhammadi," being a summary of the principles of Muhammadan Law.

Medicine.

No. 31-67 of the first quarter, "Homeopathic Tabih," on the homeopathic doctor.

No. 32-74 of the same quarter, "Ik-sir-ul-amraz," being an original compilation on the cure of diseases.

No. 34-247 of the same quarter, "Tarjuma-i-Kamil-us-saná'a, Volume II," is a translation of Kamil-us-Saná'a, a well-known book by Ab-ul-Hasan' Ali.

No. 26-560 of the third quarter, "Risala-i-Adiviya," is a medical pamphlet, by Doctor Bonavia, the Civil Surgeon of Etáwah.

No. 27-664 of the third quarter, "Bahr-i-Muhit, Volume II," is an original work on medicine by Hakim Asghar Husain of Farukhabad.

No. 38-774 of the fourth quarter, "Tarjuma-i-Kifaya-i-Mansuri," is a translation of the Kifaya by Mansur.

No. 29-784 of the same quarter, "Shifa-ul-Marza, Tarjuma-i-Ilaj-ul-Ghuraba," being a translation of the Ilaj-ul-Ghuraba.

Politics.

No. 68-775 of the fourth quarter, "Mu'allium-us-Siyasat," being translation of Mill's "Representative Government," by Maulvi Abul-Hasan, translator, *Anjuman-i-Hind*, Oudh.

Philosophy.

No. 71-1051 of the fourth quarter, "Tarjuma-i-Yoga-Vasishtha, Volume I," being a translation of the Yoga Philosophy of Vasishtha.

The decrease in the number of publications in Urdu is owing to a falling off in works on Fiction, History, Miscellaneous, Religion and Science.

The decrease in the number of publications in History, Language and Science occurs among the educational publications.

5. The third statement relates to works in the Hindi language. It shows 213 publications against 361 last year and 295 the year before last. The highest number of publications is in Language, Miscellaneous, Poetry and Religion. The following are noticeable:—

Drama.

No. 2-665 of the third quarter, "Hindi Urdu ka Natak, Part I," establishes the superiority of Hindi and its preferential claim as against Urdu to public recognition, by Babu Ratna Chand, B.A., Vakíl, High Court, Allahabad.

Language.

No. 8-79 of the first quarter, "Dharma Siksha," published by the Allahabad Literary Institute, contains brief lessons on select subjects of morality and on the duties of man explained by precepts and examples.

Medicine.

No. 14-73 of the first quarter, "Bhaishajyaratnavali," being a translation from Sanskrit.

No. 14-950 of the fourth quarter, "Rasaratnakar," on the method of purifying mercury, sulphur and such other things, and their efficacy when purified in curing diseases.

Miscellaneous.

No. 17-993 of the fourth quarter, "Thug Vrittant Mala," is a translation from English of the work on the same subject by Colonel Meadows Taylor, C.S.I.

No. 16-997 of the same quarter, "Krishividya ki Pratham Pustak," being the first book on agriculture.

No. 18-1006 of the same quarter, "Sarasalihotia," on horses: their diseases and treatment.

Poetry.

No. 38-996 of the fourth quarter, "Kavi-kul-kanthabharan," on rhetoric.

No. 20-705 of the third quarter, "Mahabharat Bharat-khand Bhasha, Part II," being the Hindi version of the Mahabharat, a well-known epic, written on the metre of "Alha."

Philosophy.

No. 31-96 and 32-108 of the first quarter, "Ashtanga-yoga and Hatha-yoga Manjari," being a work on Yoga Philosophy.

No. 33-248 of the same quarter, "Yoga-Vaisishtha, Parts I and II," being a translation from Sanskrit on Yoga Philosophy.

Religion.

No. 44-776 of the fourth quarter, "Vámanapuran," being a translation from Sanskrit on Vaman (a dwarf), one of the incarnations of Vishnu.

There has been a decrease of Hindi works in almost every subject, the noticeable being Language, Miscellaneous, Poetry, Religion and Science. A number of works included in this statement are in Gurmukhi and Bengali.

6. The fourth statement relates to works in the Sanskrit language. It shows 38 publications against 100 the last year, and 36 the year before last. There has been a decrease this year in the publications on Language, Miscellaneous, Poetry and Philosophy, and an increase in those treating of religion. The publications in this language, as well as in Arabic, are chiefly reprints of old standard works. The following are noticeable:—

Language.

No. 13-967 of the fourth quarter, "A collection of Sikshas," by Yajnavalkya and others, with commentaries of some of them.

No. 14-968 of the same quarter, "The Tantravartik": a gloss on Sabara Svami's commentary on the Mimansa Sutras by Bhatta Kumarila.

No. 15-969 of the same quarter, "Rasagangadhara": a treatise on the art of poetical composition, by Pandit Jagan Nath, with a commentary called Gurumarma Prakasa, by Nagesa Bhatta.

No. 16-970 of the same quarter, "The Siddhantulesa of Apfaya Dikshita," with extracts from the Sri-Krishná-laukára of Achuta-Krishnananda Tirtha.

Poetry.

No. 20-979 of the fourth quarter, "Trimani-dipakam," on rhetoric.

Philosophy.

No. 24-973 of the fourth quarter, "Yoga-Makaranda," on Yoga Philosophy.

No. 21-1030 of the same quarter, "Jaga dísi-vyadhikarana-dharma-vachchhinab-bavah," on Nyaya Philosophy.

It is curious to observe that of the 38 publications in Sanskrit, 34 were received during the last quarter of the year. There were none in the first and second quarters.

The monthly publications of the Benares College containing Sanskrit works known as "The Pandit" still continue to be published. The Benares Sanskrit Series, "A Collection of Sanskrit Works," edited by the Pandits of the Benares Sanskrit College, under the superintendence of R. T. H. Griffith, Esq., M.A., and G. F. W. Thibaut, Esq., Ph.D., still continue to be published.

And a new series, called "The Vizianagram Sanskrit Series," published under the superintendence of A. Venis, Esq., is now started under the editorship of Mahamahopadhyaya Gangadhara Sastri Manavalli, of Benares.

7. The fifth statement relates to works in the Arabic language.

It shows 38 publications against 54 last year and 41 the year before last. Of these the noticeable works are:—

Law.

No. 2-792 of the fourth quarter, "Kitabul-Istibsur, Volumes I and II," is on Muhammadah law and religion.

Medicine.

No. 2-438 of the second quarter, "Sadidi," being a well-known medical work.

No. 3-1041 of the fourth quarter, "Kulliyat-i-Kannu," being the complete works of the canons.

The main decrease is in the religious works and the publications of general literature.

8. The sixth statement relates to works in the Persian language. It shows 75 publications against 111 last year, and 126 the year before last. The following works are noticeable in this statement:—

Medicine.

No. 14-783 of the fourth quarter, "Tarjuma-i-Kulliyat-i-Kannu," being a translation of the whole law.

No. 16-951 of the same quarter, "Shifa-ul-Abdan," on the cure of diseases.

Religion.

No. 24-1053 of the fourth quarter, "Wakiat-i-Mulla Makbal," is a collection of elegies and verses by Mulla Makbal Mulla Zahuri, Mulla Muhammad Khan, Nasiri, Mulla Nasim, Mulla Mukhlis, Mulla Muhtishim and Mulla Altafti.

No. 24-1054 of the same quarter, "Wakiat-i-Mulla Muhammad Khatá Shaustari," is a collection of verses.

There has been a considerable decrease in works on Language and Philosophy.

9. The next statements relate to polyglot works, being a separate table for each bi-lingual and tri-lingual combinations. They show 249 publications against 293 last year, and 276 the year before last.

The following works are noticeable in these statements :—

Language.

No. 17-963 in English and Urdu of the fourth quarter, "Urdu Translator's Companion in the Roman Character," by M. Durga Pershad.

Law.

Nos. 13-662 and 14-707 in Sanskrit and Hindi of the third quarter, "Mitákshará Satik," are translations from original Sanskrit.

Medicine.

No. 27-75 in Sanskrit and Hindi of the first quarter, "Madhava-nidan," contains the original Sanskrit with a translation into Hindi.

No. 15-567 in Urdu and English of the third quarter, "Majma-ul-Bahram," expounds the European and the Yunani system of medicine, compiled by Hakim Haidar Ali Khan.

Miscellaneous.

No. 34-1102 in Sanskrit and English of the fourth quarter, "A Succinct History of Caste Distinctions among the Hindus, based on questions from Hindu Sastras," compiled by Nawin Chandra Rai, Fellow of the Panjáb University.

Poetry.

No. 32-145 in Arabic and Persian of the first quarter, "Al Mutawal," is a work on rhetoric.

No. 18-706 in Sanskrit and Hindi of the third quarter, "Kumara-Sambhan Bhashanubad Sahit, Part II," contains the original Sanskrit, with Hindi translation.

No. 35-992 in Hindi and English of the fourth quarter, "Ujaragam," is a Hindi metrical translation of Goldsmith's "Deserted Village," preserving the beauty and the elegance of the original, versified by Pandit Sridhar Pathak.

Philosophy.

No. 42-254 in Persian and Arabic of the first quarter, "Bahr-ul-Ma'ni," is a work on Sufiism.

No. 22-713 in Sanskrit and Hindi of the third quarter, "Nitisara," contains *slokas* on morality, with Hindi translation.

No. 40-846 in Sanskrit and Hindi of the fourth quarter, "Kapila-gita," contains the Yoga system of Philosophy.

No. 39-838 in Sanskrit and Hindi of the same quarter, "Vedantasar Bhasha Tika Sahit," on Vedanta Philosophy.

Religion.

Nos. 66-801, 67-799, 68-861, 69-862 in Vaidic, Sanskrit and Hindi of the fourth quarter, "Sri Sama Vedasya Brahma Bhashyam," are commentaries on Sám Veda by Pandit Jwala Prasad, Bhargawa, of Agra.

No. 42-566 in Arabic and Urdu of the third quarter, "Tafsir-i-Kadiri, Volumes I and II," is a translation of the interpretation of Kuran by Kadir, translated by Maulvi Fakhr-uddin.

10. Of the periodicals the following new ones have been started during the year :—

Fiction (Urdu).

No. 1-266 of the second quarter, "Tafrih-ul-Ukla," contains pleasing stories to the learned, by M. Durga Prasad.

No. 5-358 of the same quarter, "Nazara," contains novels.

No. 7-470 of the same quarter, "Murakka-i-Alam," contains novels.

Miscellaneous.

No. 10-56 of the second quarter, "Bhargavá-pattrika," contains the ceremonies of Hindus.

Poetry.

No. 3-464 of the second quarter, "Guldasta-i-Tarána-i-Nigár."

No. 6-4 of the first quarter, "Sahab-i-Sukhan."

No. 11-385 of the second quarter, "Tillisu-i-Tasahit."

Religion.

No. 26 of the second quarter, "Khwan-i-Khalil," edited by Nawáb Rizirán Ali Khan.

Science, Mathemetical and Mechanical.

No. 25-384 of the second quarter, "Risala-i-hall-i-Mautakhbat-i-Riyazi," a journal of solutions of select problems of mathematics.

Miscellaneous (Polyglot).

No. 2-1101 of the fourth quarter, "The Allahabad Review," edited by Maulvi Hamid-ul-lah.

11. The number of publications issued by each Press in North-Western Provinces and Oudh during the year under review will also appear from the statements annexed herewith. The two works printed in Calcutta, but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject irrespective of language.

12. There were 1,107 publications on all the subjects during the year as against 1,568 of the last year. There has been a decrease in almost all the subjects as compared with those published during the last year.

13. Before concluding my report I may also mention here the delay with which the publications are received by this office. A few of such works are noted below—

Urdu.

No. 21-287 of the second quarter, "Sharh-i-kannu-i-Rusuni-i-Adalat," published in November 1889, was received as a work published during the second quarter of 1890.

No. 30-308 of the second quarter, "Infantry Drill Book," published in October 1889, was received as a work published during the second quarter of 1890.

No. 51-283 of the second quarter, "Nazara-i-Mumkin."

No. 61-383 of the second quarter, "Masnavi-i-Ajib."

No. 89-382 of the second quarter, "Usul-i-Masahat," published in November 1889, was received as a work published during the second quarter of 1890.

No. 91-351, "Hall-i-Hisab-Kitáb," published in October 1889, was received as a work published during the second quarter of 1890.

Sanskrit.

No. 1-285, "Pravntyapakrumah," published in November 1889, was received as a work published during the second quarter of 1890.

Polyglot.

No. 5-510. "The Boys' Companion from Hindustani into English," published in November 1889, was received as a work published during the second quarter of 1890.

English.

No. 6-635, "Memoirs of Delhi and Fyzabad," published in 1888, was received as a work published during the third quarter of 1890.

No. 7-636, "Memoirs of Delhi and Fyzabad," published in 1889, was received as a work published during the third quarter of 1890.

English.

No. 24-964, "Helps to Geikie's Physical Geography," published in January 1889, was received during the fourth quarter of 1890.

No. 19-954, "The Hymns of the Rigveda," published in September 1889, was received during the fourth quarter of 1890.

No. 9-911, "A Key to Tennyson's Princess," appointed for the B.A. Examination, 1891 and 1892, published in October 1889, was also received during the said quarter.

The above are merely a few instances out of many which might be quoted.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE NORTH WESTERN PROVINCES AND OUDH DURING THE YEAR 1890.

I.—English Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Biography	1	...	...	...	1	...	1	1
Fiction	2	...	...	...	2	...	2	2
History	12	3	...	2	17	2	15	17
Language	26	5	...	2	33	13	20	33
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	17	...	...	...	17	...	17	17
Politics	5	...	...	...	5	...	5	5
Religion	...	...	...	3	3	...	3	3
Science (Mathematical and Mechanical)	4	...	...	...	4	1	3	4
Science (Natural and others)	2	...	...	...	2	...	2	2
TOTAL	71	8	...	7	86	16	70	86

II.—Urdu Language.

Art	2	...	...	...	2	...	2	2
Biography	4	...	...	1	5	...	5	5
Drama	4	3	...	...	7	...	7	7
Fiction	28	7	4	6	45	...	45	45
History	4	2	...	3	9	2	7	9
Language	13	20	5	15	53	13	40	53
Law	3	...	...	7	10	1	9	10
Medicine	10	4	...	5	19	...	19	19
Miscellaneous	26	15	...	9	50	...	50	50
Poetry	44	7	1	1	53	...	53	53
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	6	2	...	1	9	...	9	9
Religion	87	18	...	8	113	...	113	113
Science (Mathematical and Mechanical)	15	15	1	...	31	19	12	31
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	247	93	11	57	408	35	373	408

III.—Hindi Language.

Drama	7	3	...	...	10	...	10	10
Fiction	2	2	4	1	9	...	9	9
History	2	4	...	...	6	5	1	6
Language	3	13	2	9	27	22	5	27
Law	...	...	...	2	2	1	1	2
Medicine	4	1	...	1	6	...	6	6
Miscellaneous	10	8	...	7	25	...	25	25
Poetry	35	3	4	1	43	...	43	43
Philosophy (including Mental and Moral Science)	6	...	...	2	8	...	8	8
Religion	43	4	8	5	60	...	60	60
Science (Mathematical and Mechanical)	1	6	8	2	17	9	8	17
TOTAL	113	44	26	30	213	37	176	213

IV.—Sanskrit Language.

Biography	1	...	...	...	1	...	1	1
Language	16	...	3	...	19	1	18	19
Miscellaneous	1	...	1	...	2	...	2	2
Poetry	1	1	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	3	1	...	...	4	...	4	4
Religion	2	...	7	...	9	...	9	9
Science (Mathematical and Mechanical)	...	1	...	...	1	...	1	1
TOTAL	24	3	11	...	38	1	37	38

V.—*Arabic Language.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	1	5	...	6	...	6	6
Law	2	...	...	...	2	...	2	2
Medicine	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	1	2	...	...	3	...	3	3
Religion	6	3	16	...	25	...	25	25
TOTAL	11	6	21	...	38	...	38	38

VI.—*Persian Language.*

Fiction	3	1	3	...	7	...	7	7
History	1	...	...	...	1	...	1	1
Language	7	3	16	...	26	...	26	26
Medicine	2	3	...	1	6	...	6	6
Miscellaneous	1	1	...	...	2	...	2	2
Poetry	4	2	...	...	6	...	6	6
Philosophy (including Mental and Moral Science)	...	2	11	1	14	...	14	14
Religion	11	2	...	...	13	...	13	13
TOTAL	29	14	30	2	75	...	75	75

(1) *English and Urdu Languages.*

Language	15	3	...	...	18	4	14	18
Medicine	...	3	...	...	3	...	3	3
Miscellaneous	8	...	...	...	8	...	8	8
TOTAL	23	6	...	...	29	4	25	29

(2) *English and Hindi Languages.*

Language	3	...	...	...	3	...	3	3
Poetry	...	...	...	1	1	...	1	1
TOTAL	3	...	...	1	4	...	4	4

(3) *English and Sanskrit Languages.*

Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	1	...	...	1	...	1	1
TOTAL	2	1	...	...	3	1	2	3

(4) *English and Persian Languages.*

Language	2	...	...	...	2	...	2	2

(5) *English, Urdu and Hindi Languages.*

History	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	...	2	2

(6) *English, Urdu, Persian and Arabic Languages.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	1	...	...	1	...	1	1

(7) *English, Urdu, Arabic, Sanskrit and Vaidic Languages.*

Religion	1	...	...	...	1	...	1	1

(8) *Urdu and Hindi Languages.*

Biography	5	...	...	..	5	...	5	5
Drama	2	...	...	...	2	...	2	2
Religion	4	...	...	...	4	...	4	4
Total	11	...	...	...	11	...	11	11

(9) *Sanskrit and Bengali Languages.*

Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	3	1	...	...	4	...	4	4
Total	3	1	...	1	5	...	5	5

(10) *Sanskrit and Nepali Languages.*

Religion	...	...	...	1	1	...	1	1

(11) *Urdu and Arabic Languages.*

Fiction	2	...	...	...	2	...	2	2
Language	2	...	...	...	2	...	2	2
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	4	...	...	4	...	4	4
Religion	30	17	...	13	60	...	60	60
Total	35	21	...	14	70	...	70	70

(12) *Urdu and Persian Languages.*

Language	6	3	2	3	14	6	8	14
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	3	...	1	6	10	...	10	10
Religion	2	...	...	...	2	...	2	2
Total	12	3	3	9	27	6	21	27

(13) *Arabic and Persian Languages.*

Language	2	1	4	...	7	...	7	7
Law	...	...	...	1	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Poetry	1	1	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Religion	3	...	1	...	4	...	4	4
Total	9	2	5	1	17	...	17	17

(*14*) *Urdu and Sanskrit Languages.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Miscellaneous	2	...	...	...	2	...	2	2

(*15*) *Hindi and Sanskrit Languages.*

Language	3	...	...	...	3	1	2	3
Law	1	1	...	2	4	...	4	4
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	1	...	1	2	4	...	4	4
Poetry	6	1	...	1	8	...	8	8
Philosophy (including Mental and Moral Science)	2	1	...	1	4	...	4	4
Religion	10	...	...	4	14	...	14	14
Total	24	3	1	12	40	1	39	40

(*16*) *Urdu and Vaidic Languages.*

Religion	...	1	...	...	1	...	1	1

(*17*) *Hindi and Vaidic Languages.*

Religion	2	1	...	...	3	...	3	3

(*18*) *Urdu, Arabic and Persian Languages.*

Language	2	4	...	...	6	1	5	6
Religion	5	...	...	...	5	...	5	5
Total	7	4	...	...	11	1	10	11

(*19*) *Urdu, Hindi and Persian Languages.*

Religion	1	...	...	...	1	...	1	1

(*20*) *Urdu, Sanskrit and Vaidic Languages.*

Religion	2	...	...	...	2	...	2	2

(*21*) *Hindi, Sanskrit and Vaidic Languages.*

Miscellaneous	1	...	...	...	1	...	1	1
Religion	15	...	...	...	15	...	15	15
Total	16	...	...	...	16	...	16	16

Table showing the total number of works published in each place and in each Press during the year 1890.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
LUCKNOW	Munshi Nawal Kishore	178	
	Nami	34	
	Anwar-i-Muhammadi	30	
	Kamni	28	
	Ganga Prasad Varma and Brothers	20	
	Methodist Publishing	14	
	Shankat Jafari	12	
	Gulshan-i-Faiz	11	
	Shankat-i-Islam	11	
	Lyell	8	
	Jafari	7	
	N. N. Sivapuri	6	
	Islamiya	4	
	Lucknow	2	
	Nazmi-Akhbar	2	
	Mustafai	1	
	Dilpizir	1	
	Legal	1	
	Royal Printing	1	
	Ulwi	1	
	Juan-i-Ahmadi	1	
			373
CAWNPORE	Munshi Nawal Kishore	83	
	Ahmadi	44	
	Nizami	15	
	Law	13	
	Shula-i-Tur	13	
	Rasik	9	
	Chandra Sekhar	2	
	Victoria	1	
	Mustafai	1	
	Nami	1	
	Saraswati	1	
	Azizi	1	
			184
ALLAHABAD	Anwar-i-Ahmadi	25	
	Desopkarak	15	
	Indian	15	
	Namwar	12	
	Vaidic	10	
	Kanun-i-Hind	7	
	Zubdat-un-Nazair	7	
	Dharmik	7	
	Sukh Sambad	5	
	Prayag	4	
	Church Mission	4	
	Government, North-Western Provinces and Oudh	4	
	Najim-us-Sakib	2	
	Kayasth	2	
	Hindu	1	
	Trade Circular	1	
	Exchange	1	
	Mission	1	
			123
AGRA	Mufid-i-Amin	17	
	Saligram's	16	
	Vidya-Vilas	11	
	Abul-Ulai	8	
	Anwari	8	
	Ornamental Job	6	
	Sahja-prakas	6	
	Moon	5	
	Amir-ul-Matabi	4	
	Taj-ul-Matabi	4	
	Chit Gupt	3	
	Ijad-i-Kishan	3	
	Mamba-i-faiz	2	
	Ijaz-i-Muhammadi	2	
	Medical	2	
	Delhi Gazette	2	
	Agra Akbar	1	
	Mumtazin	1	
	Faiz i-Amin	1	
	Husaini	1	
	Mustafai	1	
	Akhbar-i-Hind	1	
	Miftah-ul-Ulum	1	
	Sikandra Orphanage	1	
			107

Table showing the total number of works published in each place and in each Press during the year 1890—continued.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
Benares	Amar	20	
	Medical Hall	15	
	Dharm Miti	9	
	Siddha Vinayak	8	
	Sakhi-Vinaya Gorkha	7	
	Jalala	6	
	Timmir Nasak	6	
	Bharat Jiwan	4	
	Sayzid-ul Press	3	
	Vyas	3	
	Dharmamrit	2	
	Printing	2	
	Sayyid-ul-Matabi	2	
	Jati-prakas	1	
	Iksir-i-Azam	1	
			89
Meerut	Jwala-prakas	16	
	Vidyadarpan	15	
	Jivan Sagar	10	
	Fakhr-ul-Matabi	7	
	Shaukat-ul-Matabi Shubrat-i-Hind	6	
	Shaqufa-i-faiz	4	
	Mustafai	3	
	Chaman-i-Hind	3	
	Ram	1	
	Juan-prakas	1	
			66
Moradabad	Gulzar-i-Ibrahim	24	
	Gulzar-i-Ahmadi	11	
	Ihtishamia	6	
	Matli-ul-Ulum	6	
	Vidya-bhushan	4	
	Azam-ul-Matabi	2	
	Gulzari-i-Ulum	2	
	Mihir-i-Hind	2	
	Ahl-i-Saram	1	
	Gulzar-i-Muhammadi	1	
	Ijuz-i-Naiyir-i-azam	1	
	Nizam-ul-Mulk	1	
			61
Bareilly	Nizami	21	
	Kaisari	5	
			26
Farukhabad	Bharat-bhushan	9	
	Bharat-bandhu	5	
	Juan-prakas	4	
			18
Saháranpur	Akhbar-i-Hind	5	
	Khair-i-Khwah-i-Sarkar	3	
	Thomason C. E. C., Roorkee	7	
			15
Aligarh	Bharat-bandhu	5	
	Roshid	4	
	Kayasth-prakas	2	
	Mercantile	1	
			12
Jaunpore	Azam-ul-Matabi	6	
	Akbar	3	
			9
Gorakhpur	Riyaz-ul-akhbar	6	
	Anwar-i-Yusufi	1	
			7
Mirzapur	Anand-kadambini	5	
	Kachahri-Samachar	1	
			6
Sháhjahánpur	Arya-darpan	6	6
Sitapur	Subh-i-sadik	3	3
Dehra Dún	Jubilee, Dehra Dun	1	1
Almora	Surveyor-General, Calcutta (Naini Tal)	1	1
	Total	...	1,107

Statement showing the number of Publications during the year 1890-91 on each subject.

Subjects.	Total.
Arts	2
Biography	12
Drama	19
Fiction	65
History	34
Language	222
Law	21
Medicine	42
Miscellaneous	117
Poetry	115
Politics	6
Philosophy (including Mental and Moral Science)	54
Religion	341
Science (Mathematical and Mechanical)	54
Science (Natural and others)	2
Voyages and Travels	1
TOTAL	1,107

E. WHITE,
Director of Public Instruction,
N.W. P. and Oudh.

PUNJAB.

From H. MAUDE, Esq., Officiating Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 38S., dated Simla, the 29th May 1891.

I am desired to forward herewith, for the information of the Government of India, a copy of a letter, No. 769, dated 10th April 1891, from the Director of Public Instruction, Punjab, enclosing a report by the Officiating Registrar of the Education Department on the publications registered in the Punjab, under Act XXV of 1867, during the year 1890.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Secretary to Government, Punjab,—No. 769, dated the 10th April 1891.

I have the honour to forward the Annual Report on Books registered during the year 1890, under Act XXV of 1867, furnished by the Registrar, Education Department.

From LÁLA RAM KISHAN, Registrar, Education Department, Punjab, to the Director of Public Instruction, Punjab,—No. 119, dated the 7th April 1891

I have the honour to submit a report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1890.

2. The total number of books registered during the year was 1,577, against 2,206 during the previous year, shewing a decrease of 629. Almost all the heads under which publications are classified shew a fall in the numbers registered The literary activity of the people and the demand for books seems to have been seriously affected by the severe and prolonged sickness that prevailed in this Province during the greater part of the year under report.

3. The number of books of which the copyright was registered during the year has fallen from 170 to 136.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below :—

	1889.	1890.
English	86	46
Arabic	133	75
Hindi	197	103
Kashmiri	1	2
Panjabi	499	269
Pashtu	8	5
Persian	84	56
Sanskrit	30	12
Sindhi	66	27
Urdu	923	824
Bi-lingual	162	136
Tri-lingual	15	14
Polyglot	2	8
TOTAL	2,206	1,577

The largest number of publications, which is 824, or more than 50 per cent. of the total number for the year, is, as usual, in Urdu; whilst the Panjabi is represented by 269 instead of 499 books in the preceding year.

5. The distribution of the publications according to the prescribed subjects is as follows:—

Arts	3
Biography	12
Drama	22
Fiction	22
History	8
Language	207
Law	71
Medicine	82
Miscellaneous	245
Poetry	427
Politics	5
Philosophy (including Mental and Moral Science)	3
Religion	388
Science (Mathematical and Mechanical)	77
Science (Natural and other)	3
Voyages and Travels	2
TOTAL	1,577

Poetry and Religion absorb the largest number of publications, though a marked decrease is visible in comparison with the numbers registered under these heads last year.

Amorous tales, didactic, devotional and controversial songs, eulogistic verses, and religious tracts and prayer books, &c., contribute to swell the number of publications under these kindred heads.

The smallest number of books appear under the important heads of "Arts, Biography, History, Politics, Philosophy, Natural Science, and Voyages and Travels," which speaks unfavourably of the literary calibre and taste of the Province.

As yet no books have appeared on the indigenous art of the country; politics are almost unknown, whilst science beyond the school curriculum is neither cultivated nor cared for by the general public. Travels and voyages in the sense in which the words are used in the West are not yet undertaken by the home-loving Panjabi. No journey to distant countries is ever undertaken for the sake of *travel*.

6. Of the total number of publications registered during the year, 1,401 are books and 176 periodicals. The latter consists of 53 legal, 45 medical, 24 religious, 1 linguistic, 26 miscellaneous, 16 poetical and 11 scientific. The periodical literature also has suffered considerable decrease, the poetical periodicals alone showing an increase over those for the previous year.

Though education has helped much to improve the literary capacity of the Province so far as the middle classes are concerned, the masses are still, to a considerable extent, soaked in ignorance which finds consolation in repeating and hearing metrical love tales, elegiac, didactic and devotional songs. All this gives birth to a host of small poems forming the bulk of productions classified under the head of "Poetry."

7. Among original works and republications, the following may be noticed in order of the subjects treated of in them:—

Arts.—Only three publications, *viz.*, two original works and one translation, were registered under this head. The following may be noticed:—

(*a*) *Majmú'a-i-San'at Kárí tarjama-i-Muntakhbát-i-Bágirí* is a Hindi version of a book containing receipts for various colours, fireworks, artificial jewels, varnishes, gilts, &c., &c.

(*b*) *Qismat kí Kisautí* is another work of the same kind. It professes to teach the art of manufacturing pearls, precious stones, soap, the German silver, vessels of quicksilver, &c., &c.

Biography.—This head includes 8 original works, 2 translations and 2 republications, of which the following deserve mention:—

(*a*) *Edward Gibbon kí life aur uskí tasaníf ká Tazkira* seems to be a translation of an English book on the life of the great historian Edward Gibbon, and his works.

(*b*) *Sadá Sukh ká Jíwan Charitar* is a short account of Sada Sukh, a native of Jullundur, who is said to have rescued one thousand persons from the clutches of a sardar of Ahmad Shah Abdali by paying a ransom of one and a quarter lakh of rupees. The author extols this disinterested charity of the humane and liberal Sada Sukh.

(*c*) *Aína* is a brief account of the lives of three young men who had contracted friendship in school. The author has very ingeniously shown in this little book the defects in the old system of education, the advantages of trade, and hints to carry it on successfully. This book should have been classified under "Fiction."

(*d*) *Shahíd Ganj*.—This little book gives in simple Urdu a description of those of the pious Hindus and Sikhs who suffered persecution, and in most cases death for the sake of their religion.

Drama.—Very few, if any, of the 22 publications registered under this head possess literary or dramatic merit. The productions are mostly adaptations of stale stories from the Arabian Nights and Indian love tales, and a few on religious and social reforms. The following will serve to shew their nature :—

(*a*) *'Addlat-i-Akbari* relates how a Rani of Hada was subjected to a test of her chastity, in which she came out successful. The production can hardly be called a drama.

(*b*) *Widow Comedy* is a dramatic work attempting to illustrate the absurdity of widow marriage in cases where the widow is forcibly dragged into it by her over-zealous father. The book is worthless and written in bad taste.

(*c*) *Naqul-i-Núrud Dín aur Husan Afroz* (composed for the Victoria Theatrical Company) is an adaptation of a story from the Arabian Nights. The style is simple and not void of dramatic effect.

Fiction.—The year under report shows a marked progress in the quality, though not in the number, of books produced under this head. Of the 8 original works and 12 translations, the following are worthy of notice :—

(*a*) *Novel namúna-i-wafá musamma ba Sachchí Muhabbat*.—This is an Urdu translation of an English novel, in which are described the adventures of a young girl who, after suffering untold hardships, succeeded in procuring the pardon of the Spanish minister for her would-be bridegroom, who was to have been executed. Her indefatigable exertions in the cause of love and faithfulness, and her narrow escapes from attempts made on her chastity, are most effectually described.

(*b*) *Fath Bangala* is an Urdú translation of a Bengálí novel, entitled "Bang Vijaitá," describing in romance how Rája Todar Mal conquered Bengal during the reign of Akbar, and how the unmerited death of Rája Amar Singh, Commander-in-Chief of the Emperor's armies in Bengal, was revenged. The work abounds in vivid descriptions of Hindú social life and the way in which Hindú widows pass their sacred lives in contemplation and resignation. The description of love and adventures of a noble youth, named Indra Náth, who had espoused the cause of the widow of Rája Amar Singh and won the heart of his young daughter, are among the most interesting parts of the story.

(*c*) *Dilkash* is an original work describing the love story of Asghar, a student of the Alígarh College, and Hasna, a niece of a Raís, with whom the student had put up. The author is a well-known Urdú scholar, and the work under notice is one of his best productions in point of literature.

History.—This head is meagrely represented. Only 6 original works and 2 translations were registered. The following solitary non-educational original work deserves notice, the rest being books written for or compiled under the auspices of the Educational Department :—

(*a*) *Kaifiyat-i-Khándán-i-Lála Bulho Mal* contains a short sketch of the life of Lála Bulho Mal, grandfather of the compiler, Lála Ishwar Dás, Mu'tamad of the Kapurthala State. The narration begins with a brief mention of Díwán Shankar Dás, who was a minister of the Subadár of Mooltan in the year 1720. Lála Bulho Mal, besides being a thorough statesman, was a highly respected Persian and Sanskrit scholar, a mathematician, astrologer and astronomer. He constructed an astrolabe and a celestial globe, which are said to have elicited the approbation and admiration of some of the European astronomers.

Language.—As many as 143 original works, besides 48 republications and 16 translations, were registered under this head. The following seem to demand notice :—

(*a*) *Háshíya-i-Maulánd Ghulám Haidar ala Sharh-i-Mullá Jámí* contains notes on an Arabic grammar by Mullá Jámí.

(*b*) *Dirayat-ul-Adab-i-Urdú* is a book written in chaste Urdú. Part I consists of essays on various subjects such as self-reliance, patriotism, description of seasons, &c., proverbs and explanation of different words in the Urdú language. Part II includes choice selections from poetry, with notes, intended for the use of candidates for the Entrance and the Middle School Examinations and other educational tests.

(*c*) *Fársi Dictionary ya Lughat-i-Fírozí*, a Persian-Urdú Dictionary, giving the meanings of words of different languages, such as Arabic, Persian, Turkish, &c., comprised in Persian books used in schools.

(*d*) *Dulhan Darpan* is a Gurmukhí rendering of the story contained in the well-known Urdú book called the Mirat-ul-'Urús. The translator has improved the story by additions from other sources.

(*e*) *Gurmukhí dí pahlí pustak* contains graduated lessons in a simple and easy language likely to be of great use to beginners. The book has been compiled for the Jubilee Girls' School at Siálkot.

Law.—Of 71 books registered, 19 are original works and 52 translations. The following may be mentioned :—

(*a*) *Urdú Digest* is an abstract of the Indian Law Reports, Calcutta Series, Volumes I to XV, from the year 1876 to 1888, and serves as a reference book to the legal practitioners of the Province.

(*b*) *Majmúa-i-likchar hái Dharam Shástar* Part II, has been compiled from Mayne on Hindú Law and Usage, Macnaughten's Principles of Hindú and Muhammadan Law, and Siromam's Commentary on Hindú Law, and includes the latest decisions of the High Courts of Calcutta, &c., and of the Chief Court of the Punjab.

Medicine.—Under this head the number of publications received falls short of that registered in the previous year by 37. There were 67 original works, 10 republications and 5 translations, in all 82. Of these 17 are on the European system, 10 on the Yúnání (Græco-Arabic) 4 on the Vaidak (or Hindu) system of medicine, besides 45 in which the European and Yúnání, and 6 in which all the above systems have been combined. The following need mention :—

(*a*) *Tables of Diagnosis on Medicine* contains descriptions and symptoms of various diseases which have been divided into heads and sub-heads, where necessary. The book is very useful both to medical practitioners and the public.

(*b*) *Chashma-i-Hayát, Part I.*—The author, after describing the diseases that prevail during the Rabi season, exhorts the public to resort to skilful medical men in case of illness, and that on no account should the disease be neglected or medicine taken from unprofessional men, as is often the case in this country.

(*c*) *Hakím Darwesh* is a very popular book in Hindi verses on the Vaidak system of medicine. A work of the same kind and quality, called the Tibb-i-Suhávi, written in the reign of the Emperor Shah Jahán, by a Hindi physician, a native of Jalálpur, is also included in this volume.

(*d*) *Dil lagan* is another medical work on Hindi system of medicine, written by one Sita Rám of Hasanpur. The book is called after the name of an imaginary female to whom the verses, containing descriptions of receipts for various diseases, are addressed.

(*e*) *Iláj-ul-Ghurabá* is a Yúnání medical work, by Hakim Ghulám Imám of Bareli. This book is highly popular, as it contains cheap receipts for all kinds of diseases written with the express object of making the medicine within easy reach of the poor.

Miscellaneous.—This head comprises all publications which cannot be grouped under one or the other of the prescribed classes, and consists of 159 original works, 28 republications and 58 translations, or altogether 245 books on various subjects. The following will serve to give an idea of the nature of publications registered under this head :—

(*a*) *Puhl Walon Ki sair* is an historical and descriptive account of the so-called fair held annually at the town of Mahrauli near Delhi. This small pamphlet is very interesting, and the style is pure and elegant.

(*b*) *Physical Exercise: Its Ends and Means* is an educational work treating of the principles of physical training, and contains appendices on native games, &c.

(*c*) *Fard-i-yád dásht-i-sharákat-i-Delhí Cloth and General Mills Company, Limited, ma'i Articles of Association ya'ní Qawá'id-i-Sharákat-i-Company 'haza* contains rules and regulations of the Delhi Cloth and General Mills Limited Company, together with the Articles of the Association.

(*d*) *Rattan Parikshá* is a small Hindí book containing information as to the different kinds of gems and precious stones, where they are to be found, and how to distinguish them.

(*e*) *Guldasta-i-Isláh,* written by a member of the Aryá Samáj, contains a number of lectures on the moral principles and social customs of the Hindus. In some cases an endeavour has been made to shew what changes they have undergone during the process of time, and why a reform is now desirable.

(*f*) *Niyog Parkash* supports widow marriage and professes that such a marriage is lawful in accordance with the sacred books of the Hindús.

(*g*) *Talib' Ilmon ke liye mufid khurák.*—In this treatise the author endeavours to show that animal food is injurious to man, and quotes medical authorities in support of his assertions.

(*h*) *Selected Agricultural Proverbs of the Punjab,* by R. Maconachie, Esquire, B.A., is a collection of agricultural proverbs from various parts of the Punjab, and forms a convenient book of reference. A perusal of it will be found most interesting and likely to afford a clear insight into the feelings and doings of the rural population. A general summary of the agricultural maxims, arranged according to the several subjects treated of in them, is given in the front of the book, and can be utilized to some extent in agricultural primers for schools.

(*i*) *'Itr-i-Majmú'a'* is designed as a help to candidates for the Middle School and Entrance Examinations. It contains notes and hints on the Urdu language and literature, epitomised History of India and Geography, with sanitation in the form of catechism and important rules of mensuration.

Poetry.—The largest number of publications registered in the year have been recorded under this class. Stale love stories, panegyrics, dirges, devotional and didactic songs, social, controversial, whimsical and comic thoughts and ideas garbed in verse usually possessing no poetical merit contribute to swell the numbers received under this head. The following seem to deserve a passing notice :—

(*a*) *Ratan Saugar* is a small pamphlet in Hindi, written in the Persian character, in which the author attempts to show that by practising idolatry and following superstitious teachings the Aryans became *Hindus.* The author considers the latter a reproachful term.

(*b*) *Raj Prabodh Natak* is a Panjábí work, in which the author tries to set rules of conduct for princes. The style is easy and flowing, and the verses are tolerably well written.

(*c*) *Ramúz-i-Sukhan* is a collection of Urdú verses, by Nawáb Muhammad Ahmad 'Alí Khán of Tonk, composed in the Oriental style.

(*d*) *Nairang-i-Sukhan* contains letters written in Persian verses by the author to one Aghá Kamál-ud-din of Persia (a poet of high merit) and the latter's answers also in verses.

(*e*) *Masnawí-i-Hijáb-i-zanán* is a tract embracing moral stories in Urdú verse, written in the Oriental style, intended for native female students.

(*f*) *Mussamman-i-Asár-i-Salaf.*—The author contrasts the former beauty and magnificence of the Fort of Agra with its present state of decay, inviting the attention of Muhammadans to what they once were and what they now are, and exhorting them to strive to improve their condition by acquiring knowledge.

(*g*) *Hír-i-Bhagwán Singh.*—The old but extremely popular love tale of Hír and Ránjhá has been reproduced by the author in Panjábí verses, called Kabits. The language is simple and the verses praiseworthy.

(*h*) *Kissa-i-Shah Muhammad.*—This little pamphlet contains a description of the anarchy that prevailed in the Sikh Government after the death of Mahárája Ranjit Singh, and a brief account of the battles fought by the Sikhs with the British. The verses are in plain Panjábí and are sung and heard with interest by the people.

Politics is almost absent in the literature of this Province. The few so-called publications registered are nothing more than a few translations of very old books on statemanship, or a straggling tract on the opinion of the few who care to say something for or against the agitation springing from the so-called National Congress. The following will illustrate the sort of productions:—

(*a*) *Aína-i-National Congress* is a lecture delivered at Gurdaspur in opposition to the views and objects of the National Congress.

(*b*) *Jawáb-i-Lekchar, Sar Saiyid ke dásre Lekchar ká Jawáb* contains views differing from those of the Hon'ble Sir Saiyid Ahmad Khán, C.S.I., regarding the aims and objects of the National Congress. On one point, however, the writer agrees with the Hon'ble Saiyid, and that is, that certain Bengálí newspapers are rather severe in their criticisms on the proceedings of Government.

Philosophy is represented by only three publications received during the year. The following are worth mentioning:—

(*a*) *Science of Ethics: Its Nature and Source,* by Bábú M. N. Chattarji, of the Patiála College.—In this book the author has attempted to explain what the science of ethics is, and to show which of the two schools of ethics—Derivatism or Utilitarianism—is more popular. He has also given brief descriptions of the ethical views of the Indians, the Confucians, the Greek, French, German, American and English philosophers. The book is calculated to afford interesting and instructive reading.

(*b*) *The Realities of Inner Life* is a lecture delivered in the Lahore Aryá Samáj by the late Lála Gurú Datta, M. A., on the relation between matter and spirit as manifested in the world.

Religion.—Next to Poetry the publications received under this head are most numerous. The total number of books registered were 388, of which 251 are original works, 118 reprints and 19 translations. These may be thus classified according to the religions professed:—

Muhammadan	227
Hindu	36
Sikh	20
Christian	71
Arya	16
Brahmo	17
Jain	1
	388

The greater number consists of selections from the Qurán, the Sikh Granth, and other religious books containing prayers, rituals, &c., and hand-bills of the Christian missionaries and books on religious controversies.

Though the controversial writings in which the Aryá Samájists have all along taken the lead have helped to some extent to bring out many ephemeral productions abounding in uncouth literature, it cannot be denied that it has infused activity into the hitherto indifferent orthodox communities, who now appear to resort to offensive and defensive measures.

The following deserve mention:—

(*a*) *Roman Kalisa kí Bidáton,* by the Rev. G. L. Thákur Dás, in which the author has attempted to expose the idolatry and creature worship practised by the members of the Roman Catholic Church, and to show that their teachings in this respect are in direct contravention to the Bible.

(*b*) *Sádhú Keshwá Nand ki haqiqat yáni Pesháwar men shikast-i-fásh.*—In this pamphlet an attempt has been made to show that Sádhú Keshwá Nand and his orthodox companions failed to come forward for a religious discussion with the Aryá Samájists at Pesháwar.

(*c*) *Majmúáa-i-Risáyil, Irshád ila Muhimmát-i-Ilm ila snád, &c., &c.* is a collection of four treatises containing directions and injunctions to readers of the Hadís or the books of sayings of Muhammad.

(*d*) *Sayádat-us-Sádát* is a book written by a Shea Muhammadan and is intended to remove certain objections raised against his sect by the Sunnís, and to prove the superiority of the descendants of the Prophet.

(*e*) *Pátanjal Ráj Yog* is an Urdú translation of the well-known Hindú Shástra on the modes of contemplation of the Supreme Spirit.

(*f*) *Jamál-i-Insáni wa tárikh-i-Zuhúr-i-Safá* is an Arabic and Urdú compilation containing quotations from Muhammadan religious authors to prove the superiority of man over other animals.

(*g*) *A few words on "A Plain Account of Christian Perfection,"* by Rev. J. Wesley, is a criticism by Rev. W. H. Becket, who says that the definition of the words 'perfection' and 'sin.' as used by the Rev. J. Wesley in his exhortations, is wrong, because he says it is not scriptural, and gives quotations from the Scripture to prove his assertions.

(*h*) *Tasdíq-i-Baráhín-i-Ahmadíya.*—Some years ago Mirzá Ghulám Ahmad, of Qádiyán, in the Gurdáspur District, wrote, a book, entitled the *Baráhín-i-Ahmadíya,* in which he attempted to prove the superiority of Islám over other religions in the world. In contradiction of that book Pandit Lekh Ráj, a member of the Aryá Samáj, wrote another called the *Takzíb-i-Baráhin-i-Ahmadíya,* to which the present work is a reply intended to re-affirm the statements of Mirzá Ghulám Ahmad.

(*i*) *Braj Ráj* is a description of the Braj, which is regarded by the orthodox Hindús as a holy place. The verses are spirited and effective.

Science, Mathematical and Mechanical.—The number of publications received under this head remains almost the same as last year, *viz.*, 77 against 75. Of these, 63 are educational, *i.e.*, prepared for or under the orders of the Education Department for use in schools, and 14 are non-educational. The following may be mentioned:—

(*a*) *Pocket Ready-Reckoner* is a useful book to accountants and contractors.

(*b*) *Mu'llim-i-Hisáb* treats of the rules of arithmetic, with copious explanations and illustrations. The book seems to have been compiled for the use of candidates for the Middle School Examination.

Science, Natural and other.—Of the 3 books received, the following deserves a passing note:—

(*a*) *Tauzih-ul Ulúm* is a sort of epitome of the Mubádi-ul-'Ulúm, an Urdú translation of the Introductory Physics Primer used as a class book in the Departmental Schools. Epitomised books of the kind under notice are most injurious to scholars, as they help the latter to cram the subjects and keep them from an intelligent study of them.

Voyages and Travels.—Only two books were registered under this head. One of these—*Mír Hámid Sháh Sáhib ká Safar Náma-i-Aligarh*—is a brief account of a trip to Aligarh taken to join the Muhammadan Educational Congress, the proceedings of which are fully described; the other book is the first volume of the *Aína-i-Hind,* Volume II of which was noticed in my last report. The volume under report contains novel descriptions of the places met with by the author in his travels, in which his pantheistic and pessimistic ideas are so thickly interwoven that the ordinary reader is apt to feel tired of the book. The author has also given, by way of introduction, a brief account of his own life.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1890.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Art	2	...	..	1	3	...	3	3
Biography	7	1	2	2	12	...	12	12
Drama	16	1	5	...	22	...	22	22
Fiction	5	3	2	12	22	...	22	22
History	2	4	...	2	8	7	1	8
Language	86	57	48	16	207	207	...	207
Law	19	...	..	52	71	...	71	71
Medicine	65	2	10	5	82	1	81	82
Miscellaneous	128	31	28	58	245	73	172	245
Poetry	227	15	182	3	427	11	416	427
Politics	4	...	...	1	5	...	5	5
Philosophy (including Mental and Moral Science)	2	...	...	1	3	...	3	3
Religion	239	12	118	19	388	...	388	388
Science (Mathematical and Mechanical)	54	11	5	7	77	63	14	77
Science (Natural and other)	2	1	...	...	3	3	...	3
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	860	138	400	179	1,577	365	1,212	1,577

English Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	4	...	...	...	4	4	...	4
Law	17	...	...	...	17	...	17	17
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	14	...	2	...	16	3	13	16
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	43	...	2	1	46	7	39	46

Arabic Language.

Language	5	...	13	...	18	18	...	18
Religion	20	...	37	...	57	...	57	57
TOTAL	25	...	50	...	75	18	57	75

Hindi Language.

Art	...	...	...	1	1	...	1	1
Drama	1	...	1	...	2	...	2	2
Fiction	2	1	...	...	3	...	3	3
Language	...	...	5	...	5	5	...	5
Medicine	3	...	3	...	6	...	6	6
Miscellaneous	7	...	...	1	8	1	7	8
Poetry	20	...	34	...	54	...	54	54
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Religion	9	...	7	2	18	...	18	18
Science (Mathematical and Mechanical)	2	...	2	1	5	5	...	5
TOTAL	44	1	52	6	103	11	92	103

Kashmiri Language.

Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	...	2	2

Panjabi Language.

Biography	1	...	...	...	1	...	1	1
Fiction	...	...	...	1	1	...	1	1
Language	3	2	5	...	10	10	...	10
Medicine	...	...	1	1	2	...	2	2
Miscellaneous	6	...	2	1	9	1	8	9
Poetry	92	11	100	...	203	...	203	203
Religion	19	...	22	2	43	..	43	43
TOTAL	121	13	130	5	269	11	258	269

Pashto Language.

Medicine	...	...	1	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
TOTAL	4	...	1	...	5	...	5	5

Persian Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Biography	...	1	...	...	1	...	1	1
Fiction	...	...	1	...	1	...	1	1
Language	2	8	10	...	20	20	...	20
Medicine	2	...	1	...	3	...	3	3
Poetry	7	...	13	...	20	9	11	20
Religion	7	...	4	...	11	...	11	11
TOTAL	18	9	29	...	56	29	27	56

Sanskrit Language.

Language	1	...	...	...	1	1	...	1
Miscellaneous	...	...	5	...	5	...	5	5
Religion	5	...	1	...	6	...	6	6
TOTAL	6	...	6	...	12	1	11	12

Sindhi Language.

Biography	...	...	...	1	1	...	1	1
Fiction	...	...	...	1	1	...	1	1
Language	3	...	...	...	3	3	...	3
Miscellaneous	2	...	...	1	3	...	3	3
Poetry	13	...	2	1	16	...	16	16
Religion	2	...	...	1	3	...	3	3
TOTAL	20	...	2	5	27	3	24	27

Urdu Language.

Art	2	...	...	...	2	...	2	2
Biography	6	...	2	1	9	...	9	9
Drama	14	...	4	...	18	...	18	18
Fiction	3	2	1	10	16	...	16	16
History	2	4	...	2	8	7	1	8
Language	32	37	9	16	94	94	...	94
Law	2	...	...	52	54	...	54	54
Medicine	58	2	4	4	68	1	67	68
Miscellaneous	90	31	19	55	195	63	132	195
Poetry	76	2	31	2	111	1	110	111
Politics	3	...	...	...	3	...	3	3
Religion	117	6	33	14	170	...	170	170
Science (Mathematical and Mechanical)	51	11	3	6	71	58	13	71
Science (Natural and other)	2	1	...	...	3	3	...	3
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	460	96	106	162	824	227	597	824

Arabic and Urdu Languages.

Language	3	...	...	...	3	3	...	3
Religion	24	4	5	...	33	...	33	33
TOTAL	27	4	5	...	36	3	33	36

Arabic and Persian Languages.

Religion	7	1	4	...	12	...	12	12

English and Urdu Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	16	7	...	...	23	23	...	23
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	17	7	...	...	24	23	1	24

Sanskrit and Hindi Languages.

Language	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Religion	3	...	2	...	5	...	5	5
TOTAL	7	...	2	...	9	1	8	9

Persian and Urdu Languages.

Language	7	3	3	...	13	13	...	13
Miscellaneous	3	...	...	...	3	3	...	3
Poetry	2	...	1	...	3	1	2	3
Religion	1	...	...	...	1	...	1	1
TOTAL	13	3	4	...	20	17	3	20

Kashmiri and Arabic Languages.

Religion	1	...	...	...	1	...	1	1

Pashto and Urdu Languages.

Language	1	...	1	...	2	2	...	2

Arabic and Panjabi Languages.

Religion	7	1	1	...	9	...	9	9

Urdu and Hindi Languages.

Poetry	10	1	...	...	11	...	11	11

English and Bengali Languages.

Language	1	...	...	...	1	1	...	1

Persian and Panjabi Languages.

Language	1	...	...	...	1	1	...	1

Urdu-Panjabi Language.

Poetry	3	...	...	...	3	...	3	3
Religion	1	...	1	...	2	...	2	2
TOTAL	4	...	1	...	5	...	5	5

Pashto and English Languages.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Trans-lations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	...	...	1	1	...	1

English and Sanskrit Languages.

Religion	1	...	...	...	1	...	1	1

Urdu and Sanskrit Languages.

Miscellaneous	1	...	...	...	1	...	1	1

English and Hindi Languages.

Language	1	...	...	...	1	1	...	1

Hindi-Panjabi Language.

Poetry	1	...	...	...	1	...	1	1

Arabic-Persian and Urdu Languages.

Language	...	...	2	...	2	2	...	2
Religion	5	...	1	...	6	...	6	6
Total	5	...	3	...	8	2	6	8

Arabic-Persian and Pashto Languages.

Religion	2	...	...	...	2	...	2	2

Panjabi-Persian and Urdu Languages.

Poetry	...	1	1	...	2	...	2	2

Arabic-Persian and Hindi Languages.

Language	1	...	...	...	1	1	...	1

Pashto-English-Urdu Languages.

Language	1	...	...	...	1	1	...	1

Arabic-Persian-Urdu and Pashto Languages.

Language	1	...	...	...	1	1	...	1

English-Persian-Pashto and Urdu Languages.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Drama	1	1	...	...	2	...	2	2

Hindi-Panjabi-Persian and Urdu Languages.

Poetry	1	...	...	...	1	...	1	1

Arabic-Persian-Turkish, &c., Languages.

Language	1	...	...	...	1	1	...	1

English-Sanskrit-Arabic-Persian and Panjabi Languages.

Miscellaneous	1	...	...	...	1	1	...	1

English-Urdu-Persian-Sanskrit and Arabic Languages.

Miscellaneous	1	...	..	...	1	1	...	1

Arabic-Persian-Urdu-Panjabi Languages.

Religion	1	...	...	...	1	...	1	1

CENTRAL PROVINCES.

From F. C. ANDERSON, Esq., Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 6073—519, dated Nagpur, the 20th August 1891.

I am directed, with reference to Mr. Melitus's letter No. 361, dated the 26th June last, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit six statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 during the year 1890.

A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, &c., REGISTERED IN THE CENTRAL PROVINCES, UNDER ACT XXV OF 1867,* DURING THE YEAR 1890.

English Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Law	1	...	...	...	1	...	1	1

Hindi Language.

Miscellaneous	2	...	...	...	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
TOTAL	3	...	...	...	3	...	3	3

* As amended by Act X of 1890.

English and Hindi Languages.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	...	...	2	2	2	...	2

Maráthi and Sanskrit Languages.

Miscellaneous	1	...	...	...	1	...	1	1

Maráthi Language.

Art	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	2	...	...	2	2	...	2
Total	3	2	...	...	5	3	2	5

Sanskrit Language.

Religion	1	...	...	...	1	...		1

Summary of Statements.

Subjects.	Language.	Contents.
1. Law	English	The Central Provinces' Tenancy Act of 1883, with amendments and notes.
2. Religion	Sanskrit	Gítá Sarodhar (Substance of Gítá).
3. Arts	Maráthi	Free-hand Drawingché Namúné and Tóndché Híshéb (Samples of Free-hand Drawing and Mental Arithmetic).
4. Miscellaneous	Ditto	Eká Déshánúragyáché Sámájic Vishayawar Char Víchár (a few thoughts on social problems) and Salakércha report (annual report on the preservation of cows).
5. Science (Mathematical and Mechanical.)	Ditto	Dhulakshar (containing alphabets and tables) and Lower Primary Ganita.
6. Miscellaneous	Hindi	Prarthana (Advice) and Warsik Report (annual report) of the Gorakshan Committee, Neemuch.
7. Poetry	Ditto	Gopakar-chalsi (40 verses containing the description of a cow).
8. Miscellaneous	Maráthi and Sanskrit.	Sangit Gopal Wibhúshan Petika (verses describing ornaments tied round the necks of cows).
9. Language	English and Hindi.	Hindi Translation of Royal Reader No. II, with equivalent English words and phrases in it, and a key to Royal Reader No. III.

NAGPUR:
20th August 1891.

F. C. ANDERSON,
Secretary to the Chief Commissioner, Central Provinces

BURMA

From C. C. LOWIS, Esq., C.S., Officiating Under Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 666-8B., dated Rangoon, the 24th March 1891.

I am directed to submit the tabular analyses of publications registered in this Province under Act XXV of 1867, as amended by Act X of 1890, during the year 1890, in accordance with the instructions contained in Home Department Resolution No. 1—461, dated the 12th September 1882.

2. One hundred and forty-nine publications, of which 4 were printed at Mandalay, were registered during the year as against 165 in 1889 and 81 in 1888. Classified according to language there were 3 publications in English, 115 in Burmese, 7 in Karen, 17 in Pali-Burmese, 5 in English-Burmese, 1 in Chinese-English, and 1 in Shan-English-Burmese.

Classified according to their subject-matter there were 39 under Drama, 2 each under Fiction and Science (Natural), 51 under Religion, 24 under Poetry, 17 under Miscellaneous, 9 under Language, 4 under Medicine, and 1 under History; or, according to another mode of classification, there were 14 of an educational and 135 of a non-educational character.

3. Of these publications, the only work deserving of notice is "Excellent Ancient Adages." It is of interest as being the first work published in the Chinese character in Burma.

ANALYSIS OF PUBLICATIONS REGISTERED IN BURMA DURING THE YEAR 1890.

English Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Medicine	...	...	1	...	1	1	...	1
Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	2	...	3	1	2	3

Burmese Language.

Drama	17	15	7	...	39	...	39	39
Fiction	...	1	...	...	1	...	1	1
History	...	...	...	1	1	1	...	1
Language	...	1	5	...	6	6	...	6
Medicine	1	1	...	1	3	1	2	3
Miscellaneous	3	1	8	...	12	...	12	12
Poetry	7	16	1	...	24	...	24	24
Religion	7	10	10	2	29	...	29	29
TOTAL	35	45	31	4	115	8	107	115

Pali and Burmese Languages.

Religion	2	2	13	...	17	1	16	17

English and Burmese Languages.

Language	...	...	2	...	2	1	1	2
Miscellaneous	1	...	...	...	1	...	1	1
Science (Natural and other)	...	2	...	...	2	2	...	2
TOTAL	1	2	2	...	5	3	2	5

Chinese and English Languages.

Miscellaneous	...	...	...	1	1	...	1	1

Shan, English and Burmese Languages.

Language	1	...	...	...	1	1	...	1

Karen Language.

Fiction	...	...	...	1	1	...	1	1
Miscellaneous	1	...	...	1	2	...	2	2
Religion	...	...	...	4	4	...	4	4
TOTAL	1	...	...	6	7	...	7	7

General Analysis of Publications registered in Burma during the year 1890.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	17	15	7	...	39	...	39	39
Fiction	...	1	...	1	2	...	2	2
History	...	...	...	1	1	1	...	1
Language	1	1	7	...	9	8	1	9
Medicine	1	1	1	1	4	2	2	4
Miscellaneous	5	1	9	2	17	...	17	17
Poetry	7	16	1	...	24	...	24	24
Religion	10	12	23	6	51	1	50	51
Science, (Natural and other)	...	2	...	...	2	2	...	2
Total	41	49	48	11	149	14	135	149

ASSAM.

From the Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 1269 G., dated Shillong, the 9th February 1891.

I am directed to forward, for the information of the Governor General in Council, copy of letter No. 2, dated the 2nd February 1891, from the Director of Public Instruction and Registrar of Books, Assam, submitting the annual report and analysis of publications registered under Act XXV of 1867, during the year 1890.

From J. Willson, Esq., M.A., Registrar of Books and Director of Public Instruction, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 2, dated Shillong, the 2nd February 1891.

I have the honor to submit a statement in the form prescribed by the Government of India for the publications registered in the province of Assam, during the year 1890, under the provisions of Act XXV of 1867, as notified by Act X of 1890, from which it will appear that 25 works were registered during the year of report against 18 in the preceding year, showing an increase of 7 books. Of the 25 books registered during the year, 17 are educational and 8 non-educational; 14 of these are original works, 1 is a translation and 10 are new editions. The number of copies of educational works increased from 14,500 in 1889 to 18,500 in 1890, and the number of copies of non-educational work issued in the year under report was 4,875 against 2,168 in the preceding year.

2. The publications registered during the year 1890 come under the following heads:—

Biography	1
Law	1
Science	1
Poetry	2
Religion	1
Miscellaneous	19
	25

3. As the publications are now supplied free of expense according to Act X of 1890, no statement of expenditure, as heretofore given is submitted.

4. Copyright of two books was registered during the year under report.

5. There was one case of infringment of copyright which has been referred to Government for orders.

6. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. 1—463, dated the 12th September 1882, a separate statement, of each of the English, Bengali, Assamese, Sanskrit, and Garo languages and 2 for bi-lingual combination are herewith submitted.

7. No periodicals were registered in the province during the year 1890.

8. The four quarterly catalogues of books registered are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1890.

Subjects.	Books published in English and other European languages.		Books published in the Vernacular languages spoken in the Province.		Books published in Indian classical language.		Books published in more than one language.		Remarks.
	1889.	1890.	1889.	1890.	1889.	1890.	1889.	1890.	
Biography	...	...	...	1	...	...	...	...	
Law	...	...	...	1	...	...	...	...	
Science (Mathematical and Mechanical)	...	...	4	1	...	...	...	...	
Poetry	...	...	2	2	...	...	...	...	
Religion	...	...	1	1	...	...	...	...	
Miscellaneous	...	...	10	18	...	1	1	...	
TOTAL	...	...	17	24	...	1	1	...	
Original Works { First edition	...	...	5	13	...	1	1	...	
Original Works { New ditto	...	...	12	11*	...	...	...	...	*One Translation.
TOTAL	...	...	17	24	...	1	1	...	
Educational Works	...	...	14	17	...	...	1	...	
Non-educational Works	...	...	3	7	...	1	...	...	
TOTAL	...	...	17	24	...	1	1	..	

Sanskrit Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-tional.	Total.
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	1

Bengali Language.

Arts	1	...	...	...	1	...	1	1
Law	...	...	...	1	1	...	1	1
Miscellaneous	9	10	...	...	19	16	3	19
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	12	10	...	1	23	17	6	23

Assamese Language.

Poetry	1	...	...	...	1	...	1	1

Abstract of the Subjects.

Miscellaneous	10	10	...	1	21	16	5	21
Poetry	2	...	...	...	2	...	2	2
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	14	10	...	1	25	17	8	25

MYSORE.

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 1142—171-6, dated Bangalore, the 15th April 1891.

With reference to your office No. 19—1150-1158, dated the 13th June 1877, I have the honour to forward the Review and Analysis of Books published in the State of Mysore and the civil and military station of Bangalore during the year 1890.

REVIEW AND ANALYSIS OF WORKS PUBLISHED IN MYSORE DURING 1890.

1. The total number of publications during the year was 193, of which 189 were books and 4 periodicals, against 119 books and 1 periodical in 1889. The figures for 1890 thus show an advance of 70 books and 3 periodicals over those of the previous year. The total number of publications were 128 for 1888, 110 for 1887, 117 for 1886, and 125 for 1885, the average number for the five years from 1885 to 1889 being 120.

2. The books and periodicals published during 1890 are classified as follows according to their languages :—

(i) The Vernacular languages spoken in the province—	
Kannada	139
Telugu	4
Tamil	1
Konkani (in Kannada characters)	1
	145
(ii) Indian Classical languages—	
Sanskrit	36
(iii) More than one Language—	
English and Kannada	1
English, Kannada, Tamil, Telugu and Hindustani	1
Sanskrit and Kannada	10
	12

3. Of the 193 publications of the year, 56 were educational works against 41 in 1889, and 137 were non-educational against 79 in 1889.

The following table compares the registered publications of 1890, under the heads of original works, republications and translations with those of 1889 :—

Subjects.	1889.	1890.
Original works	63	101
Republications	49	78
Translations	8	14
TOTAL	120	193

Of the 14 translations published during 1890, 12 were published for the first time.

4. Of the educational works 36 are written in a vernacular language, 16 in Sanskrit, and 4 in more than one language. Three of the educational works are historical, treating of the elements of the History of India. One of these is a new edition of Charitra Sangraha, a carefully-written book for use in Vernacular Schools. Thirty-three educational books are on language, 10 being republications of Sanskrit Amarakosha and Chandraloka, 1 a Sanskrit First Reader, 1 an elementary book on Sanskrit Accidence, and the rest Elementary Kannada Readers or notes on Kannada Texts. Eleven educational books are classified under Poetry, 6 being written in Kannada, 4 in Sanskrit, and 1 in Sanskrit and Kannada. They include 2 Kannada song books for girls, 3 annotated editions of an old Kannada poem, called "Rajashekhara Vilasa" a republication of Jaimini Bharata, a Sanskrit song book for children, 3 republications of Raghuvamsa, and an annotated edition of Magha. The remaining educational publications include a text book on cookery, a book containing tables of weights and measures, a periodical of useful knowledge called Hita Bodhini, two elementary books on arithmetic in Kannada, two elementary geographical books, an elementary book on hygiene and another on agriculture.

5. Of the non-educational works, 109 were published in a vernacular language, 20 in Sanskrit and 8 in more than one language. Of these the most numerous are works on Religion, being 47 in all. These include 16 books on religious philosophy, 3 on religious dogmas, 17 containing prayers and hymns, 5 on rituals, 1 on a controversial point of caste, 2 lives of saints or gods, a list of the names of the successive gurus of the Ahobalamatt, and two monthly periodicals treating of Jainism and Hinduism, respectively. Under the head of "Drama" there were 33 publications, 32 in a vernacular language and 1 in Sanskrit. Of these,

23 were Yakshaganas, or dramatic pieces based chiefly on the episodes of the Mahabharata and the Ramayana; these are appreciated chiefly by the rural population; 1 was a very fair translation into Kannada of *The Merchant of Venice*, called "Panchali Parinaya," 1 was a free translation into Kannada of a Sanskrit drama called "Chanda Kausika," 6 were original Kannada dramas, 5 of which were based upon an episode of the Mahabharata and 1 exposed the frauds of the directors of the Local Joint Stock Companies. There was also a Sanskrit drama, called "Sri Krishna Vijayavyayogum," apparently published for the first time in Mysore. There were 17 non-educational works classified under Poetry. Of these 5 were collections of popular songs or ballads on mythological heroes, 2 were collections of wedding songs, 2 were poems based on fables, 2 epitomes of the Ramayana and Mahabharata, 1 was the story of Nala in verse, 3 were collections of miscellaneous songs, and 2 were collections of love songs of an erotic character. There were 14 works on Fiction, mostly collections of fables. One of these was a collection of tales from Sanskrit dramas on the plan of Lamb's Tales from Shakespeare. There were 5 non-educational works classed under History. They were Kannada translations of portions of the Ramayana and Mahabharata, made some time ago, but published for the first time last year. There were 6 non-educational works classed under the head of "Miscellaneous" relating to the interpretation of omens. Of the 6 books under the heading of "Philosophy," 3 treat of moral maxims, 1 is called "The Way to Salvation," 1 is a Kannada translation of the Bhagavad Gita, and 1 is a Sanskrit work treating of the laws of inference in logic. There was 1 non-educational work under Arts, treating of gardening and cookery together.

6. The tone of the literature published in 1890 is unobjectionable from a moral point of view, except in the case of the two collections of love songs mentioned above. The owners of the copyright of one of them upon their attention being drawn to the objectionable nature of the songs, voluntarily surrendered all the copies of the edition they had with them with a view to their being destroyed, and got their copyright cancelled. The other collection has been officially brought to the notice of the Public Prosecutor. There were no publications under the heads of "Biography, Politics, or Voyages and Travels," and none treating of social questions except a pamphlet, which deals with a controversial point regarding inter-marriages between two sects of the Hindus.

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1890.

In Vernacular Languages spoken in Mysore.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Arts	1	...	...	1	2	1	1	2
Drama	8	5	16	3	32	...	32	32
Fiction	1	2	9	2	14	...	14	14
History	3	1	...	4	8	3	5	8
Language	8	9	...	1	18	18	...	18
Medicine	...	3	...	1	4	...	4	4
Miscellaneous	3	4	1	...	8	2	6	8
Poetry	6	6	10	...	22	6	16	22
Philosophy (including Mental and Moral Science)	1	2	2	...	5	...	5	5
Religion	10	2	14	...	26	...	26	26
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	1	3	...	...	4	4	...	4
TOTAL	44	37	52	12	145	36	109	145

In the Sanskrit Language.

Drama	1	...	...	...	1	...	1	1
Language	...	1	11	...	12	12	...	12
Poetry	1	...	4	...	5	4	1	5
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	8	4	5	...	17	...	17	17
TOTAL	11	5	20	...	36	16	20	36

In more than one Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	...	...	3	...	3	3	...	3
Law	1	...	...	...	1	...	1	1
Poetry	1	...	...	..	1	1	...	1
Religion	1	...	1	2	4	...	4	4
Science (Mathematical and Mechanical)	...	1	2	...	3	...	3	3
Total	3	1	6	2	12	4	8	12

BANGALORE:
The 13th March 1891.

H. J. BHABHA,
Education Secretary to the Government of Mysore.

REVIEW AND ANALYSIS OF WORKS PUBLISHED IN THE CIVIL AND MILITARY STATION, BANGALORE, IN 1890.

The total number was 8.

This shows a decrease of 3 as compared with the number in the previous year.

2. The languages in which the publications were issued were as follows:—

In English	
In Tamil	1
In Canarese	2

In more than one language—

English and Tamil	1

3. According to the subject-matter there are under—

Arts	1
Fiction	1
Language	1
Law	2
Miscellaneous	3

4. Of the whole number 2 are eductional works and 6 non-educational. None calls for special notice.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE FOR THE YEAR 1890.

In the Vernaculars spoken in the Province.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	1	1	...	1	1
Fiction		...	...	1	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Total	1	...	...	2	3	1	2	3

In more than one Language.

Miscellaneous	...	1	...	...	1	...	1	1

English Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Law	2	...	...	...	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	4	...	...	...	4	1	3	4

E. MARSDEN,
Inspector of Schools, Civil and Military Station, Bangalore.

COORG.

From L. S. NEWMARCH, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 110—26, dated Bangalore, the 17th January 1891.

I am directed to report that no publications were registered in Coorg during the year 1890.

HYDERABAD.

From J. A. CRAWFORD, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 43, dated the 30th January 1891.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867 during the year 1890 was 16, against 14 for 1889.

2. The statement enclosed contains an analysis of these works, as prescribed in the Home Department Resolution No. 1—464, dated the 12th September 1882.

Maráthi Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition	New edition.						
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	13	1	...	...	14	...	14	14
TOTAL	15	1	...	...	16	...	16	16

Medicine.—Under this head two books have been received, *viz.*, "Bal Sushrusha," Parts I and II. These are small books which treat of the way of bringing up children.

Miscellaneous.—Under this head the following books have been received :—

1. "National Congress of India." On this subject two books have been received, one from Amraoti and the other from Akola, and they contain information regarding the different resolutions discussed and adopted by the Congress.
2. "Report of the Berar Educational Conference for 1889." This is a small book and gives an account of the proceedings of the Educational Conference held at Amraoti in 1889.
3. "The Berar School Paper;" of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
4. "Niti Mandir," Parts I and II, are two small books which contain moral lessons for children.
5. "Mulache Wachan." This is a small book which teaches how the reading of books should be encouraged among children.
6. "Ultani Shetkari, or Best Agriculturist." This is a small book which contains useful practical suggestions on the subject of field labour for agriculturists.

Government of India Central Printing Office.—No. 349 H. D.—3-11-91.—500.—H. R.

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCXCV.

HOME DEPARTMENT SERIAL NO. 11.

REPORT

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1891.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Published by Authority.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1892.

CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,

8, HASTINGS STREET.

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PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1891.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department, Nos. 225—226 (Educational), dated the 14th March 1892.

READ the following paper:—

From H. B. GRIGG, Esq., M.A., C.I.E., Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras, No. B.B.-254, dated Madras, the 2nd March 1892.

I have the honour to submit the report of the Registrar of Books for 1891 containing his review and analysis of publications registered in the year under Act XXV of 1867.

2. There is a great fall in the number of registered publications, both under "Books and pamphlets" as well as under "Periodicals," chiefly under the former head. The decline during the last two years, as the following statements show, is not a matter for regret so far as the decline, which chiefly occurs under republications, is the result of the operation of the Amendment Act X of 1890 exempting from registration all reprints without alterations or additions. The following statements show the fluctuations in the registered publications during the last five years:—

YEARS.	Books and pamphlets.	Periodicals.	Total.
1887	823	220	1,043
1888	942	227	1,169
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784

YEARS.	Original works.	Republications.	Translations.	Total.
1887	490	531	22	1,043
1888	579	553	37	1,169
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784

3. It is satisfactory to observe that translations have to some extent gained in 1891 the position they held in 1889. There is reason to believe that, with the greater importance which the public examinations in the Presidency attach to the vernaculars and translation, publications of this kind will in a few years increase in numbers; but translations, generally speaking, are not appreciated, strange to say, except by persons who have some knowledge of the language from which the translation is made. Consequently the very spread of English should tend to increase the taste of the population for translations from that language.

4. The following statement shows the publications distributed according to the more important languages in which they have appeared. It will be observed that the decline appears mostly among indigenous and Sanscrit vernacular publications, but that the reverse is the case with English, English-Sanscrit and Anglo-Vernacular works. The largest

number of works has hitherto appeared under "Tamil," but during the year under review English works took the foremost place.

Years.	English.	Sanscrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.
1	2	3	4	5	6	7	8	9	10	11
1887	237	30	10	6	332	143	95	67	33	...
1888	257	55	17	2	429	123	72	78	29	...
1889	263	95	3	9	413	211	74	72	58	1
1890	219	42	6	3	346	153	49	52	16	...
1891	240	35	2	2	200	120	42	34	16	...
Percentage of educational works to total publications.	25·8	2·9	0·0	100·0	15·0	15·8	19·0	32·3	68·8	...

Years.	English-Tamil.	English-Telegu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanscrit-English.	Sanscrit-Tamil.	Sanscrit-Telugu.	Sanscrit-Malayalam.	Sanscrit-Canarese.
	12	13	14	15	16	17	18	19	20	21
1887	8	...	1	1	3	6	14	30	1	2
1888	7	2	...	1	1	...	7	47	...	1
1889	14	12	6	4	4	...	28	64	1	8
1890	11	5	1	1	...	2	28	45	3	4
1891	18	6	1	2	1	8	23	21	1	1
Percentage of educational works to total publications.	38·9	83·3	100·0	50·0	100·0	75·0	0·0	4·8	0·0	0·0

5. The following statement shows the classifications of publications according to subject:—

Art	7
Biography	4
Drama	19
Fiction	18
History	12
Language	89
Law	50
Medicine	18
Miscellaneous	143
Poetry	59
Philosophy	*Nil*
Politics	7
Religion	307
Science, Mathematical	16
Do., Natural	31
Travels and Voyages	4
Total	784

Biography, history, and works of travel continue to be as few as ever. Religion forms the subject of the largest number of publications, while under poetry there are fewer publications this year than formerly. Novel-writing seems to be beginning to be appreciated by the educated Malayalees, but this species of literature can never become really popular until marriage is result of natural affinities and not of family convenience. In this connection it is noteworthy that it is in Malabar that the novel has been to some small extent appreciated, the part of India in which natural affinities seem to have greater influence on

marriage relations than in any other part of India. The following are works of importance :—

Examples for Carpentry Classes.
Snusha Vijaya, a drama in Sanscrit on the want of harmony in a Hindu household between mother-in-law and daughter-in-law.
Martanda Varma, a Malayalam novel.
Vridhi Vigraha Sangraha, a treatise on Sanscrit compounds.
Kavi Rahasya, a treatise on Sanscrit roots.
Kavi Prakasa, a treatise on Sanscrit prosody.
Steel's Manual of the Diseases of the Camel.
A Treatise on Diseases to which the Horse is liable.
Hindu Ayulveda, a medical work.
Law of Easements and Licenses, by R. B. Michell.
Who is the Proprietor of the Soil ?
Religion by the Light of the Ashtadhyayi.
Sindigdha Tatna Raddhantamu, on certain controversial points in religion.
Carnatic to Canaan, a book of travel.

ENCLOSURES.

From M. R. Ry. V. KRISHNAMA CHARIAR, Registrar of Books, to the Director of Public Instruction,—No. 26, dated Madras, 13th February 1892.

I have the honour to submit the usual brief report, together with the prescribed statements, on the publications registered in the Madras Presidency under Act XXV of 1867 during the calendar year 1891.

2. The period under review may be characterised as one not of progressive increase but of fluctuations of a violent nature, showing a decrease of 238 in the number of publications registered when compared with the figure recorded for 1890. This, of course, is the result of a change in the law for the registration of books and the exclusion, under Act X of 1890, of all reprints or new editions published without any alterations or additions from the necessity of registration. The figures for the past two years, dividing the registered publications under two great heads, are given below :—

	1890.	1891.
Books and pamphlets	846	627
Periodicals	176	157
TOTAL	1,022	784

Looking closely into the fluctuations and the cause which has brought them about, it is doubtful whether the more important class of vernacular publications grouped above as books will, for a long period to come, be able to regain the ground it has lost under the Amending Act. The number of periodicals seems to have fluctuated but slightly, as almost all periodicals are technically classed as original publications, and are therefore little affected by the change in the law. During the past year five new periodicals were started and eight of the old were evidently discontinued, while in the case of the existing ones some of the numbers were not issued before the close of the year.

3. The publications registered may again be classified according to language under three other heads : *Original works*, *Republications*, and *Translations*.

Description of works.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	TOTAL.
Original works	203	278	22	77	580
Republications	35	87	17	9	148
Translations	2	50	...	4	56
TOTAL	240	415	39	90	784

These figures, compared with those for 1890, show an increasing activity in the publication of new works in English and in the Indian classical languages, though embodying

old ideas in new forms, and a considerable falling off in the number of purely vernacular publications and of bi-lingual combinations. It is interesting to note, however, an increase under the head of translations and adaptions in the vernacular languages of this Presidency, and it is to be hoped that the present rate of progress in this direction will be maintained in future years, not only as an important preliminary to fresh literary effort, but also as a means of promoting the diffusion among the people of useful knowledge derived from other languages and countries. The number of the so-called republications received during the year was necessarily much smaller than in the previous year, being about 60 per cent. less, and consisted of revised, improved, or annotated editions, and not *verbatim* reprints of school books and the like with which the quarterly catalogues can no longer be crowded.

4. The following remarks relate to the registered works reclassified according to their subject-matter, irrespective of language :—

Art.—Only 7 publications were produced under this head of art, three of which were on cookery, 2 on music, 1 on carpentry, and there was a manual of gymnastics and drill for the use of Tamil-speaking teachers and pupils. Of these, only 2 were in English, the first consisting of a set of examples for carpentry with thirty plates, and the other culinary jottings based on modern English and continental principles. The others were in Tamil, Telugu, and Malayalam, intended for schools and native families.

Biography.—The importance of this kind of literature is scarcely appreciated in this part of India, and hence the poverty of readable accounts of men who played a useful part in their own times. The account of the *Queen-Empress of India* and *Her Family* in English is apparently the last contribution to the Royal Jubilee literature compiled by the Christian Vernacular Education Society from various sources and abundantly illustrated. The poem on the life of a female devotee named *Sakku Bhai*, and an annotated edition of the account of *Bhojarajah*, both in Telugu, are not new works of any importance ; and the *Eminent Friends of Man*, containing short sketches of fifteen distinguished philanthropists of Europe, is likewise a compilation published with woodcuts.

Drama.—The dramatic literature of the year of report comprises but 19 works, and, with 3 exceptions, they are based on mythological incidents, and may be regarded as opera pieces or musical dramas peculiar to the native stage. A Sanscrit work in the Nagari character is based on the life and adventures of Nala and Damayanti, and how they were ill-treated with a vengeance by Kali. A new Sanscrit farce, in one act, appearing in this collection is noticeable as a social comedy got up, though not with the dramatic skill of the modern type, to expose and ridicule the annoyances to which the mother-in-law and the daughter-in-law are mutually subjected and the family jars created by their conduct in a Hindu household, and the whole concluding with the boast, as the title "Snusha Vijaya" implies, of the triumph of the daughter-in-law over the conservative and much-abused mother-in-law. The next is a Telugu drama based on the Sanscrit play "Nagananda Nataka" teaching mankind to be charitable and to benefit others.

Fiction.—As stated in the report for the last year, some literary aspirants in the Malayalam country are awakening to a sense of the importance of light literature under this head, and the result is a series of useful contributions to Malayalam prose literature. Induleka, noticed in my last report as a faithful picture of life in modern Malabar, appeared again during 1891 in an English dress, Mr. W. Dumergue, C.S., having helped to produce a readable idiomatic version of the novel on the European model. This was quickly followed by another work of fiction named *Martanda Varma*, in Malayalam, from the pen of a native graduate of the Trivandrum College. This fresh novel consists of 26 chapters, and the scene is in Trivandrum itself. The prose style seems often ambitious, and a few appropriate stanzas from old Malayalam poets head each chapter in imitation of some of Scott's novels. Next came the Arabian Tale of the *Sleeper Awakened*, which won the translation prize of the late Maharajah of Travancore, and a Malayalam version of Lamb's Tale of *Romeo and Juliet* by the same author, and both were published by the Madras School Book Society. In Telugu, *Vichitra Kadhamanjari* is apparently a new collection of amusing stories, fables, and anecdotes intended for the home reading of Telugu youths, and corresponds, in name at least, with the revised edition of *Vinodarasamanjari* in Tamil, consisting of stories and biographical and other essays, produced by a late pundit of the Presidency College as a model of prose style for the use of the Tamil-speaking people There appeared in English the *First to Cast a Stone*, a story based on some domesti troubles and distressing facts coming within the experience of the writer, and *Pulicutta*, which also bears the stamp of an original local tale for English readers. The year also

witnessed the publications of the first two numbers of a cheap series of English tales under the title of "Light Reading." The two tales extracted are "Azaline," and "The Beautiful Sisters," evidently extracts from some sensational novels of Reynolds' series; and it remains to be seen whether these cheap reprints would at all supplya nys pecimens of healthy literature in chaste English or would become an example of the abuse of the freedom of the press enjoyed under the British Government by the circulation of false and demoralising pictures of the so-called life and manners of Europeans to be found in Reynolds' and Dick's series of the penny dreadfuls, largely imported and sold in Madras for some years past.

History.—Like biography this head is meagrely represented, but the following non-educational works deserve mention, *viz.*, a brief history of *Kalahasti*, Zemindari, and *Etaiyapuram*, past and present, which are interesting as local histories and which give an idea of the turbulent times of the native chiefs of two or three generations ago; the Proceedings of the Maine Historical Society, containing four interesting papers on the history of the *Deluge* and *The Religious Tenets of the Gouda Dravidians* and their influence on the religious faith of the Aryan population, on the *Methods of Historical Research* and exposition, with special reference to the development of institutions, on *Egyptian Chronology* and its apparent discrepancies, and on the *Power of the Father in the Hindu and Roman Families*, and *Civilization, Ancient and Modern, compared*—a publication of the Christian Vernacular Education Society. Four others in this group were new school books of an elementary kind in English, Tamil and Telugu, two narrating the story of India up to the death of Auranzib, and the other two treating of the subsequent history of the British period in India, besides the Hindustani version of the same.

Language.—The bulk of the 89 works bearing on language were educational, and the trade in key-making, glossaries and guides, annotations, paraphrases and imitations of better books, seems to have been as active as ever in spite of the efforts of the University and the Educational Department to discourage cramming. As works of general interest, however, may be mentioned an Indian edition, with adaptations and additional notes, of Dr. Bain's *English Composition and Rhetoric;* Balm's *Companion to Robinson Crusoe*, introducing the young to this book of adventures with a series of reading exercises; *Vridhi Vigraha Sangraha*, on the structure and syntactical bearing of compound words in Sanscrit; *Kavi Rahasya*, a collection of Sanscrit roots having different meanings and different verbs, the meanings of which are alike, together with typical sentences quoted from popular authors to illustrate their idiomatic usage; an *English-Telugu Dictionary*, a moderately priced work of reference for schools in the Telugu country; the *Domestic's Manual*, a Tamil and English vocabulary for the use of servants under Europeans, and a *glossary* of technical and official terms used in the Canarese country; the first book of the *Tolkappiam*, a standard grammatical work in Tamil with a commentary; and the *Tamul Vilakkam*, a modern treatise on Tamil grammar with comment, embracing, besides orthography and etymology in the Nannúl, chapters on prosody, rhetoric and beauties of composition, and properties of things described by poets. Both these are important contributions to the printed literature of the Tamil country, though unfortunately few care to study such works with any care as a means of self-culture and of private research. Four standard Telugu lexicons in verse, with a supplement, also appeared bound in one volume during the year.

Law.—Besides the reprints of legislative enactments and High Court decrees and decisions with scanty notes and translations of the text and the Madras Law Journal, which is a new periodical, the following writers of note appeared during the year:—*The Law of Easements and Licenses* in India, by Mr. R. B. Michell, M.A., with a valuable commentary showing the differences between the English and Indian law, and a discussion on the subject of natural rights of owners of property; the *Pandects*, or a treatise on the Roman Law and its connection with modern civilization; a revised edition of the *Indian Contract Act* with Mr. Justice Shephard's commentary; Mr. Gribble's *Outlines of Medical Jurisprudence*, revised for Indian Criminal Courts, and another cheap hand-book on the same subject by a Native Surgeon; a new edition of *Manusmriti* with commentary in Sanscrit and Telugu; and the first complete editions of the Canarese, Marathi, and Guzerathi translations of the Indian Penal Code and the Revenue Manual for the use of village officers in Telugu.

Medicine.—The medical literature of the year is better represented than usual by works based both on the western and eastern systems, and the following are worthy of notice:—Dr. Sibthorpe's *Clinical Manual* for India; Dr. Steel's Manual of the *Diseases*

of the Camel and a similar treatise on the Diseases to which the Horse is liable; the Madras Medical Record, a new periodical, though different from the Journal of Indian Veterinary Science which has now ceased to exist; the abridged edition of the Hindu *Ayulveda*, or a hand-book of Hindu medicines; *Maternal Management of Infants*, or childhood in health and disease; the *Supposed and Real Causes of Diseases, Cholera and Bowel-complaints*, and the *Family Doctor*, all these four being in Tamil; three Telugu tracts on *Fever, their Causes and Cure*, on *Cholera and Bowel-complaints*, and *Vaidya Sastra* in a centum of Sanscrit stanzas with a Telugu explanation of each, and the Malayalam-Arabic work called *Vaidyasaram*, or the essence of the Unáni medical system, besides a reprint of a popular lecture on vaccination in English by Dr. Palni Audi.

Miscellaneous.—As usual, the works under this head were numerous, and consisted mostly of geographical class-books, atlases, maps in projection and outline with test questions, and vernacular copy books and educational and social reform tracts, but the following deserve notice:—*Opinions on Social Matters*, Part II, by the late Rajah Sir T. Madhava Rao, K.C.S.I.; Miss Keeley's Lessons on *Domestic Economy for English Girls' Schools; Pictures of English Home Life*, an illustrated book of the Christian Vernacular Education Society; a revised edition of Fowler's Discipline and Instruction and of the Madras Educational Calendar and Directory; the *Leisure Hour*, containing scraps of usual information about great men and their opinions; *Fun for All*, a collection of conundrums, enigmas, jokes and anecdotes; *Cavalry Training*, in English and Hindustani, a useful hand-book of games and exercises suited for the physical education of native boys; a controversial pamphlet in Tamil designed to disprove the assertion that the name Shánár or toddy-drawers, is derived from the Tamil Sanror, meaning high caste people of the Kshatria or the ruling class; a Telugu tract containing an exposition of the *Follies of Women and Remedies* for the same; and Volume IV of the *Maharani* magazine in Tamil for schools and families; and last of all a series of *New Year and Pongal Season Cards*, printed in colours after the model of English Christmas cards, with Telegu and Tamil mottoes and verses, intended to take the place of the usual gifts of sweetmeats, sugarcandy, fruits and other unhealthy presents at festive seasons in native families, and thus to sow the seeds of a social reform in Hindu homes where Tamil and Telugu are spoken.

Poetry.—The contributions to the poetical literature of the year were but 50 per cent. of the number recorded last year. Besides the usual collection of short pieces by young writers, there were received the *Andhra Raghuvamsa*, a metrical translation in Telugu of a part of Kalidasa's celebrated epic poem of the same name; *Karya Prakasa*, a standard treatise on the art of poetry in Sanscrit with Sanscrit commentary; a metrical version of Tennyson's *Locksley Hall* in Telugu under the title of *Kamuka Chintanamu* by a native graduate, which may be regarded as a contribution to the healthy series of short poems in which particular sentiments of the human mind, such as beauty, love, sorrow, courage are delineated, is so much wanted in the Telugu language as distinguished from the disjointed ethical poems called the Satakas or centum of verses; *Suka Sandesam*, a Sanscrit poem in which the parrot is represented as the messenger of the soul to God, with poetical descriptions composed in imitation of Kalidasa's "Cloud Messenger" and Védanta Desikar's "Hamsa Messenger;" *Bobbili Raju Kadha*, a popular ballad usually sung by street minstrels, narrating the brave deeds of the old Bobbili chiefs in the Northern Circars; *Dravida Vardhani*, containing in a serial form the Tamil sacred poetry of Tayumanavar; a poem on religious and moral duties of married men and those of ascetics, and a centum of new moral and instructive verses dedicated to Hindu girls and intended to teach them how to behave themselves at school and at home and towards their neighbours, and how to become useful as daughters, wives, mothers and friends; a Tamil lyric poem descriptive of rural life, the scene of which is laid in a native zemindari on the banks of a river in the Tamil country, being another new effort at metrical composition called *Pallu*, relating to life and scenery in the country; an annotated edition of the Tales of Vikramarka in Sanscrit verse ascribed to Vararuchi, with Telugu explanations; *Uttara Harichandra Kadha*, a retrospect in beautiful verse of the early life of King Harichandra and the rise of the old Solar race of kings; and *Nala Charitra Gatiya Mala*, in Malayalam, on the life and adventures of King Nala.

Politics.—The number of political tracts issued during 1891 compares favourably with that ever yet recorded in this Presidency, and such of them as are interesting are noted below:—A lecture by Lingam Lakshmaji Pundit of Vizagapatam on *Anglia Indian Regens* or England ruling India, and the blessings it has conferred on this country, with a discussion as to the wants and aspirations of the educated classes; *Ten Years of Native Rule*

in Mysore by a native graduate; a catechism on the origin and development of the *Mysore Representative Assembly* as presenting a model in the opinion of the National Congress party for the reform of the British Indian Government; the *Travancore Memorials* and counter-memorials about the larger employment of the Malayalis in the Government of that Native State; a lecture on the vexed question *Who is the Proprietor of the Soil?* in support of the old village system, which is considered to have been undermined by the present ryotwari system of land revenue and other radical changes, and defending the mirasi rights of the Indian village community; another pamphlet criticising the provisions of the new draft Bill relating to *Hindu Temple Endowments;* and a revised edition of Dr. Hunter's *England's Work in India*, all calculated more or less to propagate a democratic spirit or advocating reforms in the administrative machinery of the land.

Religion.—The largest number of publications registered during the year consists as usual of books, pamphlets, and leaflets under this heading, and those published by Missionary Societies are generally well written and neatly got up, often with excellent illustrations, while the bulk of the Hindu and Mussalman publications are, as a rule, ill-shaped and are printed in inferior paper without a variety of type, and are often edited without any index to help reference in the case of even important works. The preponderance of Hindu *religious* literature among the registered works of the year is still strongly marked, being represented by 192 works against 84 Christian, 17 Mahomedan, and 15 Theosophic and other works catalogued during the period under report. The orthodox Hindus seemed to have been as usual busy in publishing vedic, puranic, philosophic, devotional and other works in Sanscrit, with translations or expositions in Tamil and Telugu, with or without reference to the influence of foreign religion and religious thinkers. A lecture by Lingam Lakshmaji Pundit on "*Religion by the Light of the Ashtadhyayi*" of Panini, the great grammarian of India, was a solitary Hindu work in English received at the close of the year, but which had previously attracted some attention, both here and in England, as a suggestive publication showing the pundit's culture and spirit of original research so rare among the educated Hindus of the present day. Of the works which still appear in a serial form, a large number of parts of Valmiki's Ramayana, Volume III, appeared with comment or additional information, and though the editor died before this work could be finished, it is to be hoped that the last volume will be rapidly pushed on to completion; *Itihasa Manjari*, containing in Telugu and Tamil the substance of the principal puranas or sacred legends; the tenth book of *Sri Bhagavata* just commenced, with comment and purport of each stanza in the vernaculars; a new annotated edition of the first six chapters of the *Bhagavat Gita*, explained in Telugu by the light of *Sankara Bhashya*, and to be evidently followed by another volume or two; *Sri Maha Bharata, Santi Parvam, Nalayira Divya Prabhandha*, and the hymns of Vedanta Desika with comment hitherto unpublished; *Skandhapurana* in Tamil prose, *Kanchi Puranam* in Tamil verse; *Siva Bhakti Chandrika*, or the Moonlight of Devotion, in Sanscrit and Tamil, and *Hindu Matasara Sankshepa*, in Malayalam, are advancing by parts. The other complete, though smaller, works of Hindu orthodoxy were *Poushkar Agamam, Bhagavat Gita Yogasastra*, containing a solemn discussion on the nature of Godhead and the destiny of man, and other religious and philosophical thoughts, and *Vasishta Janaka Samvadamu*, a dialogue between a sage and a king on the Advaita system of religious philosophy. There appeared two other interesting tracts entitled *The Elephant Ride* and *The Car Festival*, conveying the symbolic meaning or recondite sense of the two important processions in Hindu temples—the former intended to teach man the way to govern his wild passions or arrogant pride, which is compared to the mad elephant, Vishnu being set forth as the wise rider of the elephant, and the latter indicating the way to salvation by human life, which is compared to a car being led not by the senses but by reason as the driver of the vehicle. *Stri Dharma Ratna Bhandagaramu*, treating of the qualities and duties of women, with a chapter on Hindu system of cookery in Sanscrit and Telugu, is intended for female readers and teachers. The more important of the Hindu religious tracts are—A Telugu version of *Sariraka Mimamsa*, on the nature of the supreme or first cause; *Mumuksha Lakshana Saram*, or the essential qualifications of a salvation-seeker, and *Kaivalyamrita Saram*, another publication of the same kind; *Abhaya Pradana Saram*, illustrating the efficacy of taking refuge at the feet of God and surrendering the soul as a ready plan of salvation; *Tha Para Unmai* in Tamil, or the truth about the present and future bliss as the title implies; *Chidambara Mahatmya Vachanam* in Tamil, and another tract in verse on mystery

connected with the structure of the temple at that place and the ceremony of consecration after recent repairs to the same; two prose tracts are in Tamil, called the last Testament of the author, stating his experiences of what he has seen in the world, and the other in Telugu or pure and chaste life often despised as a life of superstition, and explaining the significance and uses of certain religious practices of the Hindus; *Varnasrama Dharma Paripalini*, on the respective duties of the four castes; *Nagara Khandamu*, in Telugu, on the high descent of the goldsmith or artisan class from Visvakarma or the architect of gods: side by side with another work on the ceremonial law of the Komati class of the Vaisya caste; *Sandigdha Tatva Raddhantamu*, which is remarkable as a new work of the senior Rajah of Venkatagiri, suggesting a solution, as the title implies, of several questions and doubtful points of religion by stating the arguments on both sides on each question with the Rajah's conclusion in plain Telugu; and *Hindu Sabdartha Vicharam*, a Telugu prose tract inquiring into the origin of the term Hindu, or as to whether it is derived from Sanscrit. The Hindu revivalists did not appear to have published much; but the new editions of *Daksha Smriti* and *Asvalayana Pravara Khandamu* are useful, as they treat of the sacerdotal law of the Hindus on daily ceremonies, and of the stock or lineage of each Hindu family and the descent described at the marriage ceremonies; and side by side with these appeared the conservative tract treating of the prohibited degrees of marriage and the stock of Hindu families which can intermarry. A controversial pamphlet entitled the *Hindu Shastric Aspect of the Question of the Age of Consent*, besides a hand-book of Hinduism in Sanscrit, Tamil, and English for the use of schools, was also received during the year. A periodical publication in English, called the "Religious Reformer," was the only one published in the year on the theistic movement in this part of India, such as the Brahmo Samaj, or electic systems of religion. To Christian Missionaries belongs the credit of having brought out the Tamil commentary on the New Testament and an exposition of the articles of the Church of England, and the history and contents of the Christian Book of Common Prayer in Telugu, besides several present-day tracts abundantly illustrated. The only works of some importance to Muhammadans which appeared during the year were *Fatihus Samad*, a treatise on the religion and nature of God and about prophets and saints, written in the Mopla-Arabic dialect; *Umdatul Sibian*, on the principles of Islamism, with vernacular aids; *Asarul Arifin*, treating of theosophy in Hindustani. *Nassikatul Muminin Mala* may also be mentioned as a religious work of special interest to Labbai readers in Tamil.

Science.—Under the heading of "Mathematical Science" fewer school books appeared than usual and require no special mention, excepting Mr. Feast's new system of mental arithmetic for practical or oral teaching on the black-board and memo. of mental calculation, setting aside both pencil and slate. The record of the non-educational publications is but meagre, consisting of the *Vanika Ganitam*, or a ready reckoner for the use of Labbai or Tamil-speaking tradesmen of Mussalman descent in Southern India and in Singapore and Penang, with tables for reducing their rings to rupees, and *vice versâ*, and an *Ephemeris* in Telugu, Tamil and English, being a date-expositor from January 1870 to March 1892.

Science, Natural.—The works on Hindu astronomy and astrology, divination and horoscopy and answers to horory questions which continue to be published with unwonted activity have no noticeable feature in them. An English work on the *Hygiene of Water and Water-supplies*, most useful to sanitary and inspecting officers in towns and villages, *Natural History of Animals* in Malayalam, *Pictures and Stories of Birds* in Telugu, *The Wonderful House I Live in and how to take care of it*, being a description of the human body, *Burning Mountains, Earthquakes* and *Other Wonders of Nature*, and an introduction to Natural Philosophy, in Canarese, and a Tamil booklet on *Astronomy and Astrology*, with illustrations, are useful compilations.

Travels and Voyages.—Though vernacular works of *travel* in the European sense are rare, owing to little inclination among educated natives and less means to take long journeys or voyages to distant lands, not on religious pilgrimage, but for the purpose of seeing places of interest and taking down notes for the preparation of a readable account of their travels, yet this subject is better represented this year than in the past by four works, enlivened with racy descriptions and interesting observations, and affording pleasant reading and therefore worthy of special mention, *viz.*, *Narratives of Tours in India from 1886 to 1890*, by Mr. J. D. Rees, C.I.E., descriptive of the visits of the late Governor Lord Connemara to various districts in the Madras Presidency and to localities out of the pathway of the ordinary traveller; Colonel W. H. Hallett's travel from *Carnatic to Canaan* on his way home, in which the oft-told series of battle places and historic spots are invested

with renewed interest; a *Pictorial Tour Round India* by the Christian Vernacular Education Society, and *Young Folks' Book of Travel through Europe* by the editor of the *Maharani Magazine*, being an imaginary tour in Tamil verse-letters and with map-pictures of countries pointing out in striking-colours the national flag, seal, and postage stamp of each, the costumes and pastimes of its people, its cities and towns, buildings and bulwarks.

5. Of the total number of registered publications of the year, 170 may be classified as *educational* and the other 614 as *non-educational* works belonging to general literature. The works for which copyright was registered during 1891 were 240 in number, of which 238 were private publications and the remaining two were Government school books entered free of charge.

6. As to the effect of the new law abrogating the provision for the purchase of books delivered by printers, it is impossible to say whether any books or tracts objectionable or harmless in tone, or involving an infringement of copyright, have escaped registration; but it is not an easy matter to detect cases of non-delivery, especially when books or tracts are issued with false title pages, or with fictitious names of presses and printers, or without any traces for obtaining information about the real edition on which the Law Officers of Government can rely to conduct a prosecution.

7. The only other point remaining to be noticed is the reference library, so called because the books in it may not be taken away, but must be used within the premises of this office. This library, however, will be of little value to the public without a catalogue, alphabetically arranged according to subject-matter, in which each work is entered but once beginning with the word under which it is most likely to be looked for, with only a few particulars compressed in a single line in most cases. Though such a catalogue may be in appearance a rough alphabetical list of books, yet it possesses in reality the advantages of a classified catalogue without its embarrassment. The first part of this reference catalogue relating to the English publications of this office library has been printed and about 350 volumes have been strongly rebound, and if only the forms of the second part, dealing with the publications in the Indian classical and vernacular languages, can be expeditiously set up and struck off at the Government Press, to which the work was ordered to be entrusted, the complete catalogue will be shortly ready for the use of persons likely to frequent the library.

English Language.

Subjects.	Original works: First edition.	Original works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	1	1	...	...	2	1	1	2
Biography	...	...	1	...	1	...	1	1
Drama	...	...	1	...	1	...	1	1
Fiction	2	...	2	1	5	...	5	5
History	6	1	...	...	7	2	5	7
Language	26	1	1	...	28	27	1	28
Law	28	6	1	1	36	...	36	36
Medicine	2	1	2	...	5	...	5	5
Miscellaneous	86	3	2	...	91	23	68	91
Poetry	3	...	...	...	3	3	...	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	5	...	...	...	5	...	5	5
Religion	21	...	25	...	46	...	46	46
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	4	...	...	...	4	3	1	4
Travels and Voyages	2	1	...	...	3	...	3	3
TOTAL	189	14	35	2	240	62	178	240

Tamil Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	2	...	...	...	2	1	1	2
Biography	1	...	...	...	1	...	1	1
Drama	2	...	2	...	4	...	4	4
Fiction	...	1	3	2	6	2	4	6
History	...	...	...	...	...	...	...	...
Language	7	3	2	...	12	10	2	12
Law	...	...	1	...	1	...	1	1
Medicine	4	...	...	2	6	...	6	6
Miscellaneous	17	1	...	...	18	6	12	18
Poetry	20	...	...	...	20	...	20	20
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	2	...	...	...	2	...	2	2
Religion	60	8	31	13	112	...	112	112
Science (Mathematical and Mechanical)	6	1	...	...	7	5	2	7
Science (Natural and other)	2	1	4	1	8	6	2	8
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	124	15	43	18	200	30	170	200

Telugu Language.

Art	1	1	...	...	2	...	2	2
Biography	2	...	...	...	2	...	2	2
Drama	5	3	1	...	9	...	9	9
Fiction	1	...	...	1	2	...	2	2
History	...	...	...	2	2	2	...	2
Language	8	...	2	...	10	9	1	10
Law	2	...	...	1	3	...	3	3
Medicine	2	...	...	3	5	...	5	5
Miscellaneous	6	...	1	2	9	4	5	9
Poetry	7	1	...	...	8	...	8	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	26	5	19	11	61	...	61	61
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	4	...	...	1	5	2	3	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	66	10	23	21	120	19	101	120

Malayalam Language.

Art	...	...	...	1	1	...	1	1
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	4	1	...	...	5	...	5	5
History	...	...	...	...	...	...	...	...
Language	4	...	2	...	6	6	...	6
Law	...	...	1	4	5	...	5	5
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	1	...	...	1	2	1	1	2
Poetry	...	3	2	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	8	...	15	...	15	15
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	1	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	16	6	13	7	42	8	34	42

Canarese Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	1	1	...	2	...	2	2
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	1	...	4	4	...	4
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	13	...	...	...	13	4	9	13
Poetry	1	1	1	...	3	2	1	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	1	4	...	7	...	7	7
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	1	2	...	1	4	1	3	4
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	19	6	7	2	34	11	23	34

Tulu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Marathi Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	1	2	...	2	2

Guzerathi Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Hindustani Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	2	...	...	1	3	3	...	3
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	6	...	...	...	6	6	...	6
Poetry	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	3	...	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	11	4	...	1	16	11	5	16

Persian Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Arabic Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	1	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	1	...	...	2	...	2	2

Sanscrit Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	1	...	2	1	1	2
Law	...	...	1	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	5	2	1	...	8	...	8	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	3	3	12	...	18	...	18	18
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	2	...	2	...	4	...	4	4
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	12	6	17	...	35	1	34	35

Bi-lingual Latin and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bi-Lingual English and Tamil Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	3	...	...	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	...	...	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	11	...	...	...	11	1	10	11

Bi-Lingual English and Telugu Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	...	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science(Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	4	...	...	...	4	3	1	4

Bi-Lingual English and Canarese Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	1	...	1

Bi-Lingual English and Hindustani Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	1	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	...	1	1

Bi-Lingual English and Sanskrit Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	1	1	2

Bi-Lingual Tamil and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	5	...	...	1	6	5	1	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...		...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	5	1	...	1	7	6	1	7

Bi-Lingual Telugu and English Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Bi-Lingual Malayalam and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Bi-Lingual Canarese and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Bi-Lingual Canarese and Sanscrit Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	...	1	1

Bi-Lingual Hindustani and Persian Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	2	...	2
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total ...	2	...	...	...	2	2	...	2

Bi-Lingual Arabic and Hindustani Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Bi-Lingual English and Sanscrit Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	...	...	...	6	5	1	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	6	...	...	...	6	5	1	6

Bi-Lingual Sanscrit and Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	19	2	2	...	23	...	23	23
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	19	2	2	...	23	...	23	23

Bi-Lingual Sanscrit and Telugu Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	1	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	7	...	...	1	8	1	7	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	2	4	...	7	...	7	7
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	4	...	1	...	5	...	5	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	12	3	5	1	21	1	20	21

Bi-Lingual Sanscrit and Malayalam Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	1	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Tri-Lingual English, Tamil and Telegu Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	1	...	1

Tri-Lingual Telegu, Tamil, and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tri-Lingual Sanscrit, Tamil, and English Publications.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	...	1	1

ORDER THEREON, No. 225, dated 14th March 1892.

The review and analysis of publications registered in this Presidency under Act XXV of 1867 during the year 1891 will be forwarded to the Government of India.

(True extract.)

J. F. PRICE,

Chief Secretary to the Government of Madras.

Endorsed by the Government of Madras.

No. 226 (Educational), dated the 14th March 1892.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department Circular No. 19—1150, dated 13th June 1877.

BOMBAY.

From H. S. BARNES, Esq., Under-Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department, Simla,—No. 891, dated Bombay Castle, the 19th March 1892.

I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the Quarterly Catalogues for the year 1891, together with its accompaniments, prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From G. M. SATHE, Esq., Registrar of Native Publications, Bombay, to the Under-Secretary to Government of Bombay, General Department,—No. 35, dated Bombay, 25th February 1892.

I have the honour to submit a brief review and analysis of the publications registered in the Quarterly Catalogues for the year 1891.

2. The total number of works catalogued during the year was 1,408 as against 2,044 registered in the year previous, showing a decrease of 636 publications. This decrease is attributable to the amendment of section 9 of Act XXV of 1867 by Act X of 1890, which exempts from registration a second or subsequent edition of a book in which no additions or alterations have been made and a copy of the first or some preceding edition of which has been registered. These 1,408 works may be divided into 912 books and 496 periodicals. Of the 912 books, 514 were original works in their first edition, 72 original works revised edition, 157 translations in their first edition, 4 translations revised, 80 republications that had not appeared in previous catalogues, 70 republications with notes in their first edition, and 15 republications with notes revised. Of the 496 periodicals, 439 were original works in their first edition, and 57 were republications with notes.

3. The 912 books may again be divided into 71 English, 1 Portuguese, 223 Marathi, 297 Guzerati, 28 Canarese, 22 Hindi, 25 Urdu, 2 Hindu-Sindi, 22 Arabic-Sindi, 2 Marwadi, 43 Sanscrit, 15 Persian, 3 Arabic, 1 Zend, and 157 polyglot works. The 496 periodicals included 66 English, 164 Marathi, 230 Guzerathi, 11 Canarese, 19 Sanscrit, and 6 Marathi and Sanscrit periodicals.

4. The details of each language as regards the number of works under each of the various headings, such as arts, biography, drama, etc., being given in the statements appended at the end of this report, the works deserving particular mention are noticed below in the order of languages and subjects.

English.

5. *Arts.*—The small work "A Syllabus of Practical Taxidermy," by J. A. Murray, F.S.A.L., F.S. Sc., etc., is a handbook highly useful to naturalists and sportsmen. "An Agricultural Primer," by J. B. Fuller, Commissioner of Settlements and Agriculture, Central Provinces, is a revised edition and is intended for use in the schools of those Provinces.

Law.—In this group the following deserve special mention:—The revised edition of "The Indian Limitation Act, 1877, as amended by subsequent Acts of the Legislative Council of India," by M. H. Starling, Barrister-at-Law; "The Indian Railways Act, IX of 1890," with notes and references by L. P. Russell, Barrister-at-Law, and V. B. F. Bayley, Solicitor; "The Acts of the Legislature in force in the Presidency of Bombay" with occasional notes and cross references, Volume XI, Part III, from Act X of 1889 to Bombay Act V of 1890, by H. M. Birdwood, C.S., Barrister-at-Law, and H. J. Parsons, C.S., Barrister-at-Law; "The Bombay District Municipal Acts of 1873 and 1884," with notes and other information, by A. E. Cumming, City Magistrate, Karachi; and "Examination Papers containing questions put to candidates for the High Court Vakils' and Subordinate Judges' Examination from 1869 to 1889, with their answers."

Medicine.—The only works under this head are "Pharmacographia Indica—A history of the principal drugs of vegetable origin met with in British India, Part IV," which is a joint work of W. Dymock, Brigade-Surgeon, retired, C. J. H. Warden, Surgeon-Major, Bengal Army, and Dr. Hooper, Quinologist to the Government of Madras; and "The Practitioner's Vade Mecum, being a practical work on new Materia Medica, modern Therapeutics (physiological, medical, and clinical), and recent treatment of diseases met with in all branches of medical practice, including various other subjects connected with the practice of medicine," by Edalji Cáwasji Appu (Tukina), L.M. & S.

Miscellaneous.—Many works are classed under this head. The small tract, entitled "The Manuscript of Dante's Divina Commedia in the Library of the Bombay Branch of the Royal Asiatic Society," by W. R. Macdonell, M.A., is a short contribution showing of what great value the manuscript would be for settling the text of the Divina Commedia. "The Journal of the Bombay Branch of the Royal Asiatic Society, No. XLVIII, Volume XVIII, 1891, contains, as usual, papers on several important and interesting subjects, such as "Gleanings from the Shâriraka Bhâshya of Shankarâcharya," by K. T. Telang, M.A., LL.B., C.I.E., furnishing some historical data; "Notes on the Cabinet of Coins of the Bombay Branch of the Royal Asiatic Society," by O. Codrington, M.D., M.R.A.S., etc. Nos. 4 and 5 of Volume II of the "Journal of the Anthropological Society of Bombay" contain several contributions of great anthropological interest. "The Mammalian Game of British India," as described by its author, James A. Murray, F.S.A.L., F.S.Sc., etc., contains descriptions of every species known in India, their habitat or places where they are found, their habits and the seasons during which they breed, this last supplying all the necessary information to sportsmen in regard to "a close time." "Social Reform Series, No. 1," is a well-written essay, mentioning the causes of the failure of social reform among the Hindus and suggesting remedies, by a graduate of the Bombay University. Another graduate of the same University traces intellectual inactivity among the natives of India to political, physical, and social causes in a paper entitled "Our Intellectual Inactivity." "Our Scientific Wants in the Bombay Presidency," by Surgeon-Major K. R. Kirtikar, briefly treats the question of village sanitation in India and proposes the adoption and enforcement of sanitary measures by the people and the Government respectively. "A Letter from Thomas Atkins to Jack and his Friend on Service in India," etc., advocates long military service for India and the Colonies and simplicity in the system of attack on the enemy, condemning the reserve system. "Darkest India," by Commissioner Booth-Tucker of the Salvation Army, propounds a gigantic scheme to furnish the destitute in India with food, shelter and clothing, to provide them

with work, and to set them on their feet for making a fresh start in life. The scheme is founded on the great plan devised by "General" Booth of the Salvation Army in his "In Darkest England and the Way Out." "Adventures of Thomas Brown, a Griffin," relates the experiences and impressions of things and men received by a young civilian in the Bombay Presidency. It is a collection of contributions made many years ago to the *Bombay Gazette* and some other newspapers.

Politics.—The single work under this head, entitled "Letters to an Indian Rája from a Political Recluse," contains suggestions for the reformation and better administration of Native States. The work is a reprint, after revision, from the *Indian Spectator* newspaper, and contains an introduction written by Sir W. W. Hunter, passing a favourable opinion on the letters.

Religion.—"Natural Religion" is a collection of extracts from the works of eminent English authors, describing evidences of the existence and attributes of God exhibited in nature. The compiler has apparently had to go over a large range of authors, and has made the selections with much judiciousness. The book is very valuable and deserves careful study.

Science, Natural.—The single work under this heading is "A Catechism of Botany for Indian Students," by a medical graduate of the Bombay University, and is expected to render much assistance to students in this Presidency, as it gives Marathi names of the well-known Indian plants therein referred to.

Voyages and Travels.—"Looking-glass for my Poli-comedic Actors in Europe, being the personal history of an Indian's tour from Moscow to Birmingham—I. Journey homewards from London to Ceylon; II. Journey outwards from Bombay to Europe." In Part I, Dr. K. R. Viccaji, the author, gives an account of the persecution he is said to have met with on Nord-deutscher Lloyd Postdamfer *Sachsen* from his fellow-passengers, and in Part II the persecution he is alleged to have suffered at the hands of the Agents of "My White Giant of White-hall, Westminster, London," on his tour in 1890 from Moscow to Birmingham "for being suspected ever since 1881 of something akin to Fenian action or sentiment; suspected of reviling or criticising unfairly the administration of India."

Portuguese.

6. The single work in Portuguese, entitled "Instituicoes Portuguezas do Educãao-e-instrucção Noariente (Estudos Historico-Archæologicos)," Volume I, treats of the Portuguese educational and ecclesiastical institutions and religious orders in the East from the time of the Portuguese conquest in India down to the creation of the new Diocese of Daman, Archbishopric *ad honorem* of Cranganore.

Marathi.

7. *Arts.*—There are 8 works under this head, almost all of them being school books, namely, 1 on outline freehand drawing, 1 on the art of knitting, 2 on agriculture, 1 on gymnastics, 1 on music for young girls, 1 on wood engraving, and 1 on cookery. All these books are small manuals. "The First Book of Music for Young Girls" is intended to teach music by means of notation after the English fashion. For this improvement the public is indebted to His Highness the Gáikwád, under whose patronage the book was prepared and published. This book is intended for the girls' schools in the Baroda State, instruction therein being made a voluntary subject. "Wood Engraving" is another small tract. It teaches only the first principles of the art of engraving, and supplies to some extent a long-felt want. "Súpa Shástra," or the culinary art, is a collection of receipts for preparing purely vegetarian viands from rice, wheat, gram, etc.

Biography.—All the 10 biographical works registered this year deserve to be noticed at greater or less length. Of these, 4 sketch the outlines of the lives of celebrated characters of Maratha history, 3 are lives of persons of the present day, 2 record the biography of celebrated characters in European history, and 1 of a Hindu saint. Nine of these works are original, the remaining one being an annotated edition of an old work "Shiváji Vijaya," or the victories of Shiváji, is an historical account of the life and achievements of the founder of the Maratha Empire by an enthusiastic admirer of the hero, whom the author puts on the same pedestal as is occupied by the Hindu gods Ráma and Krishna. Shiváji is represented as an incarnation of God, and his exploits are related in an enthusiastic strain. The work is in "ovi" metre in imitation of Marathi legendary lore and possesses much literary merit, its language being pure and its style

simple. Malhár Rámráv's "Lives of Sambháji and Rájárám" is an account of the reigns of Sambháji, the elder son and successer of Shivájí, and of his second son Rájárám, who succeeded Sambháji, being replete with details of the wars these two Maratha kings fought with the Mahomedan Emperor of Delhi and his viceroys in the Deccan in order to preserve the independence of the then rising Maratha power; these two biographies are said to belong to a set of biographical works of the seven kings of the Marátha kingdom from Shiváji I to Sháhu II written by Málhár Rámráv in A.D. 1810-11 by order of Pratáp Singh, the then Rája of Satara. Malhár Rámráv was a chitnavis or secretary to the Rájas of Satara, who had in his custody the State papers and was a hereditary servant of the Satara Court. Malhár's ancestors held high posts under the Marathas, and were closely acquainted with all the circumstances of the royal family, and hence the productions of Malhár ought to be trustworthy. These two biographies are edited with critical and explanatory notes by K. N. Sáne, B.A. "Peshváintil Dhámdhumichá Dekhává, athavá Sardár Parashurámbháu Patvardhan yánchen Prakaran," or the stirring activities of the Peshwa's rule, or the valorous achievements of the military commander Parashurámbháu Patvardhan, describes in vigorous and idiomatic language the exploits of Parashurámbháu, the Peshwa's general. He was the founder of the Patvardhan chiefs of the Southern Maratha Country. "Javánmarda Bráhmanbhái (I Gokhle Bápu)," or the Brave Bráhman Warrior Bapu Gokhle, is a brief life of Bápu Gokhle, a distinguished general of Peshwa Bájiráv II. He is described by the author as "our only general," and Bájiráv is severely censured for having proved the cause of the downfall of the Peshwa's rule. "Sadguna Manjari," or the Virtuous Girl, is a short biography of Avádábái Bhide, widowed daughter of Ráv Bahádur Vishnu Moreshvar Bhide of Poona, a pensioned Subordinate Judge. Avádábai was a studious, bright, and well-conducted girl, who as a student of the Female High School at Poona made rapid progress in her studies, earned first prizes at several school examinations and gave sanguine promise of becoming a well-educated young lady. The unfortunate widowed girl died at the early age of 18 while prosecuting her studies. The high opinion entertained about the deceased's attainments and good conduct by the Lady Superintendent of the High School and other teachers, as well as by her fellow-students, is recorded at the concluding pages of the biography. Of late several productions have been put forward by orthodox Hindu writers running down high education of women as leading, in their maudlin imagination, to laxities, licentiousness, and other vices. The present biography, a well attested work, of a young girl of respectable parentage, who moved in high life and was well known to numerous people, ought to silence these maligners of female education. "Nibandha Málákár Vishnu Shástri Chiplunkar yánchyá Charitráchen va Lekhánchen Sádhárán Svarup," or an Outline of the Life and Writings of Vishnu Shástri Chiplunkar, author of a series of essays, praises the late Vishnu Shástri Chiplunkar, B.A., for his private and public virtues and his writings in Marathi. He gave up his post in the Educational Department and set up on his own account. He started at Poona the New English School, the A'rya Bhushan Press, a press for printing pictures, a book-seller's shop, a monthly periodical for publishing old poems and historical works, the *Kesari* newspaper in Maráthi, the *Maratha* newspaper in English, and the Nibandha Málá, or a series of essays. His death at the early age of 32 was much regretted by the numerous admirers of his writings. "Tántya Bhil" is a short life of Tátya, the notorious dacoit Bhil leader, who for a long time committed dacoities, murder, and other crimes in Central India, successfully evading pursuit and arrest by the police. Some noble qualities are ascribed to Tátya, and his death by hanging is regretted. The tract is an extract from the *Kesari*, a Marathi newspaper. Of the two works on biography of Europeans, one is of Richard Cobden, the renowned English statesman of the nineteenth century, and the other is of Demosthenes, the eminent Greek orator, both by a University graduate. The biography of a religious character is that of Bhánudás, a devotee of Vithobá, the tutelary god of Pandharpur, and attributes some miracles to the saint; one of these is that the god appeared in person and talked to Bhánudás. The materials for the biography are taken from Mahipati's Bhaktavijaya," or the Triumph of Devotion.

Dramas.—Of the 18 works registered under this head, 3 are translations of adaptations of Shakspeare's Othello, King Richard III, and Twelfth Night or What You Will, 1 is a translation of the German author Lessing's "Treasure Trove," and 1 is based on some English drama, showing the deep loyalty of the subjects of a certain prince and the great magnanimity of the latter; 3 dramas are on social subjects, one condemns the jealousy of a wife or a husband, another runs down the frequent chewing of tobacco,

and the third denounces the performance of child-marriages by raising debts; 7 are on Hindu legendary subjects; 2 on historical subjects, one dramatising certain incidents in the life of Shiváji, and the other describing the vices of his son and successor Sambháji; and 1 is a political drama entitled "Vasundhará va Prithviráj Nátik," or the drama of Princess Vasundhará and King Prithviráj. This is an allegorical representation. It states that India got demoralized and was conquered by the Mahomedans. The Marathas effected her release from the foreign yoke and restored her to her pristine glory. Demoralization again overtook India. At this critical juncture, Britain, which had appeared on the scene in the garb of commerce, gradually secured kingly power and ultimately became the paramount ruler. Britain's rule is pronounced to be humane, just and impartial, excepting a few shortcomings, which she is advised to remove by conceding to the Indians the rights and privileges enjoyed by Englishmen at home.

Fiction.—Of the 27 works on fiction, the "Sadbodha Mandir," or Mansion of Good Advice, treats of children's education under an affectionate teacher, and illustrates the advantages of a discreet and kind tutor by telling a story of an educated lady who reclaimed, by gentle advice and judicious treatment, children who had been spoilt by the neglect of their mother. Vírasnushá Rádhábái," or the Heroic Daughter-in-law, describes the home-life of a well-regulated Maratha Bráhman family and the love which binds its different members for the general good. "Nihálkuvar," or a tale of that name, is a long story of an ambitious and scheming woman, who married a second husband during the absence of her first spouse in China, attempted to kill her first husband after his return from abroad, and, on her guilt being discovered, was at last sent to a lunatic asylum to repent of her crimes. The tale is well written and is said to be drawn out on the lines of a "well-known English tale." "Brihat Kathá Sagar, Bhág Tisárá," or the Large Ocean of Stories, Part III, is a free translation of a portion of Somadevabhatta's "Kathá Saritsagára" in Sanscrit composed at the end of the eleventh century. The other works of this group are short love or other tales of comparatively little importance.

History.—Of the 8 works under this head, 6 are school books of the usual type, the remaining 2 being of some interest. One of the latter, "Krishnáji Vináyák Sohoni's Chronicles of the Peshwas," being a history of that family from 1713 to 1818, edited with critical and explanatory notes, is the production of a subhedár or governor of a province under the last Peshwa, Bájiráv. He wrote this history at the request of a friend, apparently either at the end of the Peshwá's government or at the introduction of British rule. "Pársa va Pársi Dharma," or Persia and the Pársi Religion, does a useful service to the Marathi-speaking population by giving them a good description of their neighbours, the Pársis. The account, though brief, is intelligently written and is enriched with philological remarks.

Language.—"Shuddha Marathi Kosha," or a Dictionary of pure Marathi Words, is a small vocabulary useful particularly to readers of Marathi poetry and is the only best work in this class, other publications being mere school manuals.

Medicine.—Of the 5 medical works, 3 are compendiums of Hindu medicines for ordinary diseases, and 1 is "Information regarding Horse Diseases and the best Native remedies on them," which is a small tract, the original of which is said to have been found in a "scrap book" and utilized by the author in the preparation of the present work. The fifth work, "The Health of Children," is a handy tract on the nursing of children, prescribing easy remedies against their usual complaints. The book is a valuable present, particularly to young parents.

Miscellaneous.—There were 83 publications registered under this head. They comprise a large number of Hindu legendary stories in a curtailed or amplified form; Christian missionary tracts, either preaching Christianity directly or condemning particular precepts of other religions; small tracts conveying moral instruction to children; a few moral tales; topographical descriptions of certain places; addresses delivered at public meetings, etc. The following works deserve particular notice:—"Hindu Social Reform" furnishes a brief account of the movements hitherto made by the Hindu social reformers for the encouragement of widow-marriage, discouragement of early marriages, removal of excommunication of persons visiting foreign countries, etc. "History Repeats Itself" points out that the same social, political, and religious phenomena have occurred in different countries under similar circumstances. "Physical Strength" is an enquiry into the causes of the Hindus having of late become weak in bodily strength, and advises them to improve their physique. "Our Old Condition, Old Institutes and their Binding,"

is a bird's-eye view of the ancient social, political, and religious condition of the Hindus. The last-mentioned four essays were read by four University graduates at the annual congregation of the Hindu Union Club, Bombay. "Food and Water" is a useful work explaining the constituents of the different articles of Indian food, and the necessity of pure food and pure water for the preservation of health. The work has earned a reward from the Dakshina Prize Committee. "Nitibodha" is an adaptation from Chambers' Moral Class Book and other English works of a similar nature. "Nitidarpana," or a Mirror of Morality, contains a few short *stris* illustrating some virtues by stories, particularly of great persons well known in this part of the country. The work is the production of a Maratha lady "Sansár Antahpuraparyatana" is an allegory asserting that the Indians lost their former grandeur by discord among themselves and indulgence in vice, and that they will be raised from their present wretched condition if concord and virtue are properly practised by them. "Abalonnatilekhamálá Lekha Dusará," or a series of works on the Amelioration of women, Book II, is a well-written work by a University graduate. It gives a definition of marriage, an account of progressive marital customs and usages, the objects of marriage and their relative importance.

Poetry.—The most noticeable works under this head are the "Powádás," or Historical Ballads of the Marathas, collected, arranged, and annotated by H. A. Acworth, C.S., and Shankar Tukáram Shálígrám; a collection of the songs in the Abhang metre by the brother, daughter, and disciple of Tukárám Báwá, a saint of Mahárashtra or the Deccan; and a poem, entitled "Krisna Kumari." The "Powadas" is a tolerably large compilation of the martial lays of the Marathas, divided into three parts. The first part treats of the Maratha kingsof the House of Shiváji, the founder of the Maratha Empire; the second of the Peshwas and the third of the Maratha Sardars, among whom are to be found Scindia, Holkar, Gáikwád, and the Chiefs of the Southern Maratha Country. They are all chronologically arranged, and are accompanied by explanations or foot-notes in most places. The longest and the most important ballad in the collection is the one on the capture of the fort of Sinhgad, or the "Lion's Den," by Tánáji Málsure, one of Shiváji's trusted commanders. The book has undoubtedly been the means of rescuing some of the martial ballads of the Marathas given in it from oblivion, to which very likely they would have otherwise been consigned after a few years, and presenting a valuable gift to every lover of Maratha history. Mr. Acworth, in his English introduction to the work, places a high value on these ballads, which have been able to remind the Maratha peasantry of all denominations of the great deeds of their ancestors, and in a measure to preserve martial spirit in them to this day. "The collection of songs in the Abhang metre by Kánhoba the brother, Bhágubái the daughter, and Niloba the disciple, of Tukárám Bawa," is also a valuable compilation. Tukárám was a well-known Maratha saint and poet, who has composed many Abhang songs on devotion and the workship of God, morality, Vedántism, Puranic legends about the god Vishnu, etc. The songs given in the present collection from the pens of Tukárám's brother, daughter, and disciple are on the same subjects and are mostly addressed to Vithoba, the tutelary god of Pandharpur. "Krishná Kumári" is a well-written poem. Krishná was a girl of superb beauty, being the daughter of Bhim Singh, Rána of Udepur. Her hand was solicited in marriage by two princes, one of Jeypur and the other of Jodhpur, who made wars with Bhim Singh in turn as each was refused the hand of the maiden, and harassed the father very much. One of the suitors proposed that Krishná Kumárí should be murdered by the father in order to remove the cause of contention. The latter accepted the proposal and the maiden was poisoned. The girl willingly drank the fatal cup in order to relieve her father from the distress caused by her existence and proved her great filial duty to him. The poem is very pathetic in parts.

Politics.—Of the 2 works under this head, 1 is a translation of the Guzerathi book, entitled "Hind and Britannia," that was published in 1885 and in which Indian patriotism is made to lament the dependent and depressed condition of Hind (India). The original Guzerathi work was noticed at some length in the annual report for the year of its publication. "Artháshástránchín Mulatatven," or Elements of Political Economy, is a valuable addition to Marathi literature. It is an adaptation of Mrs. Fawcett's work and is well written. Its author, Ganesh Janárdan A'gáshe, B.A., has earned for it a prize from the Dakshina Prize Committee.

Philosophy.—Three of the four publications under this head are parts of a single work which, after giving some advice on worldly life, explains the way to attain and secure the supreme good or emancipation of the soul from matter and its reunion

with the Supreme Being according to the tenets of Vedántism. The fourth publication is also a small tract on Vedántism.

Science, Natural and other.—Seven of the 10 works in this class are school manuals, the remaining 3 alone being of general interest. "Sáyana Panchángamata-khandana," or a refutation of the opinions by which the Hindu calendar is prepared on Sáyana system, supports the "Nirayana" method of preparing that calendar." "Aspects of the Skies," by Damodar Ganesh Kelkar, M.A., is a guide to the principal stars visible in Bombay in the course of a year, and is a good help to students of astronomy. It is prepared on the plan of Professor Proctor's "Half Hour with the Stars." "Atmosphere" is a collection of lectures delivered by a University graduate to the teachers of the primary schools under the control of the Poona Municipality, and published at the request of the teachers. It is also a valuable addition to scientific literature in Marathi, which is very limited.

Travels.—The single work is a brief description of the city of Baroda, the capital of His Highness the Gáikwad, and of some of the principal sights and items of interest to be seen in it.

Guzerathi.

8. The total number of Guzerathi publications of the year was 297.

Arts.—Under Arts there were 11 works registered. Of these, 2 are "Mechanical Engineers' Companions" by two different authors, both professional men, and are useful to persons desirous of preparing themselves for an examination in mechanical engineering, and even to those who are already in the profession; 1 is a work explaining the principles of photography, an art which has been so popular of late; 2 are works on agriculture, one of them being "First Principles of Agriculture by Professor Henry Tanner, F.C.S., translated into Guzerathi," published by the Education Department, and the other, entitled "Agriculture," Volume I, is published by Ganesh Govind Gokhale who was a State Engineer and Superintendent of Botanical Gardens, Experimental Farm, and Agricultural Class at Gondal in Kathiawar. This last book is pronounced by the Superintendent of the Khandesh Experimental Farm at Bhadgaon to be good enough to supply a long-felt want among the Guzerathi-reading public, and useful to the students preparing for the University examinations in agriculture. Two publications are harmonium guides; and one teaches how to play upon a concertina. "Bálá Songitamálá Pustak Pehelun" is the first book of music with notation intended for being taught in the girls' schools in the Baroda State, it being published with the sanction and under the patronage of His Highness the Gáikwád. There is one publication explaining the game of golf and the laws of the game.

Biography.—Of the 6 works registered under this head, 1 is "Life of Napoleon Bonaparte," based on Lockhart's life of the hero and other English and Marathi books on the subject; "Regambar Asho Jarthoshtana Janamarano Ehvál" is the life of the Zoroastrian prophet Jarthoshta, the same being based on the information to be found in the Zend Avesta. The work is in its second edition, and contains some changes in and additions to the first edition. "Life of Párvati Kunwar" is an interesting little book written in Guzerathi verse. Párvati Kunwar was the wife of the late Ráo Sáheb Mahipatram Ruprám, C.I.E. She was an educated lady and, unlike most Hindu wives, is said to have encouraged her husband to visit England when he was sent there by Government to learn the art of teaching practised in England, to have boldly decided to go and live with her husband on his return when his caste had excommunicated him, and to have lent great assistance to her husband in furthering female education. The "Life of Hero Kalyándeva" describes the valiant deeds of a Rajput prince.

Drama.—There were 24 dramatic publications registered. They are of the usual type, some dramatizing legendary subjects and others exposing social evils, such as disproportionate marriages, incontinence in married life, which prove a very fertile source for imaginary writings. None of them deserve special notice.

Fiction.—Of the 27 publications entered under this head, 1 is a short love tale, 1 condemns the education of women, 1 condemns polygamy, 1 denounces marrying a second wife when there are already children by the first, 1 glorifies a chaste and dutiful wife who maintained her purity in spite of the misfortunes that temporarily befel her, 2 recommend perseverance in the performance of one's task and self-exertion, even when a competence has been left to him by his ancestors, 1 is a part of a new translation of the "Arabian Nights," 2 are small tales entertaining to Oriental readers, and 16 are

translations of English novels, there being in 1 case five parts of a single tale. Of all these, the last-mentioned, or translations of English works, are undoubtedly far superior to the rest, which are mostly simple tales having little claim to literary merit. "Guli Garib," or the tale of Poor Guli, is the longest tale in the lot, and is at the same time well rendered. Gulbánu was an educated and discreet Pársi girl, who married a University graduate and passed some years in humble but happy life. Unfortunately the husband died at an early age, leaving the young widow and three children in straitened circumstances. Having full faith in the goodness of God, the unfortunate girl braved the misfortune with exemplary resignation and fortitude. Even while under these crushing difficulties, Guli took great care for the education of her children. Guli's sons were fortunate in not only receiving a good education but also in gaining a name for themselves, each in his own line. "Kinnánán Bhog," or the Victim of Malice, is also a good translation of another English tale by a Pársi lady, Bai Rupánbái K. Dárásháji Tálcheriválá. The original tale is itself a piece of beautiful conception. A happy pair in English nobility were suddenly separated from each other by the husband's suspicion about the fidelity of his wife. The wife was, however, quite innocent, and had to live in misery for some time, but ultimately the husband's suspicion was proved by the instrumentality of their eldest son to be unfounded, and the man and wife were reconciled to each other and lived a happy life. "Vekfildano Dharmádhyaksha" is a translation of Goldsmith's "Vicar of Wakefield" and a valuable addition to Guzerathi literature. "Pirojá," or the Tale of Pirojá, is an adaptation of an English tale, entitled "The Day will Come." "Paknar Yáhudan," or the Chaste Jewess, is a translation of an English tale of the 13th century when Henry III ruled in England, and describes the great persecution to which the Jews were subjected by the Government and the people. Judith, the young and beautiful Jewess, and the wealth of her rich father, were coveted by some of the highest in the land, who mercilessly persecuted them; but the brave girl firmly withstood the cruel treatment, and at last succeeded in securing justice from the king. "Sáhas Sangraha," or Wild Daring, is a translation of "The Travels and Surprising Adventures of Baron Munchausen," the fictitious author of a book of travels filled with the most extravagant fictions. "Indian Náits," or Indian Nights, Part I, contains an adaptation to Indian life and manners of a few short tales written in English by "well-known authors." "Magrur Maria," or the Haughty Maria, is a short tale, being a translation of a portion of Hardy's "Group of Noble Dames," the *Graphic* Christmas Number, 1890.

History.—Of the 7 works, 6 are school manuals, 1 only carrying interest with it. "The Native State of Surat-Mándvi" is a brief history of the Mándvi Táluka of the Surat District, which up to A. D. 1848 formed a small Rajput State. The work is tolerably well written, and supplies some useful information.

Language.—Seven out of the 9 works registered under this head are mere school books. "Vividha Bola Ratnákara, Bhag II," or a collection of several works, Part II, gives detailed explanations of words and expressions used in the Jain religion or philosophy, affording much useful information about that religion. "Guzerathi Synonyms" is a valuable addition to Guzerathi literature, being useful to students in Guzerathi composition. Being the first of its kind the work is tolerably well done, though it is capable of much revision and amplification.

Miscellaneous.—Seventy-seven works were registered under this comprehensive head. There are to be found among them several numbers of copy-slips, works on Guzerathi book-keeping, record of superstitious legends about the quintan and quotedian fevers, tracts conveying moral advice, pamphlets on the desirability of protecting the cow from being slaughtered for beef, Jain legends, Hindu legends, short stories of ready wit calculated to excite laughter and mirth, letter-writers, Hindu astrology, and many other subjects. Of this large number of publications, the following alone deserve particular mention:—"Guzerathi Cyclopedia," Volume I, is a collection of practical receipts and other useful information and is a praiseworthy attempt. The articles on different subjects are said to have been written by proficients in those subjects. "Tandarosti," or a Guide to Health, is written by a medical graduate of the Bombay University in a plain, popular style, and is a good gift to the Guzerathi-speaking public. "Mesmerism" is a small tract conveying instructions and hints to a beginner in the art of mesmerizing. There are two translations by two different translators of the lecture delivered by Dr. Pechey-Phipson, M.D., condemning child-marriages from a medical point of view. "Aryan Widow," Part I, strongly advocates the cause of widow-marriage, describing the miseries suffered by young Hindu widows. "Bhámini Bhushana," or the Ornament of the Womankind, Part III, contains advice from an orthodox Hindu gentleman to Hindu women on some of their social, moral, and

religious duties. A good deal of the advice is sound and judicious. "Pársi Prakásh," being a record of important events in the growth of the Parsi community in Western India, chronologically arranged from A. D. 1861 to the present date, Series II, Part I, is a number of the series that contains a mass of useful information collected from various sources, published and unpublished, and carefully and laboriously collated and compiled. "Jarthoshati Dharmani Motebari," or the importance of Zoroastrianism, is a collection of notices of Zoroaster and Zoroastrianism by eminent men of different nations, praising the prophet and his religion. In the work, entitled "Pársioman Nitinun Dhoran," or the standard of morality among the Pársis, the author states that English education has Europeanized the Pársis so far as to change their ideas and notions, conforming them to Europeans in all matters, religion included, and desires a change in this course. Pársioman ájkálni stri kelavnini khámio ane te sudharváni thodiek suchaná," or defects in the education of Pársi females and a few suggestions for their removal, holds that the present education has made the females irreligious, arrogant, extravagant, and averse to physical labour, and recommends that the education of Pársi boys and girls should not be similar, and that the education of girls should be such as would make them religious, virtuous, and an ornament to society. "Avastá tathá Pehalavi ketábomán janávarovishe maltun varnan ane teno bijá dharmamán malti ane lagti bábdo sáthno mukábalo," or a description of some animals mentioned in the Zendavasta and Pehelvi books compared with the descriptions to be met with in the works on other religions, mentions some animals, birds, fishes and reptiles, and is very interesting.

Poetry.—This is also a comprehensive head, under which are registered almost all kinds of subjects treated of in verse, the largest number being of religious poetry. There are a number of small tracts containing songs to be sung at the performance of certain dramas on the stage, Puranic legends, Jain prayers and legends, a few love tales, some tracts on Hindu morals, and a few books containing verses on miscellaneous subjects. With the exception of a few reprints of some of the works of certain old and popular Guzerathi poets, none of this large number deserve particular mention. The works of the old poets are annotated and are published under the patronage of His Highness the Gáikwád. These poets are Dayárám, Premánand, Girdhar, Vallabha, Bhálana, Nákar Mukunda, Virji, Haridás, Dwárkádás, Niránt, Bhoja, Bápusáheb Gáikwád, Bháu, Sámalbhat, Ratneshvara, and poetesses Diválibái and Rádhábái. One of the poets and one of the poetesses were Deccánis, while the rest were Guzerathis. A large number of the legends is from the Mahábharáta Purán, while some are from the Ramayana, and a few works are on Vedántism.

Politics.—Of the 2 works entered in this class, 1 is "Plato's Catechism Krito," or the Duties of a Citizen, and the "Life of Socrates," and is a valuable addition to the Guzerathi literature. The other work is a small tract, entitled "The System of the Government of India," containing a brief description of the area and population of the country, its political divisions, the constitution of the Government, and the details of the administration.

Philosophy.—Under this head there are four numbers of the Yogavásishtha Rámáyana, or the discourses of Vasistha addressed to Prince Ráma, which is published in parts, containing an exhortation, with illustrative narratives, on the best means of attaining true happiness.

Religion.—In this class 2 books are on Christianity, 1 on Jainism, 1 on Mahomedanism, and 1 entitled "Self-contradictions of the Bible," which tries to show by quotations from the Bible that Christianity, like other religions, is not altogether free from contradictions and inconsistencies.

Science, Natural.—"Jyotisha Vidyá," or the Astronomical Science, explains in simple and popular language the outlines of astronomy and some of the principles of physical geography, and is likely to popularise the study of this science. The remaining 7 publications are mere school books.

Travels and Voyages.—The single work under this head, entitled "Travels in India," Part I, appears to be a translation of a work describing a European gentleman's visit to India in 1864, and Part I contains a description of Bombay and surrounding places.

Hindi.

9. *Arts.*—The three works entered under this head are (1) "Martini-Henry Rifle and Carbine Firing Exercise and Target Practice, etc., 1891;" (2) "Cavalry Sword Exercise;" and (3) "Cavalry Lance Exercise." They are all translations of English works.

Miscellaneous.—Of the 4 works registered in this class, "Soldier's Friend" by Major Gupte, S. R., Commanding Officer, His Highness the Mahárája Holkar's 3rd Cavalry,

explains the duties, discipline, rules about dress, recruiting, etc., of the soldiers of the different branches of an army. Another, entitled "Indrajála Arthát Kautak Ratnávali, Bhág I," or Legerdemain, or a Collection of Wonders, Part I, is a compendium of several curious subjects. It contains receipts for making two pots move from their places and fight with each other, writing letters in different coloured inks, making a lime leap from its place, catching birds, creating scorpions, burnishing weapons, manufacturing pearls, preparing inks of different kinds, creating discord between friends, exorcising fiends, accomplishing desires, getting rid of appetite and thirst. It also gives prescriptions for cholera and a few other complaints; incantations for curing scorpion bite, hemiphlegia and some other complaints; for curing hydrophobia, for fascination and deception of the sight, for detecting thefts, for raising fiends in a burial or burning-ground, for discovering a treasure trove, for hearing at long distances, for removing barrenness in women, receipts for manufacturing saffron and musk, and diagrams of a mystical nature or astrological characters for the attainment of certain objects, and diverse other subjects. All this appears to be old trash to be palmed off on illiterate or ignorant persons by sharpers for obtaining money from their simple victims.

Poetry.—The 12 works entered under this head are mostly versified legends about Krishna and some other Hindu gods, not deserving particular notice.

Philosophy.—The single work in this class treats of Vedántism.

Brij.

10. *Poetry.*—All the 4 works are republications with meanings of difficult words occurring in them. Two are reprints of Tulsidás' Rámáyana, or the Achievements of King Ráma, one of Brajabilás, or Sports in Vraja or Gokul, also an old work, describing the achievements and doings of the god Krishna in Gokul and Mathura as related in the Bhagavata Puran, and one of Bhramaragita, an old work, giving a dialogue between the messenger sent by the god Krishna and the milkmaids of Gokul for consoling the latter for his absence.

Canarese.

11. *Biography.*—"Charitra Mále," No. I, Chaitanya, or a Series of Biographies; No. I, Life of Chaitanya. Chaitanya was born of humble parents in the year A.D. 1485, at Navadvipa, in Bengal. He studied Sanscrit and rose to fame as an eminent logician. He was also known for his great piety and devotion to God. Chaitanya preached ardent and unswerving devotion to Krishna, being an admirer of the Bhaktimárga, or the way to salvation through devotion.

Miscellaneous.—There are 2 translations—one of the brief plot of the drama of Othello, and the other of that of Two Gentlemen of Verona, both from Lamb's "Tales from Shakspeare." One translation gives the substance of the great Sanscrit epic the Mahábhárata. A translation of J. T. Fowler's "Discipline and Instruction" has been prepared and published for the use of the students in the Canarese Training College at Dharwar.

Urdu.

12. *Poetry.*—Under this head there is a work, entitled "Kuliyate Zafar," or the Book of Zafar, deriving much of its interest from its authorship. It contains praises of God and of His prophet Mahomed and detached verses on diverse other subjects, such as love, death, adversity, etc. The work is the production of Shirájudin Bahádurshá, the late ex-Emperor of Delhi.

Religion.—Under this head is a work called "Brahma-dharma," or the Brahmo Religion, inculcating the principles of Brahmoism or Indian Deism. It is a translation of Devendranáth Tagore's original work in Sanscrit by another royal personage, Shrimant Sháháji Pratáp Singh Mahárái Sátárkar.

Arabic-Sindi.

13. *Biography.*—There are 2 works under this head. One is the biography of Uder Lál, a great Hindu saint. He is said to have saved the Hindus from the persecution of the Mahomedan rulers by performing several miracles; and his birth is also believed to be a miraculous one. He is highly revered and the place of his death is much resorted to by the Hindus, especially on Chithichand holiday. The other biography is that of Rustam, the great Persian hero.

Politics.—The single work under this head is a translation of Mrs. Fawcett's "Elements of Political Economy," published by the Educational Department.

Religion.—The only publication registered under this head is "Amrita Ságara," or the Ocean of Nectar, which is a translation of the Gurumukhi book, enittled "Sukamani" or Peace of Mind, containing religious and moral precepts.

Sanscrit.

14. *Biography.*—"Shri Shankaradigvijayah," or the Life of Shankarácharya, with an entire commentary and extracts from another commentary, is the biography of a reviver of Hinduism and celebrated teacher of Vedánta philosophy. He is, according to tradition, believed to have flourished two thousand years ago. His learning and sanctity have been held in great repute, and some miracles are ascribed to him. He led an erratic life, and is said to have gained victories wherever he appeared. He is popularly believed to be an incarnation of the god Shiva, one of the Hindu triad, whose worship he enjoined. His biography is made up principally of a history of his controversial exploits. He is the reputed author of a large number of original works, principally on the Vedánta philosophy.

Language.—"Upanishadvákya Koshah," or a Concordance to the principal Upanishads and Bhagavadgitá, by Colonel G. A. Jacob, Bombay Staff Corps, is a work that must prove of great help to the student of philosophy, the philologist, and the lexicographer. The compilation of the work is said to have taken upwards of seven years, as the labour of revising the texts in the case of the Atharvana Upanishads was considerable. "Siddhánta Chandriká" is a large work on the aphorisms of Sanscrit grammar. It is a commentary on the Sarasvati Sutra by Rámachandra Sharmá. It is accompanied by two commentaries—one entitled Subodhini and another Tattavadipiká. "Rasagangádhara" is a learned work on rhetoric, defining and illustrating the various figures of speech and linguistic embellishments in Sanscrit poetry. The work is by Jagannáth Pandit, and is accompanied by a commentary by Nágesha Bhatta.

Poetry.—Most of the 18 works registered under this head are republications of old works with commentaries or foot-notes by present editors. "Haravijaya" relates the victories of Hara or the god Shiva, one of the Hindu triad. It is the production of Rájánaka Ratnákara with the commentary of Rájánaka Alaka. The author of this large work, consisting of 50 cantos, is said to be a resident of Kashmir, and lived in the latter part of the ninth century of the Christian era during the rule of King Avantivarmá. The author highly values the work, inasmuch as in speaking of it he says that a careful study of it will make any person a good poet. The present edition is a print of the Kashmir copy. Two other productions of this poet are said to be extant.

Philosophy.—The (Part I) Brahma Sutras of Shrimat Krishna Dvaipáyana contains the aphorisms of the Vedánta philosophy. It is also called Vedánta Sutra or Shárirаka Sutra. It is accompanied by a Bháshya of Shankarácharya and its commentary by Anandadnyána. The "Brihadáranyakopanishad" is a long treatise on the science of Brahma or the Supreme Being regarded as impersonal, the Soul of the Universe from which all created things emanate and to which they return. It forms the last portion of the Shatapáthabráhmana, the legendary and liturgic dissertation annexed to the Vájasaneyi Samhitá or the white rescension of the Yajurveda. The present edition of the Upanishad is accompanied by the Bháshya of Shankarácharya and the commentary of Ánandadnyána.

Religion.—"Tirthaprabandha," or a Treatise on Holy Places, glorifies the Hindu sacred places in India. "Paryatana Mimánsa," or Discussion on Sojourn in Foreign Countries, is an important publication. In it Shankarácharya, or the presiding Sanyánsi at Dwárka, one of the four places at which a *math* or convent has been established by the original Shankarácharya, a highly revered reviver of Hinduism, tries to establish that no high caste Hindu going by sea on a journey to foreign lands need be excommunicated. "Rudrádhyáyah" is a prayer to and praise of the god Rudra, being an extract from the Apastambha Samhitá of the Yajurveda. The prayer is considered to be extremely sacred and to possess the greatest spiritual virtues. The present edition is accompanied by the commentaries of Sáyana, Mádhaváchárya, and Bhatta Bháskara. "Sháktapramoda," or the Delight of the Sháktas or Worshippers of the Goddess Durga. The Sháktas form one of the three principal sects of the Hindus. Their tenets are contained in the Tantras or religious treatises teaching magical and mystical formularies for the worship of the deities for the attainment of superhuman powers. They are mostly in the form of a dialogue between Shiva and Durgá, who are the peculiar gods of the Tantrikas.

Persian.

15. *History.*—"Tárikh Guljhare Asafia," or a History of the Family of Nawáj Asafjáh, is an account of the first four Nizáms of the Hyderabad (Deccan) State and of the

noblemen, petty chiefs, and saints who were connected with them or lived in their times. The work was composed sixty years ago by the author, who was medical adviser of the then Nizám, Mir Nizám Ali Khán Bahádur. "Aksirat Taváríkh," or a Choice Work of History, is a brief account of the prophets from Adam downwards, and contains an account of the prophet Mahomed and his descendants.

Miscellaneous.—Under this head there is a pretty large work on Arabic alchemy, entitled "Muktásib" or Acquirements. "Khushro-va Shirin" is the well-known account of the love affair between Khushro, King of Persia, and Shirin, a beautiful girl with whom he fell in loveand whom he married. "Jufrul Jáme" gives formulæ for making charms and amulets.

Arabic.

16. *Miscellaneous.*—"Ijámul Ávám," or a Guide to the People, treats of the unity of God, Mahomed being considered his true prophet, and attributes the longevity of the faithful in olden times to their leading a religious and moral life. The work also conveys advice to Mahomedans to devoutly worship God, accepting Mahomed as his prophet, and to lead a religious and moral life.

Zend.

17. *Religion.*—The only work published in this language is "Khordeh Avastá," or the Sacred Avastá, which is a small book of Zoroastrian prayers for the benefit of children, with instructions as to on what occasions they are to be said.

Hebrew.

18. *Religion.*—Two works only are published under this head—one is "Sefer Tehelin" or the Psalms, being the Psalms of David and a few other Jewish prayers, and "Seder Kole Tehánná ve Seder Viduya Gádol," or Voice of Humiliation and great Confession. This is a supplicatory prayer and confession of sins with the object of moving God to forgive them.

English and Marathi.

19. *Language.*—Of the 9 books which are mostly meanings of difficult words occurring in school books, "Introduction to Marathi Grammar" is a carefully written school manual. It is written by a Fellow of the Bombay University.

English and Guzerathi.

20. *Language.*—Most of the 7 books are meanings of difficult words in school manuals. None, however, require special mention. One is a "Dictionary, English and Guzerathi," Part X. This useful work, which is executed with much care and labour, has progressed as far as the letter S. There is also "A Pronouncing Pocket English and Guzerathi Dictionary," which is good in its own way.

Sanscrit and Marathi.

21. *Language.*—"Kávya Kalpaltá, vritti sahit, mulagranthách en Marathi Bháshántar" is a Marathi translation of a work on prosody. This is a large work on Sanskrit prosody translated for the first time into Marathi, under instructions from His Highness Sayájiráv Mahárái, Gaikwád.

Medicine.—"Sártha Vágbhatta, don bhág," or a translation of the medical work entitled Vágbhatta, in two parts. The original production is an authoritative work on Hindu medicine held in much respect by the native practitioners. It has been translated into Marathi by G. K. Garde, L.M.&S., who has added an introduction giving a history of Hindu medicine and a life of Vágbhatta, the author, by whose name the work is known. "Vaidya Vinoda" is a work on Aryan or Hindu medicine by Shankara, a practitioner of it in the service of King Rám Singh. The translator has added some information about medical preparations from certain minerals and metals and about the medical qualities, of some drugs and eatables.

Sanscrit and Guzerathi.

22. *Arts.*—The single work under this head is entitled "Rájavallabha athavá Shilpa Shástra," or a Work dear to Kings, or a Book on Architecture. The work is written in Sanscrit verse by a Bráhman named Mandana under the patronage of Mahárána Kumbhakarna (Kumbho Ráno) of Udepur 467 years ago. It describes how to build houses,

palaces, castles and forts, to lay pleasure-gardens, sink wells, tanks, etc. The Sanscrit text is accompanied by its translation into Guzerathi, and also notes in Guzerathi in explanation of the text. There is a good mixture of astrological and superstitious items in this work, which is published under the patronage of His Highness the Gáikwád.

Philosophy.—"Yoga Prabhákara," or the light achieving union with Brahma through abstract meditation, is a Vedántic work. It consists of a short explanation of each *shloka* or verse of Pátanjala Yogadarshana or union with Brahma by abstract meditation by Pátanjala, and of each verse of the sixth chapter of the Bhagavadgitá, the well-known philosophical poem. "Pátanjala Yogadarshana" teaches the means by which the human soul may attain complete union with the Supreme Soul even in the body. The original Sanscrit text is accompanied by a free translation and a commentary in Sanscrit.

Sanscrit and English.

23. *Drama.*—"Málavikágnimitra" of Kálidás with the commentary of Kátayvema, edited with explanatory English notes, is a love intrigue between King Agnimitra of Mágadha and Málaviká, a girl belonging to the train of his queen Dhárinis's attendants, that concludes with the marriage of the king with Málaviká after his succeeding in conciliating his two queens, Dhárini and Irávati, who had at first strongly opposed the king's wishes in this matter.

Language.—"The Practical Sanscrit-English Dictionary," by the Principal, Fergusson College, Poona, will be very useful to those learning Sanscrit through the medium of English.

Fiction.—"Dashakumáracharita of Dandin, edited with critical and explanatory notes," Part II, describes the adventures of ten princes in a series of tales in prose (called by native authorities a "kávya" or poem).

Poetry.—The short but beautiful poem of Meghaduta, or the Cloud Messenger, by Kálidás, and the commentary of Mallinátha, is published with explanatory English notes and various readings.

Philosophy.—"Naishkarmyasiddhi of Sureshvaráchárya with the Chandriká of Dnyánottama," edited with notes and index by Colonel G. A. Jacob, is an argument against ritual and in favour of knowledge as a means of the enlargement of the soul or spirit from corporeal and individual existence, of its exemption from further migration and re-absorption into its source, the Divine Monad Brahma, the substratum and substance of universal being (Mukti). The "Eleven Atharvana Upanishads with Dipikas," edited with notes by the same gentleman, contains the following parts:—

I.—Krishna Upanishad, propounding unification of all things in the Hindu god Krishna as the supreme Brahma.

II.—Kalágnirudra Upanishad, promising deliverance from transmigration to those who have properly observed Tripundra or three vertical lines drawn on the forehead with Gopichandana or white clay.

III.—Vásudeva Upanishad, promising absorption into Vishnu of one who applies Urdhvapundra with Gopichandana, mentioning how it is to be applied by various classes of persons.

IV.—Gopichandana Upanishad, glorifying Gopichandana.

V.—Náráyana Upanishad, propounding emanation of all things from Náráyana.

VI.—Atmabodha Upanishad, being a comment on the fifth section of the Náráyana Upanishad.

VII.—Garuda Upanishad, a charm for the prevention of snake-bite.

VIII.—Mahá Upanishad, propounding the production of all things from Náráyana.

IX.—Varadatápaniya Upanishad, being a glorification of the god Ganapati as an incarnation of Brahma.

X.—Áśrama Upanishad, giving the definitions of the sixteen divisions of the four Áśramas, (1) Brahmachárin, (2) Grihastha, (3) Vánaprastha, (4) Parivrájaka.

XI.—Skanda Upanishad, teaching identity of the god Shiva and Vishnu as set forth in the 184th chapter of Harivansha.

Religion—"Hand-book to the Study of the Rigveda," by Peter Peterson, M.A., Part I, Introductory, contains Sáyana's preface to his commentary on the Rigveda and its translation into English and the commentary itself on the first three hymns (Mandala I, Anuváka I).

Canarese and Sanscrit.

24. *Miscellaneous.*—"Vidhavegala Mundana Anácháravu," or the unauthorised shaving of the Hindu widow's head, contains Sanscrit texts in support of the author's assertion that the custom of shaving the heads of widows has not the sanction of the Hindu Shástras, it being of modern origin. An appeal is made to the reformers to put down the cruel custom, and a reward of ₹500 is offered to the person who would produce texts from the Shástras written before the year 1450 of the Shálivâhan era (A. D. 1528) contradicting his position.

Religion.—"Adivira Maheshvara Mulapithike," or the origin of the Mahesvara or Lingáyat sect, contains texts from various Sanscrit works relating to the legendary origin of the sect and prescribing the duties of its followers.

English and Zend.

25. *Language.*—"A Practical Grammar of the Avastá Language compared with Sanscrit, with a chapter on Syntax and a chapter on the Gáthá Dialect," is a valuable accession to the study of Zend. A systematic grammar of the language adapted to modern requirements was a desideratum, and the present publication is an attempt in that direction. Moreover, the study of Zend and Pahlavi having been lately added by the Bombay University to the list of second languages at the M.A. Examination, the publication will be found very useful. The author, Mr. Kávasji Edalji Kángá, Head Master, Mulla Feroze Madrissa, learnt the language in a class opened in Bombay in 1861 by Mr. K. R. Kámá, the Oriental scholar of European repute. Mr. Kángá has translated the Vendidád, the Yaçna, the Vispered and the Khordeh Avestá with grammatical and critical notes.

Guzerathi, English, and Pahlavi.

26. *Religion.*—"The Dinkard, the original Pahlavi text, the same transliterated in Zend characters, translation of the text in the Guzerathi and English languages, a commentary and a glossary of select terms," Volume VI. Dinkard is an old and somewhat mutilated work, edited and translated for the first time. It has an important connection with the study of the Zoroastrian scriptures. This work has been published under the patronage of the Sir Jamsetji Jijibhái Translation Fund.

English, Sanscrit, and Tamil.

27. *Philosophy.*—"Second Book of the Cosmic Psychological Spiritual Philosophy and Science of Communion with and Absorption in the Holy and Divine Infinite Spirit, or Sarvopadhasa, Sarvánubhava, Rájayoga, Brahma Gyána Anubhuti," is an explanation of the tenets of Vedántism and Yoga philosophy, theoretical and practical, showing the method by which the human soul is to hold communion or intercourse with the Infinite Spirit and thereby to become the very Infinite Spirit itself. The work is in English, with notes in Sanscrit and Tamil.

Periodicals.

28. *English.*—These may be divided intc Political, such as the Quarterly Journal of the Poona Sárvajanik Sabha and the English Opinion on India; Antiquarian, as the Indian Antiquary and the Orientalist; Scientific, as the Journal of the Bombay Natural History Society and the Journal of the Anthropological Society of Bombay; Industrial, as the Indian Textile Journal; Educational, as the Bombay Educational Record and the Teacher; Religious, as the Bombay Diocesan Record; Theosophical, as the Pauses; and Moral, as the Temperance and Social Purity Advocate.

29. *Marathi.*—There were 22 periodicals in this language, which may be divided as follows:—Literary 6, Scientific 2, Agricultural 1, Musical 1, Biographical 1, Fiction and Drama 2, Medical 1, Educational 4, Instruction of ladies 1, and Publishing old poems 3.

30. *Guzerathi.*—The 26 periodicals of this language may be divided as follows:—Literary 13, Literary and Scientific 2, Scientific alone 1, Agricultural 1, Educational 3, Instruction of ladies 2, Jain religion 1, Reformation of particular Bráhman castes 2, Publishing fiction alone 1.

31. *Canarese.*—There is only one periodical, which is literary and scientific.

32. *Sanscrit and Marathi.*—One medical periodical.

33. *Sanscrit.*—There are two periodicals—one publishing old poems and detached verses, and the other reproducing works on the different branches of literature.

General Remarks.

34. The short analysis given in the foregoing paragraphs of the publications registered last year in the various languages and their combinations by twos, threes, etc., will show that there was considerable literary activity in the Bombay Presidency during the year under report. The character of the Marathi and Guzerathi literatures is, no doubt, gradually improving, and the improvement is partly due to progress in education and to a larger number of graduates taking an interest in the enrichment of the literatures of their mother-tongues. It may here be observed that, comparing the number of Marathi-speaking graduates with that of the Guzerathi-speaking ones, including Parsis, Mahomedans, and Hindus, who contributed last year to the growth of vernacular literature, it is found that the former is much larger than the latter The Hindu Union Club and the Guzerathi Dnyán Prasárak Mandali are doing much in their own ways to encourage vernacular literature by asking graduates and others to read addresses on various important subjects at their cold season and other periodical meetings. There appears to be, as it were, a constant rivalry between the Marathi and Guzerathi literatures as regards the number of productions, and the victory is one year on one side and another year on the other. In this connection it may be observed that Guzerathi literature is supported by three sections of the Guzerathi-speaking population—the Parsis, the Hindu-Guzerathis, and the Mahomedans—differing from one another in style, phraseology, and subject-matter of their compositions, so much so that the literary productions of one section are seldom used and often found fault with by another. The Hindu Guzerathi is fond of Sanscrit words and idiom, while the Parsi and Mahomedan Guzerathis have a predilection for a larger admixture of Persian and Urdu words and idioms. The Hindu Guzerathi has the whole store of Sanscrit literature at his command, while his Parsi and Mahomedan brethren, with limited classical literatures, have to indent upon the English literature, which, however, is open to both. The consequence of this divergence appears to be that each section has a literature of its own, and the total number of Guzerathi publications at times preponderates over that of the Marathi books. The volume and the nature of the publications in the Urdu, Canarese, Sindi, Hindi, Brij, and other languages plainly show that a wider spread of modern education is required among the communities speaking those languages, though it must be remembered that these communities may be reading books published in other presidencies. The backwardness of the Mahomedan community is borne witness to, not only by the poor figure of Urdu publications, but also by a very small minority of Mahomedan authors of Guzerathi books. Sindi is of two sorts, Arabic-Sindi and Hindu-Sindi, and the total of publications in both the branches together does not exceed 24 volumes. Of the classical languages Sanscrit is flourishing, and this success is partly owing to the old and rare works of the Ánandáshram, Bombay Sanscrit, Kávyamálá and Granth Ratnamála series published by Mr. Mahádev Chimnáji Apte, B.A., LL.B., the Bombay Government Educational Department, Mr. Jávji Dádáji, J.P., and Messrs. Gopál Náráyan & Co. respectively. Of the 15 purely Persian publications of the year under review, half the number are parts of "Habeeb-os-sear," or Life of Tamerlane, being the necessary portion assigned for the Second B. A. of the Bombay University for the year 1891, edited and published by Mr. Rahimtulla Mahomed Sayáni, M.A., LL.B.

35. The total number of publications under review has been classified into 1,025 original productions, 222 republications, and 161 translations. The unusually small number of republications, which has been accounted for in paragraph 2, has saved, no doubt, much time and labour; but it may be observed that this advantage has been obtained at the sacrifice of the principal means of knowing the popularity of certain old works and the extent to which they are read. Of the total works, 796 books were printed at Bombay in 59 presses, 381 printed in Guzerat at 24 presses, 206 in the Central and Southern Divisions at 37 presses, and 25 in Sind at 6 presses.

36. The number of works registered for copyright during the year under report was 409, of which 354 were private and 55 Government publications.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(1) *English.*								
Arts	5	...	...	...	5	2	3	5
Fiction	1	...	...	...	1	...	1	1
History	...	1	...	...	1	1	...	1
Language	3	...	...	1	4	3	1	4
Law	4	...	5	...	9	...	9	9
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	32	2	1	2	37	1	36	37
Poetry	1	...	1	...	2	1	1	2
Politics	1	...	...	...	1	...	1	1
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	4	1	1	...	6	6	...	6
Science (Natural and other)	1	...	...	...	1	1	...	1
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	55	4	9	3	71	15	56	71
(2) *Portuguese.*								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(3) *Marathi.*								
Arts	5	1	...	2	8	2	6	8
Biography	9	...	1	...	10	...	10	10
Drama	11	3	...	4	18	...	18	18
Fiction	20	...	1	6	27	...	27	27
History	5	1	1	1	8	3	5	8
Language	5	5	...	...	10	9	1	10
Law	...	...	3	...	3	...	3	3
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	53	6	3	21	83	1	82	83
Poetry	14	4	11	...	29	...	29	29
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	3	...	1	...	4	...	4	4
Science (Mathematical and Mechanical)	3	2	...	...	5	5	...	5
Science (Natural and other)	7	2	...	1	10	7	3	10
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	142	24	21	36	223	27	196	223
(4) *Guzerathi.*								
Arts	8	1	...	2	11	1	10	11
Biography	5	1	...	...	6	...	6	6
Drama	22	1	...	1	24	...	24	24
Fiction	16	...	...	11	27	...	27	27
History	1	4	...	2	7	4	3	7
Language	7	1	...	1	9	7	2	9
Law	4	...	2	...	6	...	6	6
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	54	9	2	12	77	16	61	77
Poetry	70	1	31	1	103	...	103	103
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	1	5	7	...	7	7
Religion	1	...	1	3	5	...	5	5
Science (Mathametical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	3	4	...	1	8	7	1	8
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	196	23	37	41	297	36	261	297
(5) *Hindi.*								
Arts	...	...	...	3	3	...	3	3
Language	...	2	...	...	2	2	...	2
Miscellaneous	2	1	...	1	4	...	4	4
Poetry	8	...	4	...	12	...	12	12
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
TOTAL	11	3	4	4	22	2	20	22

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(6) *Brij.*								
Fiction	...	...	1	...	1	...	1	1
Poetry	...	...	4	...	4	...	4	4
TOTAL	...	...	5	...	5	...	5	5
(7) *Marvadi.*								
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
TOTAL	1	...	1	...	2	...	2	2
(8) *Canarese.*								
Biography	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	6	3	...	...	9	8	1	9
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	4	5	1	4	5
Poetry	2	...	2	...	4	...	4	4
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
Science (Natural and other)	5	...	...	...	5	5	...	5
TOTAL	18	4	2	4	28	17	11	28
(9) *Urdu.*								
Drama	6	1	...	...	7	...	7	7
Fiction	...	...	2	...	2	...	2	2
History	...	...	...	1	1	1	...	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	2	...	...	1	3	1	2	3
Poetry	7	...	2	...	9	...	9	9
Religion	1	...	...	1	2	...	2	2
TOTAL	17	1	4	3	25	3	22	25
(10) *Hindu-Sindi.*								
Language	1	...	...	...	1	1	...	1
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	1	1	2
(11) *Arabic-Sindi.*								
Biography	2	...	...	...	2	...	2	2
Drama	1	1	...	...	2	...	2	2
Fiction	...	...	...	1	1	...	1	1
Language	...	2	...	...	2	2	...	2
Miscellaneous	6	...	...	2	8	4	4	8
Poetry	2	1	1	...	4	1	3	4
Politics	...	...	...	1	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Science (Natural and other)	1	...	...	...	1	1	...	1
TOTAL	12	4	1	5	22	8	14	22
(12) *Sanscrit.*								
Biography	...	...	1	...	1	...	1	1
Drama	...	...	1	...	1	...	1	1
Language	3	1	4	...	8	2	6	8
Poetry	3	...	15	...	18	...	18	18
Philosophy (including Mental and Moral Science)	...	...	3	...	3	...	3	3
Religion	2	...	10	...	12	...	12	12
TOTAL	8	1	34	...	43	2	41	43

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(13) *Persian.*								
History	2	...	7	...	9	...	9	9
Miscellaneous	3	...	1	...	4	...	4	4
Poetry	1	...	1	...	2	...	2	2
TOTAL	6	...	9	...	15	...	15	15
(14) *Arabic.*								
Miscellaneous	...	...	1	...	1	...	1	1
Religion	1	...	...	1	2	...	2	2
TOTAL	1	...	1	1	3	...	3	3
(15) *Zend.*								
Religion	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	...	1	1
(16) *Hebrew.*								
Religion	1	...	1	...	2	...	2	2
TOTAL	1	...	1	...	2	...	2	2
(17) *English and Marathi.*								
Language	1	1	1	6	9	9	...	9
Poetry	...	...	1	...	1	1	...	1
TOTAL	1	1	2	6	10	10	...	10
(18) *English and Guzerathi*								
Language	5	1	...	1	7	5	2	7
TOTAL	5	1	...	1	7	5	2	7
(19) *Sanscrit and Marathi.*								
Language	1	...	1	1	3	2	1	3
Medicine	1	...	...	3	4	...	4	4
Miscellaneous	3	1	...	4	8	...	8	8
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	16	1	17	...	17	17
Religion	1	...	...	2	3	...	3	3
TOTAL	6	1	17	12	36	2	34	36
(20) *Sanscrit and Guzerathi.*								
Arts	...	...	...	1	1	...	1	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	4	...	...	5	9	...	9	9
Poetry	1	...	...	4	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	4	4	...	4	4
Religion	...	...	1	9	10	...	10	10
TOTAL	6	...	1	23	30	1	29	30

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(21) *Sanscrit and English.*								
Drama	...	...	1	...	1	...	1	1
Fiction	...	...	3	...	3	...	3	3
Language	2	1	1	...	4	3	1	4
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	2	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	2	...	2	...	2	2
Religion	...	...	...	1	1	...	1	1
TOTAL	3	1	9	1	14	3	11	14
(22) *Marathi and Guzerathi.*								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(23) *Marathi and Hindi.*								
Poetry	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	...	1	1
(24) *Guzerathi and Hindi.*								
Poetry	1	...	1	...	2	...	2	2
TOTAL	1	...	1	...	2	...	2	2
(25) *Sanscrit and Hindi.*								
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	2	2	...	2	2
Poetry	...	...	1	6	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	3	3	...	3	3
Religion	...	...	...	1	1	...	1	1
TOTAL	...	...	1	13	14	...	41	14
(26) *Magadhi and Guzerathi.*								
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	1	...	...	1	2	...	2	2
TOTAL	1	...	1	2	4	...	4	4
(27) *Guzerathi and Zend.*								
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(28) *Canarese and Marathi.*								
Language	1	...	...	...	1	1	...	1
TOTAL	1	...	...	...	1	1	...	1

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(29) *Canarese and Sanscrit.*								
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	...	...	1	1	...	1	1
TOTAL	1	...	...	1	2	...	2	2
(30) *Hindi and Marvadi.*								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(31) *Sanscrit and Brij.*								
Religion	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	...	1	1
(32) *Prakrit and Sanscrit.*								
Poetry	...	...	1	...	1	...	1	1
TOTAL	...	...	1	...	1	...	1	1
(33) *Hebrew and Marathi.*								
Religion	...	...	...	2	2	...	2	2
TOTAL	...	...	...	2	2	...	2	2
(34) *English and Zend.*								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(35) *Hindi and Urdu.*								
Poetry	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(36) *English and Korkus.*								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(37) *English and Urdu.*								
Language	...	1	...	...	1	1	...	1
TOTAL	...	1	...	...	1	1*	...	1
(38) *English and Persian.*								
Language	5	3	...	...	8	8	...	8
TOTAL	5	3	...	...	8	8	...	

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
(39) *English and Arabic.*								
Religion	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(40) *English, Marathi, and Guzerathi.*								
Language	1	...	...	1	2	2	...	2
TOTAL	1	...	...	1	2	2	...	2
(41) *Guzerathi, Urdu, and Hindi.*								
Arts	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
TOTAL	2	...	...	...	2	...	2	2
(42) *English, Sanscrit, and Guzerathi.*								
Language	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(43) *Hindi, Sanscrit, and English.*								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(44) *Guzerathi, English, and Pahlavi.*								
Religion	...	...	...	1	1	...	1	1
TOTAL	...	...	...	1	1	...	1	1
(45) *Magadhi, Sanscrit, and Guzerathi.*								
Poetry	...	...	...	1	1	...	1	1
TOTAL	...	...	...	1	1	...	1	1
(46) *English, Sanscrit, and Tamil.*								
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1
(47) *English Periodicals.*								
Arts	7	...	...	...	7	...	7	7
Miscellaneous	53	...	6	...	59	...	59	59
TOTAL	60	...	6	...	66	...	66	66

Subject.	Original works. First editions.	Original works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
(48) *Marathi Periodicals.*								
Arts	21	...	...	...	21	...	21	21
Biography	1	...	10	...	11	...	11	11
Drama	12	...	...	...	12	...	12	12
Medicine	11	...	...	...	11	...	11	11
Miscellaneous	87	...	...	...	87	...	87	87
Poetry	....	...	22	...	22	...	22	22
TOTAL	132	...	32	...	164	...	164	164
(49) *Guzerathi Periodicals.*								
Arts	10	...	...	...	10	...	10	10
Fiction	13	...	...	...	13	...	13	13
Miscellaneous	197	...	...	...	197	...	197	197
Philosophy (including Mental and Moral Science)	10	...	...	...	10	...	10	10
TOTAL	230	...	...	...	230	...	230	230
(50) *Canarese Periodicals.*								
Miscellaneous	11	...	...	...	11	....	11	11
TOTAL	11	...	...	...	11	...	11	11
(51) *Sanscrit Periodicals.*								
Miscellaneous	...	...	7	...	7	...	7	7
Poetry	...	...	12	...	12	...	12	12
TOTAL	....	...	19	...	19	...	19	19
(52) *Marathi and Sanscrit Periodicals.*								
Medicine	6	...	...	...	6	...	6	6
TOTAL	6	...	...	...	6	...	6	6
(53) *Total Books for the year.*								
Arts	19	2	...	8	29	5	24	29
Biography	17	1	2	...	20	...	20	20
Drama	40	6	2	5	53	...	53	53
Fiction	37	...	7	18	62	...	62	62
History	9	6	8	4	27	10	17	27
Language	47	21	7	11	86	67	19	86
Law	8	...	10	...	18	...	18	18
Medicine	12	...	...	4	16	...	16	16
Miscellaneous	166	19	8	54	247	24	223	247
Poetry	112	6	80	14	212	3	209	212
Politics	3	...	...	3	6	...	6	6
Philosophy (including Mental and Moral Science)	6	...	24	13	43	...	43	43
Religion	10	...	16	24	50	...	50	50
Science (Mathematical and Mechanical)	8	5	1	...	14	14	...	14
Science (Natural and other)	18	6	...	2	26	21	5	26
Voyages and Travels	2	...	...	1	3	...	3	3
TOTAL	514	72	165	161	912	144	768	912

Subjects.	Original works. First editions.	Original works. New editions.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
(54) *Total Periodicals for the year.*								
Arts	38	...	...	...	38	...	38	38
Biography	1	...	10	...	11	...	11	11
Drama	12	...	...	...	12	...	12	12
Fiction	13	...	...	...	13	...	13	13
Medicine	17	...	...	...	17	...	17	17
Miscellaneous	348	...	13	...	361	...	361	361
Poetry	...	...	34	...	34	...	34	34
Philosophy (including Mental and Moral Science)	10	...	...	...	10	...	10	10
TOTAL	439	...	57	...	496	...	496	496
(55) *Total Books and Periodicals for the year.*								
Arts	57	2	...	8	67	5	62	67
Biography	18	1	12	...	31	...	31	31
Drama	52	6	2	5	65	...	65	65
Fiction	50	...	7	18	75	...	75	75
History	9	6	8	4	27	10	17	27
Language	47	21	7	11	86	67	19	86
Law	8	...	10	...	18	...	18	18
Medicine	29	...	...	4	33	...	33	33
Miscellaneous	514	19	21	54	608	24	584	608
Poetry	112	6	114	14	246	3	243	246
Politics	3	...	...	3	6	...	6	6
Philosophy (including Mental and Moral Science)	16	...	24	13	53	...	53	53
Religion	10	...	16	24	50	...	50	50
Science (Mathematical and Mechanical)	8	5	1	...	14	14	...	14
Science (Natural and other)	18	6	...	2	26	21	5	26
Voyages and Travels	2	...	...	1	3	...	3	3
TOTAL	953	72	222	161	1,408	144	1,264	1,408

G. M. SATHE,
Registrar of Native Publications.

BENGAL.

From W. MAUDE, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department,—No. 893, dated 28th March 1892.

In continuation of the letter from this Government, No. 696, dated the 3rd June last, I am directed to submit, for the information of the Government of India, the accompanying copy of a letter from the Director of Public Instruction, No. 1562, dated the 16th instant, giving cover to the Annual Report on the Bengal Library for the year 1891 and an analysis of books received, together with the usual statistical forms (Nos. I to IV) and the table of books.

From SIR A. CROFT, Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department,—No. 1562, dated 16th March 1892.

I have the honour to submit the report on the Bengal Library for 1891, which I have this day received from the Librarian. The report will be found of great interest. It is marked throughout by that erudition and culture which characterise all the writings of Pandit Hara Prasád Shástri.

REPORT ON THE BENGAL LIBRARY FOR 1891.

The number of publications received in the Bengal Library during the year 1891 is 2,177. Of these, 1,813 are original works, including periodicals, and 364 republications and translations. Of the original works, about 200 are books possessing more or less merit; the rest are keys, school-books, missionary leaflets, and street literature. The republications are generally of some value. They embrace almost all the various branches

of Sanscrit literature, as also the ancient vernacular literature of the various provinces composing the Lieutenant-Governorship of Bengal. A marked activity has of late years been perceptible in the publication of ancient works. Within the last five or six years the *Rig Veda*, the *Sáma Veda* and the Black *Yajur Veda*, the various *Upanishads*, a very large number of *Smriti Samhitás*, the *Rámáyaná*, the *Mahábhárata*, 14 out of 18 *Mahá Puráns*, as many *Upa Puráns*, several other *Puráns*, a very large number of original *Tantras*, a large number of works on Hindu medicine, many aphoristic works on the Hindu philosophical systems together with their commentaries, a large number of works of the Chaitanyaites, both in Sanscrit and Bengali, have been printed and published in the Lower Provinces of Bengal. The activity still continues. A critical analysis of the publications of the year is given below.

Art.—Three works only were published on music. Of these, two are designed to help people to learn music without a master. Of the two again *Banga Sangíter Prashnottar mālā*, by Mahendra Lál Síl, gives much fuller information than ordinary works on music. It points out the distinction between vocal and instrumental music and dancing. Raja Sir Saurindra Mohan Tagore's *Yantrakshetra Dípiká* has passed through a third and improved edition, with a large number of additional *gats* or tunes.

Biography.—The biographical literature is, as usual, rich and valuable. More or less elaborate accounts have been given by various writers of the following distinguished men and women, *viz.*, Miss Helen Gordon Leslie, who established a Flower Mission in Calcutta for the use of the sick in hospital, Babu Kailás Chandra Mitra, a Native Christian, who was a zealous missionary, Rám Krishna Paramhansa, the Empress Victoria, David Hare, Navín Chandra Ráy, Shiv Chandra De, Father Damien, Vilva Mangala, Sir Steuart Bayley, Rai Kristo Dás Pál Bahadur, Moulana Azad, Babu Jānakí Ballabh Sen of Rangpur, Prabodhánanda Sarasvatí, Narottam Dás, Aul Chand, Budha Dev, and the late lamented Pandit Ishvara Chandra Vidyáságara. Pandit Ishvara Chandra Vidyáságar's biography has been written by his brother, Shambhu Chandra Vidyáratna, who has been engaged in all the charitable and educational works of his brother and is a hearty supporter of all his reform movements. The work was published within seven weeks of the death of the distinguished Pandit, and it is a store-house of much interesting information about his life. It describes the early struggles of a great man in pursuit of knowledge, and also the insuperable difficulties in the way of an Indian reformer. The Pandit was greatly attached to his mother, and his filial affection has almost passed into a proverb. The Pandit's sympathy with the sufferings of others knew no bounds. His head, his heart, and his purse were always at the service of those who wanted them. The sufferings of young Hindu widows which he witnessed in his earlier years led him in his after-life to set on foot a movement for the re-marriage of Hindu widows, which will perpetuate his name and endear his memory to the people of India. Not content with simply setting the movement on foot, or having the Widow Marriage Act passed, or writing books in favour of the project, he set an example by marrying his own son to a widow—an act which led to something like his excommunication from Hindu society. Babu Jànakí Ballabh Sen, whose biography has been written by Babu Rajaníkánta Bhattácháryya, is descended from Hararám, the Dewan of Mr. Goodlad, one of the Collectors who enjoyed the confidence of Warren Hastings. Hararám amassed a large fortune by practices which, though regarded as innocent in those days, would be considered the very height of oppression and tyranny in modern times. Babu Jànakí Ballabh is well known for his religious and charitable acts and for the care with which he manages his large property. The work has been written by a friend and dependant, and is not free from those defects which are the necessary accompaniment of the writings of such men. *Sádhu Jívan*, by Babu Harimohan Ghosál, contains accounts of Babus Navín Chandra Ráy and Shiv Chandra Dev, who are regarded as ornaments of the Brahmo Sámaj. Babu Navín Chandra was for some time Registrar of the Punjab University, and was much respected by the people of that Province. Babu Shiv Chandra Dev was Deputy Magistrate. He lived long after his retirement, and devoted his whole energies to the furtherance of the cause of the Brahmo Samaj. *Amar Kírtti*, by Babu Jogendra Chandra Basu, contains the life of Father Damien, who died the year before last in Leper Island, where he had gone to preach the gospel to the leprous population from whom he caught the contagion.

The accounts of Vilva Mangala, Prabodhánanda Sarasvatí, and Narottam Dás are well known, but the accounts published this year differ from those of previous years, in that they are original works written by some of the best Vaishnava scholars of the present day after consulting a large number of books, both published and unpublished. One of these writers

is Babu Jagadishvar Gupta, Munsiff of Kushtia, who belongs to one of the oldest Vaishnava families of Srikhanda in Katwa, and whose ancestors were the constant companions of Chaitanya. Babu Jagadishvar Gupta has written an account not only of Vilva Mangala but of Chaitanya also, replete with valuable historical information, much of which has for its foundation traditions confined to Vaishnava families.

The life of Aul Chánd, by Pandit Bhuvan Mohan Nyáyaratna, is a remarkable production. Aul Chánd was the founder of a sect of Vaishnavism, of which the *Kartábhajás* of the present day form a branch. Aul Chánd ascended to heaven in the *Saka* year 1861, and left his rags with Rámsharan Pál of Ghospara, near Kanchrapara, one of the poorest of his disciples, who enjoyed the privilege of leading a householder's life. Rámsharan's family is the head of the *Kartábhajá* community in Bengal, and they worship Aul Chánd's rags up to the present day. On state occasions these are exhibited on rich cushions placed on ornamental bedsteads. Very little is known of the twenty-one other disciples of Aul Chánd, who is regarded as an incarnation of Chaitanya. The *Kartábhajá* community is at present composed of the lower orders of the people only, but at one time it included men of the higher castes also. About sixty years ago, however, the high-caste men denied the headship of Rámsharan's descendants, and set up various *Gurutyági dals* or Protestant groups under various leaders. One of these leaders, Babu Nava Kúmar Gupta, settled at Fariá Pukur in the northern part of Calcutta, and composed a larger number of Bául songs, some of which have recently been published by his grandson. Nava Kúmar had a very large following among the middle-class people of Calcutta, An account of his life, which has been promised by the publisher of his songs, would be an interesting contribution to the history of modern Vaishnavism.

Assamese literature has been enriched this year by a biographical work entitled Jíban Adarsa, which gives short accounts of a number of leading men in Assam. The life of Sir Steuart Bayley is an appreciative account of the Bayley family, of Sir Steuart's early life, his career in the Civil Service, and his Lieutenant-Governorship of Bengal. The writer admires the tact and energy with which he ruled the vast population under his charge, and the thorough sympathy which he evinced with their thoughts and aspirations.

Drama.—Babu Girish Chandra Ghosh holds a very high place among the dramatists of Bengal. He has gradually given up writing mythological and historical dramas, and is now engaged in dealing with every-day life. His *Hárânidhi* is an excellent production. It paints modern Bengali society as it is. The hero of the drama fails to pass the Entrance Examination by three marks and flies from home. He leads an adventurous life in the North-Western Provinces, and, being of a generous and affectionate nature, often falls into great scrapes. Providence, however, rescues him from his difficulties, and he is never tired of doing good to those who stand in need of his help. A curious combination of circumstances brings him back to his native city, where a rich and powerful zemindar wishes to oust his father-in-law from his property and heaps all sorts of indignities upon him. The hero in disguise takes note of everything and manages matters so well that the zemindar is at last compelled to marry his only daughter to the hero's brother-in-law. The characters of the hero's wife, his mother-in-law, his father-in-law, his brother-in-law, are vivid and life-like pictures of virtuous Bengali ladies and gentlemen. *Bisarjan*, by Babu Rabíndra Náth Tagore, is written with consummate art. In this work the Babu has dramatized the first few, that is, the best chapters of his well-known novel, the *Rájarshi;* but the plot of the drama is a great improvement upon that of the novel. A good man, Govinda Manikya, the Raja of Tipperah, is here exhibited as surrounded by enemies, open and secret, without his caring anything about them. The sight of blood had frightened one of his favourite little boys, and he prohibited animal sacrifices of all sorts in his kingdom. The priests raise the standard of rebellion, his brothers, his ministers, and even his queen joined the priests, and yet the king was inexorable. His generals put down the rebellion with promptitude, but it was found out at last that the goddess before whom the animals were to be sacrificed did not exist, and the king is reconciled to his queen and his family. The book is designed to prove the truth of Brahmoism as opposed to idolatry, and the writer has attempted to show this with great cleverness. *Tájjab Byápár*, by Babu Amrita Lál Basu, the author of the beautiful commedietta *Bibáha Bibhrát*, paints a state of society in which the Bengali males in women's garments live in the zenana and the Bengali women go abroad to earn their livelihood. The work is a satire on the female emancipation movement, and the writer's keen perception of the ludicrous has enlivened the work with a number of extremely humorous scenes.

Lobhendra Gabendra, *Jagápáglá*, *Tátká Totká* and *Juju* are four satirical farces by Babu Ráj Krishna Ráy, who is regarded as the Lope de Vega of Bengal. The humour

of these works is often pointless. *Bidhabá Sankat* is a work designed to ridicule the Anglicising tendency of the age. The hero professes to be a great purist, hates everything that is native, lives in semi-European style, performs his father's obsequies in what he considers the most enlightened fashion by distributing alms to European Sanscrit scholars and not to pandits; but he is secretly so much attached to a widow of ill-fame that at her house he gives himself up to all sorts of licentiousness. He is a Brahmo and a friend of progress, and so he wants to marry a widowed sister-in-law of his to a Brahmo preacher. The widow flies to her father's, whence the hero wants to steal her away, but a maid-servant who was in the plot betrays him, and he is handed over to the police.

The agitation against the Age of Consent Act has produced some very pungent publications. Of these, *Ain Bibhrát*, in Bengali, written before the Act was passed, and *Profulla*, a novel in English, are works of some power. Both the writers are very much afraid of the evil consequences of the Act. Babu Nritya Gopál Ráy, a well-known Ayurvedic physician of Calcutta, has produced two Sanskrit dramas, namely, *Mádhab Sádhanam*, the story of Dhruba's devotion to Hari, and *Sápábasánam*, the story of the fall of Abhimanyu while fighting against seven great charioteers of Duryyodhan's army. The Sanscrit composition and the execution of the plot are praiseworthy.

Satya Saralá is the story of an educated man's love for the daughter of a Vaishnaví, to whom he cannot be united in marriage owing to his high social position. The girl dies of a broken heart, and Satyendra attends her funeral pyre and discourses on the existence of a future world. *Shántirám* is the story of an educated young man falling in love with a woman of ill-fame, from whose evil company his wife rescues him. *Tarubálá* has a similar plot; but the work is much better written and the details of the plot much better developed. *Anandamay Nátak* describes the wickedness of a favourite steward in whom the indulgent master has unbounded confidence. The master has an only son, whom the steward frightens away from his country and sends roaming over the wide world. He marries in a foreign land and gets children. But they are all upset in the river on their way home by the order of the steward. A fortunate combination of circumstances, however, brings them together at the house of Anandamay, who discovers the steward's wickedness and discharges him after making liberal provision for the support of his family and himself. *Jnánada bá Atma jnán* gives an account of a virtuous young widow devoting herself to the service of God and rising superior to all sorts of earthly temptation. *Jogesh* describes how the gambling propensities of a young child gradually lead to the ruin of his brother, mother, father, and the whole family, which possessed immense property and influence. The *Khyáls* are dramas in Marwari Hindi, something like operas, in which the lovers address to each other in songs. The language is very difficult. Four *Khyáls* were received during the year.

Chandra Prabhá is an exquisite little piece which teaches universal love. The *dramatis personæ* are the moon, the sky, the bee, the cloud, and the spirits of things of similar nature. The writer fancies that universal love will spread like the moonbeams and beautify everything under the sky.

Babu Pramathanáth Sarkár's translation of the *Abhijnána Sakuntalam* is a faithful rendering of the original, and reflects credit on the translator.

Fiction.—The works of fiction belong to two classes, namely, historical and social. The historical novels of the year embrace a much wider range of subjects than in previous years. They describe scenes of Alhambra, the Moorish palace at Cordova, in Spain; of Bagdad, the capital of the Khalifs during the first century of the Hijira era; of the indigo riots in Bengal in 1860-61; of the Court of Maháráján Ranjit Sinha, the Lion of the Panjab; of the great haunts of the thugs and dacoits in Bengal; of the predatory expeditions of Shivaji in the Western Ghát Mountains; of the early English rule in Bengal; and of the early struggles of the Mughals and Pathans for the empire of India. Besides the works which describe such a variety of scenes and subjects, two historical novels by Babu Chandicharan Sen, namely, *Dewan Gangágovinda Sinha* and *Maháráján Nandakumár*, have passed through a second edition. This indicates a growing taste for historical novels in these provinces. Some of them, however, deserve more than a passing notice. *Bhabání Thákur*, by Babu Kálí Prasanna Chatterji, is a big work. It professes to give an account of the career of one of the native officers who helped Colonel Sleeman so materially in putting down the various gangs of dacoits that infested Bengal before the organization of the regular police about sixty years ago. The writer displays great knowledge of the scenes where the dacoits used to make their hiding-places, of the way they disposed of their ill-gotten wealth, and the terror they inspired in the hearts of the people.

He seems to be well versed in the legendary stories of the daring displayed by the dacoits and of the weird way of their life. *Dulin*, by Babu Manomohan Basu, the oldest and perhaps the most modest and unpretending of Bengali writers now living, gives an account of the Court of Ranjit Sinha, the Lion of the Punjab, and of the system of his administration, with all their strong and weak points. The vast empire seems to have been held together only by the iron will of the master. But the elements of strife and discord were so many and so various that the empire fell to pieces as soon as its great organizer was removed by the hand of death. The work records the career of the son of a fugitive chief of one of the various hill states suppressed by the generals of Ranjit, and especially by Gulâb Sinha of Kashmir, who not only destroyed the ancient Kshatriya families that for centuries had ruled over these retired principalities, undisturbed by the struggles to which their more fortunate relations in the plains had succumbed long ago, but held possession of their states by striking terror into the people through his constant massacres. The fugitive Râjâh of Soudan was killed by the thugs, together with his wife and his faithful followers. The child of two years of age was picked up by Colonel Dowling of the British army, and reared up as his own son, as he was childless. The fair complexion, the high Aryan features, and the tall and manly appearance of the prince completely concealed his birth and parentage, and he passed everywhere for a European. He received his education in England and got a commission in the Indian army. But on the death of his adoptive father, who left all his property to him, the malice of the heirs of Colonel Dowling soon discovered the secret of his son's birth, and the prince was not only deprived of all his property but also of his office. In his chagrin he sought service under Ranjit, and the honesty, truthfulness, and moral courage which he had acquired by his English education enabled him to enjoy his master's confidence and to rise high in his favour. He is described as something like an oasis in the desert of dishonesty and corruption of the Lahore durbar. The work gives very interesting information about, and in fact concerns itself chiefly with, the wrecks of the small hill principalities suppressed by that durbar. In *Bidroha* Svarnakumârî Devî draws her materials from her favourite work, the "Annals of Rajasthan by Tod." *Udâsîn Pathiker Manerkathâ* and *Bishâd Sindhu*, Part III, are written in Mîr Mosharruf Hosain's usual bold and attractive style. *Bishâd Sindhu*, Part III, brings the novel on the early struggles of the Saracens to an end. The account given in it differs greatly from that given by authentic history; but the Bengal Mussalmans have moulded the early history of Islam in their own peculiar way by mixing much that is mythological and miraculous with it. The last scene describes Yezid as entering into a well, where he now burns in perpetual hell-fire.

Udâsîn Pathiker Manerkathâ gives the causes of the indigo riots, describes the efforts of Government to suppress them by gentle and conciliatory means, and the effects on the native population produced by the durbar held by Sir Peter Grant at Pubna. The raiyats, who lived in constant dread of the planters, felt for the first time the majesty and grandeur of the British Raj, before which the planters sank into insignificance. The effects of the durbar, together with the establishment of a number of inferior courts of first instance, completely removed the causes that led to the riots. *Ahalyâ*, by Babu Devendrakishor Achârya Chaudhuri, a scion of the Muktâgâchhâ family, is based on one of the most impressive and pathetic incidents of the history of the Great Mughals in India. Humayun, after his signal defeat at Cawnpore, plunged into the Ganges on horseback to escape with life. But the impetuous current separated the horse from him, and he was on the point of drowning when a *bhisti* threw his *pagri* at him and dragged him to the bank, not knowing, of course, that he was thereby saving the life of the Emperor of India. With a view to reward so great a benefactor, Humayun allowed him to sit with him on his throne for six hours, during which time the man granted a rich estate to his family. Babu Devendrakishor has improved upon this incident, and enlivened it with several others to make his work a readable one. *Alhambra* gives short stories in connection with the Moorish palace of that name in Spain. *Lilâmayî* is the story of a beautiful girl who lived in a tent in the secluded valleys of the Konkan, and used to help the great Sivaji in obtaining his plunder. The author has linked with this story the story of a secret valley with immense hords of money, the secret of approaching which was known to three persons only. *Ferishta, or the Buckshot and Bullet*, is a tale in English of the Mutiny. A little daughter of an English captain was stolen away by the mutineers. She grew up in a grim and fort-like temple in the Bhil country, but was rescued after a great struggle by an English officer whom she married.

Of social novels the best is *Anátha Bálaka* by an anonymous writer. It describes the happy, easy-going thoughtlessness of a Bengali gentleman when he can earn more than is sufficient for the necessities of his simple life. He would spend all his income and more in feeding his relations, and in doing other good works, without ever thinking that he has a family of his own for whom he must make some provision. The book opens with the career of such a man. Suddenly he falls ill and dies. The family is ruined· ne after another all the different members fall into abject penury. Two persons only survive—a widowed sister-in-law of the hero and his male child. They live in distress, but do not become dependent on others. The people in the neighbourhood persecute them, and deprive them of the little property they have. They bear all this without a murmur. They fear God and depend upon his providence. Gradually the boy grows up, passes his examinations with success, and becomes a pleader. He gets into practice and makes money; but he forgives those who persecuted him and his aunt, and is always active in doing them good. His aunt dies at Brindában, full of years and honour and the centre of affection of a large group of grandsons and grand-daughters.

The joint-family system is an ancient and time-honoured institution in the domestic and social economy of India. The preservation of a family depends chiefly on the selection of the wives of the various members composing it. There is not much danger of the dissolution of a family arising from the male members, as they are all bred up under the same ideas. It is the selection of the bride on which depends the well-being of a family. The elders of a family always take upon themselves the responsibility of choosing brides for the younger members. How the selfishness of one female member can destroy a joint-family is exemplified in the work entitled *Ajabálá*. The elder and the managing member of the family, who lives on the earnings of the younger brothers, is domineered over by his imperious wife. She oppresses and ill-treats the other female members, and when one of these thinks of removing herself to the place of business of her husband she poisons her. Her husband attempts to hush up the crime, but the doctor informs the police and the family is disgraced and dissolved. The palpable defects of the joint-family system under the altered circumstances of educated Indian life of the present day have led people to think of other systems of domestic economy, and *Sunítir Prem* is an attempt to create a new ideal of family with the wife as its central figure. *Kulinism*, or the system of keeping the daughters of the family at home, is one of the greatest aids to the conservation of the joint-family; but this also has led to much mischief at the present day, and *Peri* is a work which describes the sufferings of a girl married to a polygamous Kulin husband who rarely visits his wife. Peri however succeeds in inducing her husband to set up a separate family, and leaves her father's roof to live with her husband.

Besides historical and social novels there are other novels also. Two of these, *Sura Sundari* and *Bhrama*, are adaptations of the plots of Shakspeare's Macbeth and Othello. The authors have rejected much of the original story that they thought would not suit the taste of the Indian-reading public. *Bhrama*, by Babu Dhirendra Náth Pál, is the better work of the two. He has laid the scenes in the wilds of the Bhil country in Western India, and has enlivened them with the richness of Oriental fancy. In the place of the witches of Macbeth he has substituted a venerable old *rishi* and a charming little girl with her flute. She leads the Bhil army to victory in the attire of a young and handsome warrior, and charms them and inspires them with veneration by her songs as a nymph. When her flute is carried from hand to hand that is a call to arms. Under the direction of the *rishi*, who is a discarded prince and who uses her as an instrument of vengeance, she is active, energetic, and almost irresistible. She appears to enjoy a charmed existence. As soon as his wrongs are avenged, the weakness of human nature asserts itself, and she dies of a broken heart for the loss of one whom in the fulness of her heart she had already begun to love.

Of the stories of love and adventure, Babu Satish Chundra Basu's *Dasyuduhitá* deserves mention. It describes the career of Nimchánd, a dacoit who lives in the wildernesses of the Hooghly district. His cruelties knew no bounds, and woe to the victim who ever falls into his hands. But he has a charming little daughter to whom he is greatly attached, and she warns people of their danger. She saves many lives by her timely warnings, and at last falls in love and flies away from her grim father. The Hindus have for a long time enjoyed the privilege of writing novels in which Mussalman girls fell in love with Hindu warriors. The Mussulman writers are now writing of Hindu girls falling in love with Mussulman gentlemen and embracing Islam. The *Prem Darpan*, by Ajjamad Ali, is an instance of this.

Churi Juochari Jál O Khun is a detective story by Babu Priyanáth Mukharji. It reveals a page of the history of crime in Calcutta, and presents a picture of persons and things in this great city that is truly disgraceful. The monotony of disgusting scenes is relieved only by the character of the head of the family, who, Prospero like, not only pardons but takes to his bosom those who shrank from no crimes to deprive him of his property. *Binshati Shatábdi*, by Babu Trailokyanáth Sányal, who writes under the *non-de-plume* of Chiranjíb Sharmá, gives a forecast of what Hindu society will be a hundred years hence, in 1991 A.D. He thinks that the Russians will make a great struggle to enter India, but in vain. The most humorous part of the narrative is the description of a plague brought about by hard intellectual work without sufficient nourishment, in which the head will swell to an enormous size and cause immediate death, thereby sweeping away the educated proletariat, and relieving the Government of 1991 of the trouble of finding employment for them.

The Daughter of Pandarus is a weird story of a high-spirited young English woman, who helps a maniac with homicidal tendency to escape from his prison and comes with him to India, where he kills many natives in the wilds of Chota Nagpur. They are supposed to be killed by tigers. Fortune however removes her dangerous charge by death, and she returns home and marries.

History and Geography.—The historical literature of the year is poor. The majority of the few works published are genealogies of different sections of the Brahman and Kayastha communities of Bengal. The third volume of *Ancient India*, by Mr. R. C. Dutt, appeared during the course of the year. It is a careful digest of all that has been written by the school of which Sir Alexander Cunningham and Raja Rájendra Lála Mitra were representatives. Mr. Dutt gives full information in this chapter on law, manners, customs, architecture, literature, etc. His is perhaps the only work which gives a connected narrative of the period so far as the facts are known, and as such it is a welcome contribution to the history of India. Mr. Dutt knows what he is writing about, and has executed his work with care.

Suvarnagrámer Ithás, in Bengali, is another welcome contribution, which brings together all available information about the history of Suvarnagrám, which means the history of East Bengal proper, for a long period of time. The history of Isá Khán, one of the twelve Bhuinyas of Bengal in Akbar's time, and of his dynasty, is very interesting. Though Mussalmans, they treated their Hindu raiyats almost on equal terms with their Mussalman raiyats, and equally encouraged Sanscrit and Arabic learning.

Three histories of Manipur have been written during the year. The first is in Manipuri, by Babu Rasiklál Kundu, the Residency clerk of Manipur. It appears to be designed for educational purposes. *The Manipur War*, in English, by Babu Surendra Náth Mitra, gives a brief narrative of the late disturbances in Manipur. And *Mánipurer Itihás*, in Bengali, by an anonymous writer, is an elaborate eulogy on Tikendrajit from the beginning to the end. He thinks that the Senapati was the repository of every virtue befitting the royal race of which he was born. It was his heroism that saved the lives of several Englishmen at Kohima during the Naga rebellion, but the English never showed him the consideration he deserved. The writer completly exculpates the Senapati from any complicity in the massacre of 27th March 1891, and thinks that he has been very unjustly dealt with.

Indian History of our Own Times (Volume I), by Babu Satya Chandra Mukharji, gives a brief survey of the principal events of the first decade after the Mutiny. The writer has consulted the files of the leading newspapers of the day and the published reports of Government.

The first volume of the *Ain-i-Akbári* was translated by the late lamented Mr. Blochmann. It was well known that he had translated much more than was published, and a diligent search was made among his papers to trace the manuscripts of the translation, but in vain. The work was then entrusted to Colonel H. S. Jarret, who has published the second volume. This volume contains a brief account of the revenue setlement, and gives much valuable information about the history of the various provinces and peoples and about the geography of the various places concerned. An alphabetical index of all the proper names has been appended to the work.

The *Tarikh-i-Firoz Sháhi*, by Shams-i-Shiraj Afif, as distinguished from a work of the same name by Zia-ul-Barani in the original Persian, has been completed under the editorship of Maulvi Vilayat Husain. The editor has given a complete index of the proper names in this work.

The Asiatic Society of Bengal has abandoned the publication of the *Riaz-us-Salatin*, or the Garden of Kings, after the publication of the fourth fasciculus. The four fasciculi bring the history of Bengal down to the British conquest, and contains much interesting information not known before. It is a recent work by Ghulami Husain Salim, an inhabitant of the Malda district, who wrote about eighty years ago.

Language.—Pandit Chandra Mohan Tarkaratna, of the Bethune College, has published a neat and excellent volume of the *Amarkosha*, the most celebrated book of synonyms in Sanscrit. The work is accompanied by the commentaries of Raghunáth Chakravartí and by extracts from the commentaries of Ráy Mukut, Bharat, Nayanánandan, etc., with a complete alphabetical index.

The *Abhidhána Mugdhabodha*, a work on Sanscrit synonyms current in Orissa, has been published with an Uriya translation. It is written on the plan of the *Amarkosha* in verse.

Several schools of Sanscrit grammar are extant in Bengal, and different works on grammar have been studied for generations in different parts of the province. The same grammar is studied without change for centuries; and when a family of pandits migrate from one district to another, they always carry their own grammar along with them. In Central Bengal the Supadma Viyákarana is studied; in Navadvipa and its vicinity, Mugdhabodha; in East Bengal, Kátantra; in Midnapur and the borders of Orissa, Sarasvata; in some places in North Bengal, Pánini; and in Southern and Western Rárha, Samkshiptasára. The standard works of these various schools have already been published. The object of the various schools is to teach grammar in less time and by easier means than Pánini. But in the end the professors of different schools find that they cannot cope with the students of Pánini, and therefore they write supplementary treatises, commentaries, and commentaries on commentaries, to complete the information given in their standard works. Many of these supplementary treatises have been noticed in previous years. This year the Kátantra school has published *Kaláp Vyákaranam Chatushtaya Vrĭtti*, while the Sampkshiptasára school has published an abridged treatise on Samkshiptasára, entitled *Laghu Samkshipatsár Vyákaranam*, and the *Sanahi Karchá*, or the chapter on *Sandhi* in an abridged and connected form.

The greatest work under this head is Yaska's *Nirukta*, with the commentaries of Devarája Jajva and Durgácháryya, edited by the only Vedic scholar of Bengal, Pandit Satyavrata Sámashrami, published in the *Bibliotheca Indica* series. There was a very ancient work on Vedic synonyms in prose entitled the *Nighantu*. The *Nirukta* of Yáska is based on that work. It has three parts,—the *Naigama Kánda* and the *Nairuktà Kánda*, on the derivation and meaning of ancient Vedic terms, and the *Daivata Kánda* which treats of the classification, powers, and attributes of gods. It is the last survival of a series of works on Vedic philology, such as that of Sákapúní, extracts from whose works are to be found in Sáyana's commentaries only. The *Nighantu* has been commented upon by Devarája Jajvá, whom the editor thinks to have been the disciple of Rámánuja who flourished during the thirteenth century in Southern India. Durgácháryya, the commentator of the *Nirukta*, came subsequently, but lived before Sáyana who quotes him. The editor has compiled many valuable indices, and has also written a very learned preface in which he discusses the nature of the Vedas, their division, etc. The *Nirukta* is the only safe guide in Vedic philology, as it was compiled at a time when the Vedic language was not altogether obselete.

Barat's Pronouncing and Etymological Dictionary of the English and Bengali Languages has very nearly come to a close. There are columns for English and for Bengali words in each page. As the work draws to a close, the editor finds it more and more difficult to fill up his column of Bengali words, as the stock of these words has been exhausted long before the English, and he has to drag out the meanings of the few remaining Bengali words to enormous length to suit the exigencies of space. The new and improved edition of the *Shabda Kalpadruma* has advanced by fourteen parts.

Act X of 1890 has effected a considerable saving of space in the catalogues published under Act XXV of 1867 by excluding unimproved editions from them, and this saving is nowhere more perceptible than under the heading of language, in which a large number of new editions of school books used to be included. There has been very little saving in the case of keys, which are received in as large numbers as usual. They are, like the almanac, for the year only, as standard works for class reading vary almost every year. Several good school books have been published during the year. Of these, *Bhíshma Charita*, by Babu Rájáni Kánta Gupta, *Pratham Níti Pustak* by Babu Chandra Náth

Basu, and *Suníti Sundarbha*, by Pandit Chandrodaya Vidyávinod, may be mentioned as much above the average merit. They have all been considered good moral text-books, and all teach right conduct as opposed to expediency. The word for morals being *níti* in Bengali, and the word *níti* including both *Rájníti Dharmaníti*, *i.e.*, politics and morals, Bengali writers often confounded the two things together, and while professing to write on morality really discoursed on politics and expediency. They have now come to a clearer understanding of the subject. The proportion of bad books is still very great. Some alphabetical primers have been found to be full of obsolete words, and so badly edited as to contain one word spelt in three different ways in the same page.

Law.—The only Bengali book written on this subject is the *Chaukidár Kanstabaler Hát Boi*, a manual for the use of constables and chaukidars. There are two legal works in English that deserve special mention, namely, the *Commentaries on the Indian Limitation Act*, by Babu Upendranath Mitra, who has also reprinted his Tagore Law Lectures on Limitation, with additional matter to bring the law up to date. The *Law of Pre-emption*, by Shiv Sharan Lál, deals with a subject which is very important in India. Inhabited as India is by various peoples, differing so widely in religion, manners, customs, habits, and modes of thought, it is extremely desirable to keep off disagreeable neighbours. It is not necessary to dwell on the merits of such well-known works as the digests of Indian law by men like Messrs. Woodman and Sutherland.

No new treatises on Hindu law in Sanscrit have been published, though *Madana Párijáta* and *Parashara Smriti* are continued.

Medicine.—Influenza in an epidemic form swept over the whole of India last year; and while people are still suffering from its effects, a book has been issued giving directions for the best method of treating the disease. There is the usual number of homœopathic, allopathic, and Ayurvedic treatises on medicine this year also, but the greatest activity has been shown in the translation of Sanscrit works on medicine into English. The translation of the *Sushruta Samhitá*, which was in abeyance for want of a good translator after the death of Dr. U. C. Datta, has been resumed by Dr. A. Chatterji, who received his medical education in England, and who is assisted in the translation by Pandit Vijayaratna Sen, one of the most learned kavirajes in Calcutta. Babu Avinásh Chandra Kaviratna, who has already made a name by his excellent editions and Bengali and Hindi translations of Hindu medical works, has commenced the English translation of the *Charaka Samhitá;* and Babu Rasik Lál Gupta has published an English translation of *Kanád's Nari Jnána* under the name of the Science of Sphygmica, with much additional matter to make the work full. The Science Sphygmica, or of feeling the pulse, says the translator, is gradually dying out, though it deserves special study, as the beating of the pulse is one of the clearest indices of the internal working of the human body. The art of feeling the pulse was known to such a perfection about fifty years ago that death could be foretold a fortnight in advance, and those pious men in the mufassal who wished to die on the banks of the holy Ganges used to get timely warning to remove themselves to the river, often a week's journey from home.

Sáunbád Muktávali is a medical dictionary of great value. It derives its authority from Madhava Kar, the author of the *Nidána*, the standard work of the Bengal school of physicians. The work has been published with a Bengali translation.

Miscellaneous.—This head includes works on a variety of subjects, in many of which books are not published every year. For instance, works on the *Tírthas* or places of pilgrimage rarely appear, though three good works were received this year. One of them, *Tírthadarshan*, describes seventeen great places of pilgrimage in the Madras Presidency, many of which are perfectly unknown to the Bengal public. The work is written by Babu Baradáprasád Basu, a Bengali Engineer employed in that province. Babu Baradáprasád seems to be a man of culture; he has written a number of small works in Bengali, and has undertaken the publication of an improved edition of the *Shabdakalpadruma* and an edition of the *Devíbhagabat*. The *Tírthadarshan* is a very interesting work. The writer has described not only the temples and the worship conducted in them, but has given the history and antiquities of the places as far as available. He displays an extensive acquaintance with the Puránas and ceremonial works. It is one of the few Bengali books that repay perusal.

Navadvípa Mahimá, by Babu Kanti Chandra Rárhi, is a valuable work, as it embodies the traditions of Navadvíp. And the traditions of that place mean the only accessible history of intellectual activity and of social and religious reforms in Bengal during the last five hundred years. Navadvípa was one of the last Hindu capitals of Bengal, and as such was

regarded as a seat of Sanscrit learning in the early centuries of the Mahomedan rule. But it had always to follow the lead of Mithila, the pandits of which place alone were deemed competent to confer Sanscrit titles. There seems to have been a reason for this. Mithila enjoyed autonomy for a longer period than Bengal, and the dynasty that ruled the country were known to be great encouragers of Sanscrit learning. The history of Rájá Shiva Sinha, the patron of Vidyápati, is well known. Sanscrit learning flourished in the place, and the Hindus of the neighbouring Mahomedan possessions naturally regarded it as a place of importance. Gradually Mithila lost its independence, and the Hindus of Bengal acquired great influence and power during the confusion which followed the fall of the Illias Shahi dynasty of Bengal. By the end of the fifteenth century, Husain Shah formed the plan of making his government strong by attaching the Hindus to his person by conciliatory means, and Subuddhi Khán, under whom he had served in his earlier days, was his chief adviser. Under the joint administration of Husain and Subuddhi the Hindus felt strong and powerful. They only required men to declare themselves independent of Mithila in matters relating to Hindu religion, law, and philosophy, and at this period there were born in Navadvíp four men who accomplished the task. They effected a complete severance of Bengal from Mithila. They were Raghunáth Shiromani, Raghunandan, Krishnánanda, and Chaitanya. They first went to study at Mithila, and defeated in dialectical disputations his teacher, the greatest man then living, and one of the greatest philosophical writers India has ever produced. This defeat of Pakshadhar Mishra by Raghunáth raised him to the first position among the learned men of his time. He returned to Navadvípa, his birthplace, established his *tol*, and began to confer titles. He wrote several works on the Nyáya philosophy, but they were all, according to the custom of the country, so prepared as to be regarded as commentaries on older and standard works of great antiquity and authority. These works are not commentaries so much as critical examinations of the originals, on which the commentator grafts his own theories and improvements. Raghunáth's writings belong to a distinct school of thought, known up to this time as the Navadvípa school of modern Nyáya philosophy. He eclipsed Mithila so completely that, even up to the present day, students from Mithila flock to Navadvípa. Though before the advent of Raghunandan many Smriti works were written in Bengal, and though Bengal could boast of Mahámahopádhyáyas like Shúlapáni and Jímútaváhan, yet these had not influence enough to be regarded as the founders of any new school. People respected their opinions, and where they were silent they followed the wake of Mithila. It was Raghunandan who founded a distinct school. He acted very sensibly. He adopted those un-Hindu forms of worship and un-Hindu manners and customs which has taken deep root in the country, while suppressing those departures from the Shastras which were confined to the few. But in the matter of *Samskáras* the Brahmans of his time stoutly refused to acknowledge his authority, and his *Samskáratattva* is still regarded as a dead letter, and is read only by those who love to study for study's sake. Krishnánanda Agamvágish did for worship what Raghunandan did for law and ritual. He also embodied in the Hindu worship much that was unknown to the Vedic Rishis and the writers of the Smritis. He wrote a digest of the *Tantras*, the origin of which is involved in great obscurity. Secret worship, whether obscene or not, was known in India for ages. But the complicated worship of images with peculiar *asanas*, or postures of sitting, *nyása*, or contortion of the hands and other limbs, *yantras*, or diagrams made of pounded rice, etc., with all the imposing pomp and ceremony attached to it, appears to be of very late origin. The worship of Kali on the new moon of October and of Jagaddhátri were invented by Agamvágish and Rájá Girish Chandra respectively. There are many who think that later Buddhism degenerated into the worship of images, and that Hindus have taken the leaven from them. Others again think that Tantive rites are embodiments of the non-Aryan forms of worship adopted by Brahmans who had to deal with the non-Aryan population. Others again think that the *Tantras* are the work of the *Kápálikas*, who performed cruel and secret rites in the depths of forests and at the dead of the darkest nights for the attainment of miraculous power. Some again think that the *Tantras* may have had their origin in all these causes. Babu Kánti Chandra Rárhi's book on Navadvíp gives elaborate accounts of these great men; of Chaitanya, about whom much has already been written in these reports; and of a whole host of learned men who have sustained the reputation of Bengal in the domain of Sanscrit learning in the last few centuries.

Brindaban Parikraman, by an anonymous writer, gives a full description of the perambulation of what is known as the Brajabhúmi in and about Mathura and Brindaban. The perimeter of the *bhumi* is said to be 84 *croses*, but the writer shows by actual measurement that it is about 115 *croses*. Within this space are situated all the

holy places sanctified by the sports and achievements of Krishna in the *Dvápara* age, and by the residence of the learned section of Chaitanya's followers in *Kali*; and the holy places have been described by the author with great reverence. These are the three works on the holy places in India.

The *Angami Nagas*, by Dr. David Prain, is a short work in English, giving an account of that interesting race of men inhabiting the mountains of Assam and Manipur. The turbulent Nagas are now peacefully settling into a civilized life, and are exchanging their arms for the implements of husbandry. They live in village communities and have no traditions of their origin.

Gold, Copper, and Lead in Chota Nagpur, by Dr. W. King and J. A. Pope, was written when the interest felt in Calcutta about gold in Chota Nagpur called for a convenient account of what was actually known about the matter. The writers have collected the opinions of travellers and geologists on the subject of the latent potentialities of the place. *The Death March through the Khybêr Pass*, by Surgeon-Major G. J. H. Evatt, gives a description of the Afghan Campaign of 1878-79 from personal collections.

The problem of providing the people of India with suitable occupation has become an extremely difficult one, and many have turned their attention to the subject. Some think that the people ought to be given technical education, and with this object has been written the *Kárikar Shikshá*, a technical work designed to help superior workmen to understand the principles of their trades. The writer of *Bara mánush Haibár Sahaj Upáy*, or Easy Way to Wealth, thinks that the manufacture of rubber stamps may provide a large number of men with decent and comfortable living.

Babu Bishnu Chandra Maitra, in his thoughtful work entitled *Apachaya O Unnati*, starts the theory that much of the energies of body and mind and much of the resources of men are wasted, and that progress consists in the adoption of means for putting a stop to that waste. He attributes the present proverty of India to the waste of her resources, to the want of a proper use of capital, and to the lack of energy in increasing the production of wealth, and so forth. Babu Púrna Chandra Chakravatí in his *Hájár Finish* attempts to draw attention to the manufacture of numerous articles, the raw materials of which are to be found in India in great abundance.

Babu Girish Chandra Basu's *Krishi Parichaya* also attempts a solution of the bread question, by trying to teach the people of India those improved methods of agriculture, and those simple and effective means of manuring, which he learnt at the Cirencester College. *Shabji Shikshá*, a work on the cultivation of vegetables, and *Saukhina Khádaypák*, a work on cookery, may be mentioned as works under this head that appeared during the year.

As usual several books have been published on the caste question. In one of these the Káyasthas assert their Kshatriya origin, and in another, entitled *Káyosthakulachandriká*, their pretensions are ridiculed as preposterous. But the most important work on this question is the *Ugrakshutriya Vivaran*, giving an account of the Aguri caste of Bengal. They were brought from the vicinity of *Agra* from which they derive their name *Aguri*, by Rájá Man Sinha, Akbar's viceroy in Bengal, to fight against the Pathans, the earlier Mussalman conquerors of the country. The victory which he gained over them was owing to the valour of the *Aguris*, and so he settled a large number of them in the district of Burdwan, which they consider as their original home in Bengal. They are divided into two classes—*Sút* and *Jáná*; the latter assume the holy thread before their marriage, while the former go altogether without it. They were for a long time noted for their turbulence; but they have during the last century learnt the arts of peace, and are now to be found in almost every trade and profession. They claim their descent from a Kshatriya father and a Vaishya mother, and the Shastras favour their pretensions. But Dr. Hœrnle thinks that they belong to the Mongolian race, and that their migration was across the Himalayas from Tibet. They are often mentioned in Buddhist and Jaina works.

In the report for 1889 was mentioned a piece of very violent writing by a Mahomedan writer, Abdus Subhán. One volume only of his *Hindu Mussalman* was published at that time. He published another volume during the year under report. It is a sort of autobiography of the author, who was a constable in the Bengal Police. He uses strong expressions against every Hindu under whom he served, and abuses the Hindus in a most violent manner.

Bangiya Mussalman, by Naoserat Alí Khan, deplores the condition of the Mussalmans of Bengal and the utter want of education among them. It is a sensible and thoughtful piece of writing, and exposes the defects of Mussalman society with great severity. The

Mussalmans of Bengal of the present day profess a much more reformed faith than their ancestors about a hundred years ago, when the Mussalman community of Bengal was sunk in ignorance and superstition. Some of the Nawabs of Dacca were so un-Mussalmanlike that they never allowed moulvis to stay long in the city. It is said that some Mussalman zemindars used to perform the Durgápújá in the name of their Hindu Dewans.

The *Bishva Bijnánám* is a curious work. A pandit of Sherpur, in Mymensingh, dissatisfied with the way geography is taught in schools, and thinking that the information given in current geographical works is erroneous, has written a work on geography from the Puranas and other Hindu sources.

A number of valuable essays were published during the year. One of them, *Tridhárá*, by Babu Chandra Náth Basu, has already achieved a wide celebrity. The essays are arranged in three sections called *dhárás* or streams, namely, spiritual, which includes moral also, intellectual, and social. Babu Chandra Náth is an orthodox Hindu, and in social matters his ideas are conservative. He has often attempted to defend Hindu institutions on rationalistic grounds. The essays display rare intellectual powers. Babu Khirod Náth Ráy Chaudhuri's essays, entitled *Bibidhaprabandha*, are more philosophicalt han those noticed above, and are not therefore expected to attract much attention, though they are learned productions.

The *Bijnána Níti Prasúna*, by Kumár Rádhá Prasád Ráy, deals with social and moral problems of great importance, and gives impressive examples from every-day life in illustration of the principles laid down in his work.

Aryyámí O Sáhebiyáná, Hindu bigotry and Anglicism, is the title of an easay by Babu Dvijendra Náth Tagore, in which he disapproves of the conduct of the extreme sections, both of Hindu revivalists and of friends of progress. He thinks that there is much to learn from each, and that the union of the two is likely to lead to beneficial results for India. *Stricharitra Sangathan*, by Babu Pratápa Chandra Mazumdár, is an educational work of very great value. It treats of the formation of the character of women, and the advice and instruction given in the work are throughly sound and of a practical nature, teaching females what they ought to do and what they ought not. The style, however, of the work is often disfigured by a tone of banter which is unsuited to the gravity of the subject. *Bhálábásá*, by the late Babu Bámdeva Datts, who was unfortunately cut off very early in his career as an author, is a series of essays on love looked at from different points of view. The doctor thinks it to be a disease; the priest considers it to be a great sacrifice; but a sannyási, who gives the most thoughtful account of the nature of the feeling, was after much trouble discovered to be one who had taken to an ascetic's life in the mistaken idea that his wife was dead.

Kálikshetradípika is the only work of antiquarian interest published during the year. It gives the history and antiquities of the temple at Kálighát, about two miles to the south of Calcutta. The accounts of the last two hundred years are full; those before that date are hazy; and the earlier accounts are lost in obscurity. The Sávarna Chaudhuri family of Barishá, in the neighbourhood of the temple, were its great patrons long before the foundation of Calcutta. The present temple is not very old. The writer has taken great pains to collect information, and has also consulted Government records. The Hindus consider Kálighát as one of the secred *piths*, *i.e.*, one of those fifty-two holy spots which were consecrated by the fall of the different limbs of the dead body of *Satí*, the wife of Shiva, when she was cut to pieces by Vishnu s celebrated disc, the *Sudarshan*, in order to disengage Shiva from it after the melancholy events at the sacrifice performed by Daksha Sati's father. One of the fingers is said to have fallen at Kálighát, and people believe that it is still kept in the temple under the special care of the priests.

The Consent Bill agitation produced a number of controversial tracts throughout India. There were two points of view from which the tracts were written, namely, the *shastric* and the practical. It is needless to say much about the works written from a practical point of view. They expressed a fear that the power conferred on the police would be abused, and resented legislative interference in matters of social reform. The *shastric* controversy turned on one point only, namely, the obligatory character of the *garbhádhána* ceremony—the ceremony of cohabitation at the first appearance of the marks of puberty. The supporters of the Bill, among whom were Mr. Justice Telang and Professor Bhandharkar of Bombay, Pundit Ráma Mishra Shástri of the North-Western Provinces, Pandit Rámanáth Tarkaratna and Mr. B. M. Mazumdar of Bengal, contended that the ceremony was not obligatory, and that it could be put off for an indefinite period, while the supporters of the agitation, of whom Pandit Sashadhar Tarkachurámani in

Bengal, and Professor Tilak in Bombay, were the chief, thought that the ceremony could not be put off without incurring great sin expiable only by severe penances. At the first stage of the controversy in Bengal, Raghunandan was appealed to by the supporters of the agitation, but they soon gave him up as his support was at best equivocal.

The Vernacular Literature of Bengal before the introduction of English Education gives a history of Bengali literature from the reports of the Bengal Library and from private researches, and proposes that search should be made by Government for Bengali manuscripts in the same way as has been done for Sanscrit manuscripts. The literature does not appear to be poor, as the author has shown, from an analysis of two ancient collections of Vaishnava songs, that there were at least 114 Vaishnava poets in Bengal before the introduction of English education, besides other poets who wrote on Shákta and Shaiva forms of worship.

The Bishvakosha, a Bengali encyclopædia, is progressing rapidly under the editorship of Babu Nagendranáth Basu. It has advanced up to the letter *Ka* of the Bengali alphabet, and the article on Calcutta is full of interesting antiquarian information running over forty pages. The writer thinks that Calcutta is a corruption of *Kilakilá*, according to the authority of the *Digvijaya prakásha* by Kaviráṁ, a contemporary of Pratápáditya, to conquer whom Mánsinha led an expedition in Bengal during the reign of Akbar.

Philosophy.—Mahámahopádhyáya Mahesha Chandra Nyáyaratna's *Brief Notes on the Modern Nyáya System of Philosophy and its Technical Terms* gives a short history of the modern school of Nyáya philosophy from the time of its great founder Gangeshopádhyáya of Mithila, and of its introduction into Bengal by Raghunáth Shiromani. The Mahámahopádhyáya is one of the last great professors of Nyáya philosophy in Bengal, the study of which now threatens to become obsolete. As a great lover of the system which he himself studied in his earlier years, and which he saw studied with so much zest, the author makes an attempt to popularise it by explaining in easy Sanscrit its technical terms which, he thinks, are a stumbling block in the way of the student. One may be expected to grasp the subject when explained to him; but the mode of expression, the circumlocution introduced to secure precision of thought, the variety of ideas expressed in long chains of compound words, are very difficult for the comprehension of those who have not studied it long. The notes were written at the request of Dr. Leitner for the Congress of Orientalists held in London in 1891.

Tattvasára Bichár, by Babu Haridás Shástri, M.A., controverts the philosophical doctrines established by Mahámahopádhyáya Rákhál Dás Nyáyaratna of Bhatpárá in his work entitled the Tattvasára. Babu Haridás says that the points established in the Tattvasára as new—for instance, the identity of the mind and the soul—are unphilosophical and untenable. Instead of being new, they are the theories of the atheists, and as such have long been discarded by the philosophers of India. Babu Haridás has, however, one advantage over his antagonist. His language, like that of his master, Mahesha Chandra, is simple and intelligible, and will therefore be better appreciated by the people, while that of Rakhál Dás Nyáyaratna is full of those technicalities which are driving away students from the Nyáva philosophy, and to explain which Mahesha Chandra has written his *Brief Notes*.

Tattvakalpataru, by Upendra Mohan Gosvámi, the most learned Gosvámí now living, is a system of philosophy complete in itself. It is written in easy Sanscrit verse, and embodies the highest ideas of the Chaitanya school. The writer himself is descended from Nityánanda, Chaitanya's great associate, and has the reputation of being deeply versed in the Shrimadbhágavata, the standard work of the Vaishnava creed. The subjects treated of in the work are the nature of the human soul, its dependence on the great soul, the utility of knowledge in the progress of the soul towards salvation, the nature of salvation, and the process of attaining it by worshipping the name of God. It is a very superior work, as showing the quiet working of the Oriental mind in its own peculiar groove in the midst of Western education, Western culture, and Western civilization, without in the least being influenced by them.

Poetry.—Sannyásis rarely write books now-a-days, especially in the varnaculars. But the present year is remarkable as having received two works from the pen of a sannyási known as Jnánánanda Giri, who travels from one place of pilgrimage to another and who is respected and honoured everywhere he goes for his high character. His books bear the impress of that character. They are full of high moral and spiritual sentiments. They are designed to lead people to *Vairágya* or resignation, and the works of sannyásis cannot be expected to do otherwise. The language and the versification

deserve every praise. The names of the works are the *Second jnánátattva* and *Tattvampadapradpia.*

Rágá nlá is a remarkable work as being the second piece of ancient Bengali poetry derived from East Bengal. It was compo sedat Sushang, in the Mymensingh district. It describes the six *Rágas* and thirty *Ráginis*. The *Ráginis* are not thirty-six, as known at the present day. The descriptions are given from pictures purchased by the ancestors of the Sushang family from a Delhiwálá who went to Sushang to sell them. The work was written by the great grandfather of the present rájá.

Nirmálya, by Miss Kámini Sen and *Mánasi*, by Babu Ravíndranáth Tagore, are two collections of occasional pieces by two distinguished poets of Bengal. They are on a par as regards melody of versification, sweetness of language, and purity and depth of sentiment.

Babu Nabín Chandra Sens *Khrishtá* is based on the gospel of St. Matthew. It gives an account of the life of Christ and of his religion. The writer believes in incarnations, and shows in the preface from St, Matthew and from the Bhagabadgítá that God assumes the form of man whenever human nature is debased by selfishness to such an extent that it does not shrink from any crime for the slightest benefit to one's self. This work is likely to bring Christ home to the people of Bengal to a much greater extent than hundreds of missionary tracts and leaflets.

Bhátu is a goddess, a form of Káli or Durgá, worshipped in Manbhum. The work named after her describes the process of the spread of her worship in the same way as that of Satyanáráyan or Trináth in other parts of the country.

Two poems on the life of Chaitanya have appeared during the year under review. One of these, that by Babu Kumára Nátha Mukharji, belongs to that section of the Navabidhána, to whom the *Ananda Jeda* is the standard work. In that work was promised a series of biographical poems under the title of *Charisita Veda.* This is the first volume of the series. The work contains the old story in new and modern verse. The other work is by Rámjádáb Bágchí, M.D. (Leipzig), who appears to be a devoted follower of Chaitanya. These works have been written in the spirit of the deepest devotion.

The *Káka Dutam* in Sanscrit is written in imitation of the *Dúta Kávas* of old. Rádhiká wants a black messenger to send to Krishna, because Krishna himself being black is likely to respect a messenger of his own colour, and so a crow is chosen, and Rádhiká often archly ascribes the qualities of the crow to Krishna. The poet in his humility says in his preface that, as his genius is of the lowest order, he has chosen a crow as the vehicle of his thought, leaving better birds to better poets. The work is accompanied with a commentary by the author, who received his education from the Goesains of Calcutta, and as his teachers were all authors, he was fired with the ambition of being an author.

Bijaya Brahma, by Nanda Kumár Deva, is written in imitation of Bhárat Chandra's Vidyásundar, and like that work it contains some obscene writing.

Politics.—Works under this head are seldom received. This year, however, a work was published by the proprietors of the *Sanjívani* on the present system of inland emigration, with special reference to the despatch of the Government of India, the arguments of which it criticises and attempts to refute. The writer thinks that since the introduction of Act I of 1882 the death-rate among coolies has increased.

Babu Bipin Chandra Pál, in his work entitled the *Basis of Political Reform*, says that political reform should be based on a new synthesis of life, *i.e.*, the hopes, aspirations, mode of thought, in fact, the entire constitution of the mind, should be moulded anew, and there should be a logical coherence in all that the people do before they expect to achieve political reform.

Religion.—Advaita was an elderly man when Chaitanya was born. All his life Advaita preached the doctrine that devotion, coupled with *jnána* (knowledge), was the surest means of salvation, and he had a very large number of disciples. Many of them came from Sylhet and Assam. When however Chaitanya began to preach the doctrine of pure *bhakti*, Advaita was one of his first converts. The elder disciples of Advaita therefore left him. Of those who left, Mádhava Deva and Shankara Deva were the founders of the Mahápurushiya sect of the Vaishnavas of Assam. The great work of Mádhava Deva is *Námaghoshá* in Assamese. The language of the work is Sanscritised and Bengalised to a very great extent. It is of the nature of a collection of songs and short pieces expressive of devotional feelings towards Hari, and may compare favourably with the works of

Govinda Dás, Jnána Dás, and others. *Prasangara Ghoshá* is an abridged form of *Náma Ghoshá.*

Abhiráma Lílámrita, which is appearing in parts, gives an account of Abhiráma Svámí, a contemporary of Chaitanya, who, born at Bankura, settled at Khanakul in the Jahanabad sub-division of the Hooghly district. He established several images of Krishna, all of which are still great objects of worship. Abhirám is credited with having possessed miraculous powers. Any idol which had no divinity in it used to break in pieces if Abhirám bowed before it. He had a male and a female follower belonging to very low castes, and once on a time, when the Gossains refused to eat food cooked by them, Abhirám tore the skin from their breast and produced the holy thread from under it.

Tattvaprakáshiká, embodying the sayings of the late Rámakrishna Paramahansha, edited by Babu Rám Chandra Datta, is a very good work. It appeared in parts some years ago, and these have now been collected in one volume.

The *Bangabási* press published during the year five purans, namely, the *Línga Purán,* the standard work of faith of the *Lingáyat* sect of Shiva worshippers who flourished in Bidarbha in the tenth and eleventh centuries of the Christian era; the *Shiva Purán,* which is often confounded with the *Báyu Purán;* the *Garuda Purán,* spoken by Garuda, the Lord of Birds and the *váhana* or conveyance of Vishnu; the *Matsya Purán,* spoken by the Fish Incarnation of Vishnu; and the *Agni Purán,* which was formerly edited by Rájá Rájendralála Mitra for the *Bibliotheca Indica.* The editors deserve the thanks of the Hindus for their activity in publishing their sacred works. The *Bangabási* has also commenced the publication of a Hindi translation of the Mahábhárata in parts.

Dharma Bijnána, by Babu Bíreshvar Pánde, is a collection of essays supporting the doctrines of the Hindu religion on a rationalistic basis, written in the interests of the Hindu revival movement. Babu Bíreshvar Pánde is known to be a thoughtful writer, and these essays bear the impress of the author of the *Mánavatattva,* with this difference that the present work supports the Hindu religion, while the former is regarded in some quarters as embodying atheistic ideas.

Several standard works on the Hindu religion are being translated into English and published in parts. Babu Pratáp Chandra Ráy's translation of the *Mahábhárata* has come up to the Moksha Dharma.Parbádhyáya of the Shánti Parba. Babu Manmatha Náth Datta's translation of the *Rámáyana* has already attracted much public attention. Babu Bihárílál Mitra has published one volume of his English translation of the *Yogaváshishtha Máhá Rámáyana* with an interesting preface, giving much information about *Yoga* practice.

The first book of the *Ramayana* has been translated into Maithili Hindi, which is a modern form of Vidyápati's language.

A Hindi translation of the *Shiva Puran* is a large work written in the interests of the worshippers of Shiva, and with the object of spreading the worship of Shiva through th medium of the vernacular.

The Buddhists of Chittagong published *Banddháal ankára,* a hand-book for the guidance of Buddhist laymen, in Pali and Bengali.

Babu Basanta Kumár Bhattácháryya's *Harililá* was published in the interest of the *Navabidhan* church. In this book the writer attempts to show that the *Navbaidhán* is the best form of faith for reforming the character of wicked and sinful men.

Science.—The scientific productions are mostly designed for educational purposes. Babu Brajendra Nath Sil's work, entitled *A Memoir on the Co-efficients of Numbers,* is however a monograph dealing with the theory of perfect numbers, and displays research of an exceptionally high order.

Periodicals.—The Assamese are exihibiting great activity in improving the tone of the periodical literature. The *Jonáki* and the *Bijuli* are good publications. The Assamese had a history of their own, and the articles teem with historical and biographical information about old Assam, which only seventy years ago was independent, and which held its own against the Mahommedans for seven hundred years. The partiots of Assam often complain that their trade is in the hands of the Marwars, and that the public service of their country is almost entirely in the hands of foreigners.

The *Bháratio Bhálak* and the *Nabyabhárat* are the only survivals of the high class periodicals of the last decade, and they keep up their old position. Of the new journals the *Janmubhumi* is full of interesting articles on a variety of subjects, well chosen and well suited to the taste and capacity of its Hindu readers. It counts Mr. T. N. Mukharji and Pandit Pramathanáth Tattvaratna, the Raj pandit of Benares, among its contributors.

Sáhitya, edited by Suresh Chandra Samájpati, the grandson of Pundit Ishvara Chandra Vidyáságara, with a number of enthusisatic young men for its contributors, is steadily rising in public estimation. The *National Magazine*, conducted in English by Babu Káli Prasanna De, is the only high class periodical conducted by native agency with the help of European contributors. Of the Sanskrit periodicals, the *Vidyodaya* maintains its position, and the *Ushá* continues to confer inestimable benefit on Vedic scholarship by publishing numbers of short works on the orthography, etymology, prosody, melody, ritual and other matters connected with the Vedas.

HARA PRASÁD SHÁSTRI,

The 4th March 1892. *Librarian, Bengal Library.*

FORM I.—*Total Books of all kinds received from the different Divisions in Bengal—2,177.*

No.	Divisions.	English.		Other Languages.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagulpur	...	...	...	...
2	Burdwan	5	4,500	29	40,875
3	Chittagong	2	550	12	11,000
4	Dacca	2	2,000	83	88,700
5	Orissa	...	...	36	54,050
6	Patna	2	2,000	76	48,259
7	Presidency	22	46,000	128	141,050
8	Rajshahi	...	...	26	18,200
9	Town of Calcutta	352	303,199	1,402	2,370,299
	TOTAL	385	358,249	1,792	2,772,433

FORM II.—*Total number of Books and Copies in English and other Languages.*

English.		Other Languages.	
Number of books.	Number of copies.	Number of books.	Number of copies.
385	358,249	1,792	2,772,433

FORM III.—*Comprising Uni-Linguals only for 1891, being 1,347 in number.*

No.	Languages.	Originals.	Republications and translations.	No.	Subjects.	Originals.	Republications and translations.
1	Angami-Nágá	1	2	1	Art	6	...
2	Arabic	...	2	2	Biography	25	...
3	Assamese	19	1	3	Drama	64	4
4	Bengali	715	39	4	Fiction	63	2
5	English	256	48	5	History (including Geography.)	83	10
6	Garo	2	1	6	Language	232	15
7	Hindi	46	18	7	Law	42	17
8	Manipuri	1	...	8	Medicine	32	10
9	Mikir	1	...	9	Miscellaneous	195	15
10	Mondari	...	1	10	Philosophy	11	14
11	Mussalmani-Bengali	6	...	11	Poetry	114	17
12	Persian	3	7	12	Politics	4	...
13	Sanscrit	32	91	13	Religion	144	117
14	Santali	2	...	14	Science (Mathematical)	70	...
15	Tibetan	...	4	15	Science (Natural and other)	37	1
16	Urdu	12	6	16	Travels and Voyages	3	...
17	Uriya	29	2				
	TOTAL	1,125	222		TOTAL	1,125	222

FORM IV.—*Exhibiting the number of Periodicals published during 1891, amounting in all to 66 Magazines and Periodicals for 1891.*

MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
5	52	...	...	...	...	...	...		...	1	1	...	1	...	...	2	2

Table of Books received in the Bengal Library during the year 1891—Total 2,177.

1	2	3	4	5	6	7
Number.	SUBJECTS.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	REMARKS.
1	Art	2	4	...	2	
2	Biography	2	22	1	...	
3	Drama	5	61	2	...	
4	Fiction	3	61	1	...	
5	History (including Geography)	38	47	8	1	
6	Language	66	155	24	130	
7	Law	35	11	14	1	
8	Medicine	10	48	5	20	
9	Miscellaneous	103	392	16	51	
10	Philosophy	10	1	14	28	
11	Poetry	18	108	5	22	
12	Politics	3	1	...	...	
13	Religion	47	333	54	80	
14	Science (Mathematical)	27	43	...	1	
15	Ditto (Natural and other)	14	24	...	...	
16	Travels and Voyages	2	1	...	...	
	TOTAL	385	1,312	144	336	
1	Originals	337	1,238	44	194	
2	Republications (Originals)	13	3	96	11	
	Republications (Translations)	...	3	...	...	
3	Translations	35	68	4	131	
	TOTAL	385	1,312	144	336	
1	Educational	169	284	12	122	
2	Non-educational	216	1,028	132	214	
	TOTAL	385	1,312	144	336	

Uni-linguals	1,347
Bi-linguals	308
Periodicals (in number)	522
TOTAL	2,177

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 1891,—TOTAL 2,177.

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1—457, dated the 12th September 1882.)

Angami-Naga.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Religion	...	...	...	2	2	...	2	2
TOTAL	1	...	...	2	3	1	2	3

Arabic.

Law	...	...	1	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
TOTAL	...	...	2	...	2	...	2	2

Assamese.

Biography	1	...	...	...	1	...	1	1
Language	4	2	...	...	6	6	...	6
Miscellaneous	22	...	...	...	22	1	21	22
Poetry	1	...	...	...	1	...	1	1
Religion	7	...	1	...	8	...	8	8
Science (Mathematical and Mechanical)	1	2	...	...	3	3	...	3
TOTAL	36	4	1	...	41	10	31	41

Bengali.

Arts	3	1	...	...	4	...	4	4
Biography	18	2	...	...	20	...	20	20
Drama	52	2	...	...	54	...	54	54
Fiction	51	7	...	1	59	...	59	59
History	25	11	...	1	37	20	17	37
Language	103	33	...	...	136	135	1	136
Law	5	...	...	...	5	...	5	5
Medicine	41	2	...	1	44	...	44	44
Miscellaneous	303	20	...	2	325	15	310	325
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry	78	13	...	3	94	20	74	94
Politics	1	...	...	...	1	...	1	1
Religion	234	7	1	30	272	...	272	272
Science (Mathematical and Mechanical)	16	16	...	...	32	32	...	32
Science (Natural and other)	12	10	...	...	22	22	...	22
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	944	124	1	38	1,107	244	863	1,107

English.

Arts	2	...	...	...	2	...	2	2
Biography	2	...	...	...	2	...	2	2
Drama	...	1	1	3	5	...	5	5
Fiction	3	...	...	...	3	...	3	3
History	19	15	...	4	38	30	8	38
Language	53	9	...	4	66	66	...	66
Law	31	4	...	...	35	...	35	35
Medicine	8	...	...	2	10	...	10	10
Miscellaneous	92	8	...	3	103	10	93	103
Philosophy (including Mental and Moral Science)	9	...	...	1	10	8	2	10
Poetry	5	...	12	1	18	14	4	18
Politics	3	...	...	...	3	...	3	3
Religion	30	...	...	17	47	...	47	47
Science (Mathematical and Mechanical)	15	12	...	...	27	27	...	27
Science (Natural and other)	10	4	...	...	14	14	...	14
Travels and Voyages	1	1	...	...	2	...	2	2
TOTAL	283	54	13	35	385	169	216	385

Garo.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
TOTAL	2	...	...	1	3	2	1	3

Hindi.

Drama	6	...	...	...	6	...	6	6
Fiction	1	...	...	...	1	...	1	1
History	2	...	...	...	2	2	...	2
Language	3	1	...	...	4	4	...	4
Law	2	...	...	...	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	36	1	...	2	39	...	39	39
Poetry	5	1	...	...	6	...	6	6
Religion	11	3	1	14	29	...	29	29
Science (Mathematical and Mechanical)	2	1	...	...	3	3	...	3
Science (Natural and other)	...	...	...	1	1	1	...	1
TOTAL	69	7	1	17	94	10	84	94

Manipuri.

History	1	...	...	...	1	...	1	1

Mikir.

Language	1	...	...	...	1	1	...	1

Mondari.

Religion	...	...	...	1	1	...	1	1

Mussalmani-Bengali.

Fiction	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	4	...	...	...	4	...	4	4
TOTAL	6	...	...	...	6	...	6	6

Persian.

History	2	..	3	2	7	...	7	7
Language	...	...	2	...	2	2	...	2
Poetry	1	...	..	...	1	...	1	1
TOTAL	3	...	5	2	10	2	8	10

Sanscrit.

Biography	1	...	...	...	1	...	1	1
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	1	...	1	1	...	1
History	1	...	...	...	1	...	1	1
Language	10	5	6	1	22	9	13	22
Law	...	...	13	...	13	...	13	13
Medicine	...	...	4	1	5	...	5	5
Miscellaneous	10	...	6	...	16	...	16	16
Philosophy (including Mental and Moral Science)	1	...	13	...	14	...	14	14
Poetry	3		...	...	3	...	3	3
Religion	7	1	46	...	54	...	54	54
TOTAL	35	6	89	2	132	10	122	132

Santali.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	2	...	...	...	2	...	2	2

Tibetan.

Religion	...	...	2	2	4	...	4	4

Urdu.

Biography	1	...	...	...	1	...	1	1
Language	1	1	...	...	2	2	...	2
Law	1	...	...	3	4	...	4	4
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	...	...	...	1	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	5	...	...	...	5	...	5	5
Science (Natural and other)	1	...	...	...	1	1	...	1
Total	11	1	...	6	18	3	15	18

Uriya.

Drama	1	...	...	...	1	...	1	1
History	2	5	...	...	7	6	1	7
Language	3	2	...	...	5	4	1	5
Miscellaneous	2	1	...	1	4	...	4	4
Poetry	6	...	...	...	6	...	6	6
Religion	4	...	...	1	5	...	5	5
Science (Mathematical and Mechanical)	...	3	...	...	3	3	...	3
Total	18	11	...	2	31	13	18	31

Arabic and Bengali.

Religion	...	...	...	2	2	...	2	2

Arabic and Urdu.

Language	1	...	...	...	1	1	...	1
Religion	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	1	1	2

Bengali and English.

Language	68	12	...	...	80	68	12	80
Medicine	7	1	...	...	8	...	8	8
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Total	80	13	...	...	93	69	24	93

Bengali and Hindi.

Religion	...	...	...	2	2	...	2	2

Bengali and Pali.

Subjects.	Original works. First edition.	Original works. edition.	Re-publi-cons.	Trans-lations.	Total.	Educa-tional.	Non-educa-tional.	Total.
Religion	1	...	...	...	1	...	1	1

Bengali and Sanscrit.

Arts	2	...	...	...	2	...	2	2
Language	13	3	...	2	18	16	2	18
Medicine	...	...	...	11	11	...	11	11
Miscellaneous	25	...	...	13	38	...	38	38
Philosophy (including Mental and Moral Science)	...	...	...	25	25	...	25	25
Poetry	2	...	1	11	14	...	14	14
Religion	6	...	1	59	66	...	66	66
TOTAL	48	3	2	121	174	16	158	174

English and Hindi.

Language	3	...	...	...	3	3	...	3
Miscellaneous	1	2	...	...	3	3	...	3
TOTAL	4	2	...	...	6	6	...	6

English and Persian.

Language	1	1	...	...	2	2	...	2

English and Sanscrit.

Language	6	3	...	...	9	9	...	9
Medicine	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
TOTAL	9	3	...	...	12	9	3	12

English and Urdu.

Language	2	...	...	...	2	2	...	2

English and Uriya.

Language	1	...	...	...	1	1	...	1

Hindi and Sanscrit.

Miscellaneous	2	...	1	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	2	2	...	2	2
Religion	1	...	...	1	2	...	2	2
TOTAL	3	...	1	3	7	...	7	7

Sanscrit and Tibetan.

Religion	...	...	2	...	2	...	2	2

Sanscrit and Urdu.

Law	1	...	...	...	1	...	1	1

Sanscrit and Uriya.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	...	1	1
Religion	1	...	...	2	3	...	3	3
TOTAL	2	...	...	2	4	...	4	4

Bengali, English, and Sanscrit.

Language	9	...	...	...	9	9	...	9
Miscellaneous	4	...	...	...	4	...	4	4
Poetry	...	...	5	1	6	4	2	6
TOTAL	13	...	5	1	19	13	6	19

Bengali, Hindi, and Sanscrit.

Language	1	...	...	...	1	1	...	1

English, Persian, and Urdu.

Language	2	...	...	...	2	...	2	2

English, Prakrit, and Sanscrit.

Religion	...	...	1	...	1	...	1	1

English, Hindi, Persian, and Urdu.

Language	...	1	...	...	1	1	...	1

Bengali, English, Hindi, Persian, and Urdu.

History	...	1	...	...	1	1	...	1

NORTH-WESTERN PROVINCES AND OUDH.

From the Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No. 890, dated Naini Tal, the 2nd May 1892.

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the Report on Publications registered under Act XXV of 1867 during the year 1891.

From E. WHITE, Esq., Director of Public Instruction, North-Western Provinces and Oudh, to the Chief Secretary to Government, North-Western Provinces and Oudh,—No. 5904 G., dated Allahabad, the 19th March 1892.

I have the honour to submit my annual Report on Publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1891.

2. As required by G. O. No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 60 publications against 86 last year and 72 of the year before last.

Of these, the noticeable works are the following :—

"Closer Than a Brother" (No. 2-113 of the first quarter) and "Doctor Victor" (No. 1-340 of the second quarter) are novels published by Messrs. Wheeler and Company, of Allahabad.

No. 12-947 of the fourth quarter is "The Handbook of the Sights of Lucknow, Benares, Allahabad, Cawnpore, Agra, Ajmere and Delhi," and contains a description of popular places and buildings, with historical notes on the Mutiny of 1857.

No. 12-409 of the second quarter, "Whiff's Anglo-Indian and Indian," is a poetical work by Lunkah, published by Messrs. Wheeler and Company of Allahabad.

No. 14-283 of the same quarter, "The Hymns of the Rigveda," Volume II, Part II, is the English translation of the Hymns of the Rigveda, by Mr. R. T. H. Griffith, which still continues to be published in parts.

The decrease in the number of publications is mainly due to a decrease in the number of publications on history, language, and medicine.

4. The second statement relates to works in the Urdu language. It shows 301 publications against 408 last year and 569 the year before last.

The decrease is mainly due to a decrease in the non-educational works, there being 373 non-educational works last year as against 280 of the present year. The principle decrease is the publications on language, poetry and religion, but there has been an increase in the number of works of fiction. The demand for non-educational works is not always the same in this country, and hence the fluctuation in the number.

The following works are noticeable :—

No. 2-129 of the first quarter, "Sawáinih-i-'Umri-i-Sir Henry Lawrence," Volume II, is a translation of the life of Sir Henry Lawrence by Maulvi Muhammad Hanif.

No. 1-889 of the fourth quarter, "Arastu ki Sawáinih-i-'Umri" is a life of Aristotle.

No. 2-939 of the same quarter is "An Interesting Account of the Life of Prince Victor, Duke of Clarence and Avondale."

"Ziyaul-absár (No. 5-1 of the first quarter), Khazinat-ul-Asrár (No. 6-6 of the first quarter), and Mashrik-ul-Asár (No. 13-595 of the third quarter) are translations of the Persian book entitled Khurshídnáma-i-Bostán-i-Khayál, Volumes III, VI and VIII, and contain interesting moral and religious stories in elegant language.

Nos. 10-155 (first quarter), 5-185 (second quarter), 10-604 (third quarter)), and 14-840 (fourth quarter), form Volumes I, II, IV, and V of Tilism-i-Hoshrubá. It is an Urdu translation of Tilism-i-Hoshrubá.

No. 14-158 of the first quarter,, "Wáki'át-i-Párniya," is an original novel in Urdu.

No. 2-605 of the third quarter, "Fasána-i-Zozán-i-'Ishk," is an Urdu translation of Reynolds' "Seamstress."

No. 20-465 of the third quarter, "Shárh-í-Kánun-í-Lagán-i-Mamálik Maghrabiwa-Shimali," is an annotated Urdu edition of the North-Western Provinces Rent Act.

No. 21-593 of the same quarter is "Mufid-uz-zárá'-in," being the Rent Law of Oudh put in the form of a dialogue, edited by Saiyid Ghulám Haidar Khán, Subordinate Judge, Oudh.

No. 28-124 of the first quarter, "Samajh-ká pher" is a tract on vaccination.

No. 22-552 of the third quarter, "Májun-i-Hayát," is a work on medicine.

No. 31-895 of the fourth quarter, "Bahr-ul-Hayát," is a work on medicine.

No. 37-688 of the third quarter, "Englistán-ká-Kachchá Chittahá," is an Urdu translation of "John Bull and his Island."

No. 36-890 of the fourth quarter is a translation of speeches of Sir Auckland Colvin, K.C.M.G., C.I.E., by Maulvi Hashmat-ulláh, M.A., Joint-Magistrate.

No. 48-555 of the third quarter, "Diwán-i-Panjum Shor," is a compilation of the complete poetical works of Dágh.

No. 35-125 of the first quarter, "Tarjuma-i-Urdu 'Awárif-ul-Ma'árif," Part I, is an Urdu translation of the Awárif-ul-Ma'árif from Arabic. It is a work on Súfism and morals, etc.

No 36-453 of the second quarter, "Zindagi-ke-Sachche Faráiz," is an Urdu translation of the economy of human life, by Kásínáth Khatri.

No. 56-600 of the third quarter, "Tahzib-ul-Insán," is on moral culture, compiled by Maulvi Saiyid Karámat Ali, Deputy Inspector of Schools, of Moradabad.

No. 59-594 of the same quarter, "Tarjuma-i-Yoga Vasishtha," Volume II, is a translation of the Yoga philosophy of Vasishtha.

No. 89-719 of the same quarter, "Manual-i-Putwáriyán," is a manual for patwáris, compiled by Babu Kedárnáth Bhárgava and Munshi Rámesvar Prasád.

No. 65-820 of the fourth quarter, "Tarjuma-i-Safarnáma-i-Europe Alá Házrat Sháh-i-Iran," is a translation of a book of travels in Europe of Alá Hazrat, the King of Persi,a, translated by Maulvi Abdul Hamid, Farrukh'i.

5. The third statement relates to works in the Hindi language. It shows 199 publications against 213 last year and 361 the year before last. There is only a slight difference between the total number of publications in Hindi of this and the last year; but there has been an increase in the number of publications on language, while the numbers of the publications on poetry and religion have decreased.

The following works are noticeable :—

No. 3-293 of the second quarter, "Dipanirbán," is a translation from Bengali.

No. 4-430 of the same quarter, "Nala-purán Arthát Dholá Márú," describes the fortunes of Nala and Damayanti in the form of a drama.

No. 8-919 of the fourth quarter, "Saroja-bálá," is a novel in Bengali.

No. 13-342 of the second quarter, "Stri-bhúshan," contains extracts from various books suited for women.

No. 19-898 of the fourth quarter, "Stri-upakárak," is a tract for women by a Hindu girl.

No. 39-237 of the second quarter, "Susruta Sanghitá," is a Hindi translation by Pandit Ravidatt Vaidyá" of Susruta, an original work on medicine in Sanscrit.

No. 40-297 of the same quarter is "Measles, Small-pox and Chicken-pox, and their Homœopathic Treatment in Bengali," translated into Hindí by Babu Bipin Bihári Chatterji.

No. 7-99 of the first quarter, "Pandit Rámá-Nárain Bájpeyi ká Case," shows how and why the police of Bithur, zila Cawnpore, got up a false charge of theft against one Rámá Nárain Bájpeyi, who was afterwards acquitted.

No. 8-822 of the same quarter, "Police Vrittánta-Málá," describes the tyranny and tricks of the police practised during the last fifty years as told by a police employé.

Nos. 55-233 and 56-405 of the second quarter, Nos. 21-544 and 22-545 of the third quarter, and Nos. 36-848, 37-849 and 38-928 of the fourth quarter, "Válmíkíya Rámáyana Bháshá-Chhand," is a Hindi metrical translation of Válmíki's Rámáyana published by Babu Syáma Lál, clerk in the office of the Director of Public Instruction.

No. 60-458 of the second quarter, "Jívanna-ká-Sadvyavahár," is a Hindi translation of the economy of human life, by Kásináth Khathrí.

No. 12-8 of the first quarter, "Nara Sinha Purán," is a translation from the original Sanscrit.

No. 13-9 of the same quarter, "Jaiminí Puran," is a translation from the original Sanscrit.

No. 21-130 of the same quarter, "Rigveda Bháshya," is a commentary on the Rigveda, translated by Pandit Mádhava Prásad Tripathi.

No. 66-338 of the second quarter, "Adí Brahma Purán," is a Hindí translation of Sanscrit verses by Pandit Ravidatt of Beri, Rohtak district.

No. 65-364 of the same quarter, "Padma Purán," is a Hindi translation of Sanscrit verses, describing the period during which the world was a lotus, by Pandit Mahesádatt Sukla of Dhanávalí, Bára Banká district.

No. 63-243 of the same quarter, "Srí-Vínaya-Málá," contains verses on devotion to God.

No. 34-634 of the third quarter, "Mápa Sár Chhandávali," is a treatise on mensuration in verse.

No. 49-774 of the fourth quarter, "Field-book Patwáriyon-ke-Kághzát Sahit," is the field-book with the papers of patwáris, compiled by Munshi Ambika Prasád, Assistant Inspector of Schools, 2nd Circle, Oudh.

No. 25-121 of the first quarter, "Saral Vijnána Vitap," Part I, is a popular natural philosophy, by Pandit Baladeva Rám Jhá, B. A.

6. The fourth statement relates to works in the Sanscrit language. It shows 43 publications against 38 the last year and 100 the year before last. There has been some increase in the works on religion.

The following works are noticeable :—

No. 1-276 of the second quarter, "Sabdámrita Súchí Patram," is a grammar by Vipra Rájendra Yogi.

No. 3-320 of the same quarter, "Mahábháshyam Kaiyata Krita Vyákhyá Sahitam," is the great commentary, together with the explanations of Kaiyat, on Pániní's grammatical aphorisms, by Patanjal Muni.

No. 1-922 of the fourth quarter, "Kásika," Parts I and II, is a commentary on Pániní's grammatical aphorisms, by Pandit Vamana Jayáditya.

No. 9-294 of the second quarter is "Naishkarmya Siddhi," a treatise on Vedanta philosophy by Suresvaráchárya, with a commentary called "Chandriká" by Jnánottama Misra, edited by the pandits of the Benares Sanscrit College under the superintendence of Messrs. R. T. H. Griffith and G. Thibaut.

No. 10-295 of the same quarter, is "The Tantravártika, a Gloss on Sábara Svàmi's commentary on the Mímánsá Sútrus by Bhatta Cumárila," edited by the pandits of the Benares Sanscrit College, under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut.

No. 11-296 of the same quarter is "A Collection of Sikshás" by Yájnyavalkya and others, with commentaries on some of them, edited by the pandits of the Benares Sanscrit College under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut.

No. 13-306 of the second quarter, "Niti Dipiká," is a Sanscrit work on politics.

No. 15-314 of the same quarter, "Satika Dhikkárah," is a discourse on the number of gods.

No. 4-924 of the fourth quarter, "Svarajya Siddhí," is a work on salvation.

No. 7-918 of the same quarter are "The Eleventh and Twelfth Books of Euclid, with commentary," being elements of Euclid commented on by Pandit Sudhakara Dvivedí.

The monthly serial of the Benares College known as "The Pandit" still continues to be published.

The Benares Sanscrit Series, "A Collection of Sanscrit Works," edited by the pandits of the Benares Sanscrit College under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut, also continues to be published. Some books of the series are noted above.

7. The fifth statement relates to works in the Arabic language. It shows 23 publications against 38 last year and 54 the year before last. The decrease is due to a fall in the number of books on religion.

The following book is noticeable:—

No. 1-13 of the first quarter, "Ris-álat-ul-fasd," is a tract on phlebotomy.

8. The sixth statement relates to works in the Persian language. It shows 75 publications against 75 last year and 111 the year before last. There is a fall in the number of works on religion, but there is an increase in the number of publications on language and philosophy.

The following books are noticeable:—

No. 4-335 of the second quarter, "Sharh-í-Ab-ul-Fazl Har Daftar," is a commentary on Ab-ul-Fazl's book.

No. 2-489 of the third quarter, "Muntakhab-ul-Lughát," is a dictionary.

No. 10-679 of the third quarter, "Tarjuma-i-Shárai-ul-Islám, Mausúm ba Jámí'-ur-Razwi," in two volumes, is a work on Mahomedan law.

No. 1-240 of the second quarter, "Pairáya-i-Arúz," is a work on prosody, by Maháráj Girdhári Prasád Bákí.

No. 9-425 of the second quarter, "Makhzan-ul-Adwíya bar Hashiya Tuhfat-ul-Momínín," is a work on medicine.

No. 13-102 of the first quarter is "Kulliyát-í-Jámi," the complete poetical works of Jámí.

No. 14-316 of the second quarter, "Nazm-i-Tahzíb," is a work on logic, versified by Maulvi Sháh Abd-ul-a'lá.

9. The next statements relate to polyglot works. A separate table for each bi-lingual and tri-lingual combinations has been prepared. They show 258 publications against 249 last year and 293 the year before last.

The following works are noticeable in these statements:—

No. 8-119 of the first quarter, "Sanscrit Grammar," Part II, Verbs, is a Sanscrit grammar, in Sanskrit, Hindí and English with the aphorisms of Pániní.

No. 6-448 of the second quarter, "Rísála-í-Tashríh-ul-Alfáz," is a treatise in Persian and Urdu on the etymology of words.

Nos. 7-401, 8-402, 9-403, and 10-404 of the second quarter, "Rísála-i-Tartib-ul Kawáid-í-Farsí.

Parts I, II, III, and IV form a graduated grammar of the Persian language, compiled by Lála Mathurá Prashád.

No. 5-606 of the third quarter, "Sárasvata Satík," in Sanscrit and Hindi, is the Sárasvata, with commentary in three parts, by Pandits Umádatt and Saktidhar Sukla.

No. 10-546 of the same quarter, "Amir-ul-Lughát," Part I, is a dictionary in Urdu, Persian and Arabic, compiled by Munshi Amir Ahmad.

No. 2-758 of the fourth quarter, "Tashih-ul-Aghlát," is on the corrupt forms of words.

No. 12-154 of the first quarter, "Manusmriti Satík Manvarth-bháskara-bhásha Tíká Sahit," in Sanscrit and Hindi, contains the Code of Manu with a Sanscrit commentary, by name Manvartha-bháskar, together with a Hindi rendering of the same.

No. 13-232 of the second quarter, "Ashta-dasa-smriti Bhásha Tíká Samet," in Sanscrit and Hindi, contains eighteen smritis with Hindi explanations, by Pandit Mihir Chandra.

No. 14-751 of the fourth quarter, "Fatáwá Hindiya Tarjuma-i-Fatáwa" "A'lamgiriyya," Volumes I, II, III and IV, in 4,660 pages, is an Urdu translation of the Fatáwá'-A'lamgiri, a work of authority on Mahomedan law, translated by Maulána Saiyid Amir Ali.

No. 19-335 of the second quarter, "Al Jauhar-un-Nafís fí Sharh-i-Arjuzat-ish-Shaikh-ur-Raís," is a commentary on the Arjuza, a poetical work on medicine.

No. 15-699 of the third quarter, "Miftáh-ul-Adwiya," is on medicines.

No. 19-888 of the fourth quarter, "Ilaj-un-Nisá," is a work on midwifery.

No. 23-387 of the second quarter, "Kanz-ul-Akhlák-li-Ahl-il-Afák," compiled by Maulvi Abdur Rahmán Khán, Superintendent of Police and Judge of the Court, Udaipur, deals with right conduct.

No. 42-319 of the second quarter, "Jambú-dvipa-prajnapti-Sútra," in Prakrit Sanscrit and Guzerathi, contains a geography of India according to the Jain religion, compiled by Gana dhara Sudharma Svámí and commented by Sántichandra Mani and translated by Ráma Chandra Mani.

10. Of the periodicals, the following new ones have been started during the year:—

No. 3-341 of the second quarter, "North India Notes and Queries," is a monthly periodical in English devoted to the systematic collection of authentic notes and scraps of information regarding the country and the people.

No. 10-216 of the second quarter, "Majmúá-i-Mazámín-i-'Ilmo-Akhlák Mausúm-ba Akhlúk-i-Hasna" is on science and morals.

No. 11-215 of the second quarter, "Guldasta-i-Farogh-i-Sukhan," is a monthly poetical magazine, edited by Sháhzáda Mirza Kaisar Bakht Farogh.

Nos. 1-562, 2-660, 3-661, 4-662, and 5-663 of the third quarter, "Bráhman Samáchár, Muzaffarnagar," is a monthly magazine on social and religious subjects.

No. 3-713, polyglot, of the third quarter, "Kavi-va-Chitra-kár, Fatagarh," is a monthly journal on poetry and painting.

Nos. 3-147, 4-148, 5-149, 6-150, 7-151, and 8-152 of the first quarter, Nos. 4-543 and 5-715 of the third quarter, and Nos. 61-852 and 62-933 of the fourth quarter (under head "Books") in Vaidic, Sanscrit and Hindi, "Upanishad Bháshyam," contain a commentary on the Upanishads.

Nos. 9-161, 10-162, 11-163, 42-164, 13-165, and 14-166 of the first quarter, No. 5-224 (polyglot) of the second quarter, and Nos. 5-873, 6-874, 7-875, and 8-929 of the fourth quarter in Hindi, Sanscrit and Vaidic, "Parcha-i-Dharma Sabhá, Farukhabad," are parts of a monthly journal containing lectures on religion delivered at the Dharma Sabhá, Farukhabad.

No. 9-672, polyglot, of the third quarter, "Dharmaprakásha," is a monthly religious magazine, published by the followers of Dayánand Sarasvati.

The following periodicals still continue to be published: the others appear to have become extinct:—

"The Indian Forester" (English), "Nazára" (Urdu), Tafrih-ul-Uklá," "Arya Samachar," Meerut, "The Allahabad Review" (in English and Urdu), "Arya Siddhánta" (in Hindi, Vaidic and Sanscrit).

11. The number of publications issued by each press in the North-Western Provinces and Oudh during the year under review will also appear from the statements annexed herewith. The three works printed in Calcutta and one work printed in Bombay, but published in the North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 959 publications in all the subjects during the year as against 1,107 of the last year. The decline in the number is mainly in publications in English, Urdu, and Arabic. The causes of the fall in the number of publications have been noted under respective subjects.

I.—English Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Fiction	3	...	...	..	3	...	3	3
History	8	1	...	...	9	1	8	9
Language	17	...	...	4	21	4	17	21
Law	1	...	...	...	1	...	1	1
Medicine	3	1	...	...	4	...	4	4
Miscellaneous	7	1	...	1	9	...	9	9
Poetry	1	...	..	1	2	...	2	2
Politics	2	...	...	...	2	...	2	2
Religion	2	...	...	1	3	...	3	3
Science (Mathematical and Mechanical)	3	...	...	...	3	1	2	3
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	50	3	...	7	60	6	54	60

II.—Urdu Language.

Biography	3	...	...	1	4	...	4	4
Drama	6	...	...	...	6	...	6	6
Fiction	24	6	7	16	53	...	53	53
History	5	3	..	...	8	3	5	8
Language	16	2	4	3	25	8	17	25
Law	2	...	...	6	8	...	8	8
Medicine	5	7	...	2	14	...	14	14
Miscellaneous	23	12	...	8	43	...	43	43
Poetry	21	6	1	1	29	...	29	29
Philosophy (including Mental and Moral Science)	4	...	...	5	9	...	9	9
Religion	44	16	10	4	74	...	74	74
Science (Mathematical and Mechanical)	3	7	...	5	15	10	5	15
Science (Natural and others)	5	4	...	...	9	...	9	9
Voyages and Travels	3	...	...	1	4	...	4	4
TOTAL	164	63	22	52	301	21	280	301

III.—Hindi Language.

Drama	4	1	2	1	8	...	8	8
Fiction	2	...	...	5	7	...	7	7
History	2	1	...	...	3	3	...	3
Language	26	17	...	3	46	21	25	46
Law	...	2	...	...	2	1	1	2
Medicine	1	2	...	4	7	...	7	7
Miscellaneous	16	8	...	2	26	...	26	26
Poetry	20	3	...	8	31	...	31	31
Philosophy (including Mental and Moral Science)	4	1	...	1	6	...	6	6
Religion	27	7	...	5	39	...	39	39
Science (Mathematical and Mechanical)	4	8	4	3	19	12	7	19
Science (Natural and other)	1	3	...	...	4	3	1	4
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	108	53	6	32	199	40	159	199

IV.—Sanscrit Language.

Language	9	2	2	...	13	1	12	13
Law	1	....	....	...	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	...	1	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	2	...	...	4	...	4	4
Religion	4	1	15	....	20	...	20	20
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
TOTAL	20	6	17	...	43	1	42	43

V.—*Arabic Languages.*

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Language	1	...	4	...	5	...	5	5
Medicine	1	...	1	...	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	..	...	1	...	1	1
Religion	7	2	5	...	14	...	14	14
TOTAL	11	2	10	...	23	...	23	23

VI.—*Persian Language.*

Fiction	1	...	...	...	1	...	1	1
Language	23	7	4	...	34	11	23	34
Law	1	...	...	1	2	...	2	2
Medicine	1	1	1	1	4	...	4	4
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	...	3	...	5	...	5	5
Philosophy (including Mental and Moral Science)	10	1	15	...	26	1	25	26
Religion	1	...	...	1	2	...	2	2
TOTAL	40	9	23	3	75	12	63	75

(1) *English and Urdu Languages.*

Language	1	2	...	1	4	1	3	4
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	9	...	...	...	9	...	9	9
Religion	1	...	...	...	1	...	1	1
TOTAL	12	2	...	2	16	1	15	16

(2) *English and Hindi Languages.*

Language	1	...	...	1	2	2	...	2

(3) *English and Sanscrit Languages.*

Language	1	...	1	1	3	...	3	3

(4) *Urdu and Hindi Languages.*

Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
TOTAL	3	...	...	...	3	...	3	3

(5) *Urdu and Sanscrit Languages.*

Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
TOTAL	4	...	...	...	4	...	4	4

(6) *Hindi and Sanscrit Languages.*

Fiction	1	...	...	...	1	...	1	1
Language	4	1	...	1	6	...	6	6
Law	8	...	...	1	9	...	9	9
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	4	1	1	...	6	...	6	6
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	1	2	...	2	2
Religion	14	1	1	6	22	...	22	22
TOTAL	34	3	2	9	48	...	48	48

(7) *Hindi and Vaidic Languages.*

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	1	...	...	3	4	...	4	4

(8) *Sanscrit and Vaidic Languages.*

Religion	1	...	3	...	4	...	4	4

(9) *Urdu and Arabic Languages.*

Language	2	1	...	...	3	...	3	3
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	1	...	3	2	6	...	6	6
Religion	24	9	10	12	55	...	55	55
TOTAL	27	10	13	16	66	...	66	66

(10) *Urdu and Persian Languages.*

Language	11	3	2	1	17	4	13	17
Philosophy (including Mental and Moral Science)	1	...	...	2	3	...	3	3
Religion	3	1	1	...	5	...	5	5
TOTAL	15	4	3	3	25	4	21	25

(11) *Arabic and Persian Languages.*

Law	...	...	...	1	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Religion	12	2	1	...	15	...	15	15
TOTAL	15	2	1	1	19	...	19	19

(12) *English, Urdu, and Hindi Languages.*

Language	1	2	...	...	3	...	3	3

(13) *English, Hindi, and Sanscrit Languages.*

Language	1	...	...	...	1	...	1	1

(14) *English, Urdu, and Arabic Languages.*

Law	1	...	...	...	1	...	1	1

(15) *Urdu, Arabic, and Persian Languages.*

Biography	...	1	...	...	1	...	1	1
Language	2	2	3	1	8	...	8	8
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
TOTA	5	3	3	1	12	...	12	12

(16) *Hindi, Persian, and Arabic Languages.*

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Medicine	1	...	...	...	1	...	1	1

(17) *Hindi, Sanscrit, and Vaidic Languages.*

Religion	37	1	...	...	38	...	38	38

(18) *Urdu, Hindi, and Sanscrit Languages.*

Law	1	...	...	...	1	...	1	1
Religion	4	...	...	...	4	...	4	4
Total	5	...	...	...	5	...	5	5

(19) *Prakrit, Sanscrit, and Guzerathi Languages.*

Religion	...	...	...	1	1	...	1	1

(20) *English, Urdu, Arabic, and Persian Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

(21) *Urdu, Hindi, Arabic, and Persian Languages.*

Language	1	...	...	...	1	...	1	1

Table showing the total number of Works published in each Place and in each Press during the year 1891.

Place of publication.	Name of the press.	Total number of works published in the press.	Total number of works printed in each press.
Lucknow	Munshi Nawal Kishore, C.I.E.	73	
	Nami	59	
	Anwar-i-Muhammadi	33	
	Ganga Prasad Varma and Brothers	15	
	Royal Printing	9	
	Gulshan-i-Faiz	8	
	Methodist Publishing House	8	
	N. N. Sivapuri	7	
	Lucknow	7	
	Dilpizir	7	
	Gulab Singh's	6	
	Bustam-i-Murtazwi	6	
	Awadh	4	
	Islamiya	3	
	Dabdab-i-Ahmadi	3	
	Mustafai	2	
	Urdu	2	
	Ihtishami	1	
	Munshi Durga Prasad's	1	
	Rozana-i-Akhbar Islami	1	
	Kaumi	1	
	Shaukat-i-Islam	1	
	Azad	1	
			258

Table showing the total number of Works published in each Place and in each Press during the year 1891—continued.

Place of publication.	Name of the press.	Total number of works published in the press.	Total number of works printed in each press.
Cawnpore	Munshi Nawal Kishore, C.I.E.	54	
	Ahmadi	42	
	Rasik	19	
	Shula-i-Tur	11	
	Law	11	
	Nizami	3	
	Commercial Union	3	
	Muhammadi	2	
			145
Allahabad	Sarasvati	31	
	Anwar-i-Ahmadi	17	
	Indian	16	
	Desopkarak	15	
	Nazair-i-Kanmi-i-Hind	14	
	Trade Circular	7	
	Dharmik	6	
	Imperial Printing	5	
	Church Mission Congregational	5	
	Namwar	4	
	Queen	4	
	Vidya-dharma-Vardhak	3	
	Vaidik	3	
	Sukh Sambad	3	
	Najim-us-Sakib	2	
	Hanumat	2	
	Pioneer	2	
	Ihtishamiyya	1	
	Indian Christian	1	
	Zubdat-un-Nazair	1	
	Herald	1	
			143
Benares	Chandra-prabha	30	
	Amar	20	
	Medical Hall	12	
	Tinmira Nasak	12	
	Bharat Jiwan	10	
	Raja Rejesvari	5	
	Benares Printing	3	
	Sayyid-ul-Matabi	3	
	Iksir-i-Azam, Medical Hall	1	
	Jawahir-i-Iksir	1	
	Light	1	
	Harihara Ratnakar	1	
	Vidya Sagar	1	
	Hari-prakas	1	
	Jyoti-prakas	1	
	Sakshi Vinayak Gorkha	1	
	Jaina-prabhakar	1	
			104
Farukhabad	Chintamani	54	
	Bharat-bhushan	17	
	Nazair-i-kanum-i-Hind	3	
			74
Agra	Mufid-i-Am	10	
	Vidya-Vilas	10	
	Saligram's	8	
	Satya-prakas	6	
	Mathura	5	
	Ilahi	5	
	Akhbari	3	
	Mumtazia	3	
	Agra Medical	2	
	Munawwari	2	
	Amir-ul-Matabi	2	
	Ornamental Job	2	
	Chitra Gupt	2	
	Ijaz-i-Muhammadi	2	
	Ijad-i-Kishan	2	
	Sikandra Orphanage	1	
	Agra Akhbar	1	
	S. Brown and Sons	1	
	Gulshan-i-Ilm	1	
	Moon	1	
	Abul-Ulai	1	
	Husaini	1	
	Rashid	1	
			72

Table showing the total number of Works published in each Place and in each Press during the year 1891—concluded.

Place of publication.	Name of the press.	Total number of works published in the press.	Total number of works printed in the press.
Meerut	Vidyadarpan	35	
	Jwala-prakas	12	
	Gulzar-i-Muhammadi	5	
	Chaman-i-Hind	4	
	Dar-ul-Ulum	4	
	Jagat-prakas	3	
	Arya-darpan	1	
	Kasi-prakas	1	
	Rahmani	1	
			66
Moradabad	Vidya Bhushan	5	
	Gulzar-i-Ahmadi	5	
	Ihtishamiyya	4	
	Narayan Chaskar	4	
	Gulzar-i-Ibrahim	3	
	Mihir-i-Hind	3	
	Nayyir-i-Azam	2	
	Matli-ul-Ulum	1	
	Rahbar	1	
			28
Jaunpur	Azim-ul-Matabi	11	
	Akbar	2	
			13
Saharanpur	Khair-Khwah	3	
	Bulbul-i-Hind	3	
	Akhtar-i-Hind	1	
			7
Bareilly	Kaisari	6	
	Nadiri	1	
			7
Mirzapur	Khechri-Samachar	3	
	Remembrancing	3	
			6
Aligarh	Bharat-bandhu	3	
	Jagad Vinod	1	
	Aligarh Institute	1	
			5
Etawah	Masdar-ut-Talim	4	
			4
Gorakhpur	Riyaz-ul-Akhbar	3	
	Anwar-i-Yusufi	1	
			4
Shahjahanpur	Arya-prakas	3	
	Arya-darpan	1	
			4
Etah	Suhfa-i-Hind	2	
	Surma-i-Tur	1	
			3
Calcutta	Calcutta Central	3	
			3
Roorkee	Thomason Civil Engineering College	2	
			2
Fyzabad	Ajodhya-Vedehi	2	
			2
Sitapur	Subh-i-Sadik	2	
			2
Fatehgarh	Jagat Prakash	1	
			1
Fatehpur	Nasim-i-Hind	1	
			1
Lakhimpur (Kheri, Oudh)	Hindi Prabha	1	
			1
Almora	Debating Club	1	
			1
Budaun	Bharat Bhushan	1	
			1
Muttra	Syama Kasi	1	
			1
Bombay	Education Society	1	
			1
	TOTAL	...	959

Statement showing the number of publications during the year 1891-92 on each subject.

Subject.	Total.
Biography	5
Drama	14
Fiction	65
History	20
Language	192
Law	28
Medicine	37
Miscellaneous	105
Poetry	70
Politics	3
Philosophy (including Mental and Moral Science)	55
Religion	306
Science (Mathematical and Mechanical)	38
Science (Natural and other)	15
Voyages and Travels	6
TOTAL	959

E. WHITE,
Director of Public Instruction,
N.-W. P. and Oudh.

PUNJAB.

From H. MAUDE, Esq., Officiating Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 306, dated Lahore, the 11th March 1892.

I am directed to forward herewith, for the information of the Government of India, a copy of a letter No. 360, dated 18th February 1892, from the Director of Public Instruction, Punjab, enclosing a Report by the Registrar of the Education Department on the publications registered in the Punjab under Act XXV of 1867 during the year 1891.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Officiating Chief Secretary to Government, Punjab,—No. 360, dated 18th February 1892.

I have the honour to forward the Annual Report on Books registered during the year 1891, under Act XXV of 1867, furnished by the Registrar, Education Department.

From LALA RAM KISHAN, Registrar, Education Department, to the Director of Public Instruction, Punjab,—No. 44, dated 16th February 1892.

I have thehonour to submit a report, together with its accompaniments, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1891.

2. The total number of books received for registration fell from 1,577 to 1,286. Almost all the heads under which publications are arranged exhibit a decline. This general fall is, however, not due to any deterioration in the literary progress of the people, which, on the other hand, has been exceedingly satisfactory in the production of a large number of original works and translations of marked ability and worth, but to the operation of the amended Act of 1890, according to which new editions published without change have been exempted from registration.

An impetus has been given to the development of the Vernacular literature by the Punjab Text Book Committee in encouraging good productions by purchasing copies of some for free distribution among educational institutions of the Province and recommending others for college and school libraries.

3. It is satisfactory to observe that the number of publications of which the copyright was registered during the year has risen from 136 to 165.

4. The number of publications in different languages registered during the previous year, as compared with those registered in the year of report, is as noted below:—

	1890.	1891.
English	46	38
Arabic	75	56
Hindi	103	98
Kashmiri	2	...
Punjábi	269	179
Pushto	5	5
Persian	56	60
Sanscrit	12	9
Sindhi	27	36
Urdu	824	700
Bi-lingual	136	90
Tri-lingual	14	12
Polyglot	8	3
	1,577	1,286

By far the largest number of publications, which is 700 or about 55 per cent. of the total number for the year, appeared in Urdú. Panjábí has only 179 against 269 in the preceding year, and, excepting Persian and Sindhí, all the other languages show a falling off in the number of publications represented by each, which is to be attributed to the cause above mentioned.

5. According to the prescribed subjects, the distribution of publication of the year is as follows:—

Arts	5
Biography	12
Drama	12
Fiction	30
History	16
Language	165
Law	65
Medicine	73
Miscellaneous	211
Poetry	328
Politics	1
Philosophy (including Mental and Moral Science)	4
Religion	292
Science (Mathematical and Mechanical)	61
Science (Natural and other)	10
Voyages and Travels	1
	1,286

Poetry and Religion include the largest number of books. Eulogistic songs, controversial, didactic and devotional verses, metrical love tales, daily prayers and diverse religious compositions, contribute to increase the number of publications registered under these heads.

There is a marked paucity of books against the important heads of Arts, Biography, Drama, History, Philosophy, Science (Natural), and Voyages and Travels, though under some of them works of superior quality have been received.

No good books on Arts can be expected to be appreciated by the working classes till the latter are able to read and benefit by such publications. Philosophy and Science are yet confined to the school, and not much cared for by the public, whilst *Travels*, as such, are almost entirely unknown.

6. Of the total number of publications registered during the year, 1,127 are books and 159 periodicals. The latter consist of 55 Legal, 37 Medical, 31 Religious, 29 Miscellaneous, and 7 Scientific. Religious periodicals show an increase over those for the preceding year. The practical periodicals, which numbered 16 in the previous year, have all vanished, probably from want of readers.

7. Among original works, translations and revised editions, the following may be mentioned in order of the subjects treated of in them:—

Arts.—Five original works were received during the year, of which the following may be noticed:—

(*a*) *Pák Ratnakar, Arthat Bryanjan Parkár, Pratham Khurd.*—Is a work on Indian cookery. The present part contains receipts for pickles of various kinds.

(*b*) *Risala-i-Gilt, Arthat Thande Mulamma karne ke Tisri Pustak.*—Is a Hindi book containing receipts for different kinds of varnish, writing ink, removing stains from woollen and silken robes, and manufacturing several other things.

Biography.—It is gratifying to find that this important subject has succeeded in attracting towards it a number of good writers. Eleven original works and one translation were received, of which a few may be mentioned :—

(*a*) *Tazkra-i-Mashahiri-Mausum ba Armughán-i-Ahbab, in Persian.*—A collection of short notices of poets, princes and philosophers, and explanations of proverbial terms and allegories occurring in Persian works. This is a useful book of reference to the school and college students, but is far from being exhaustive.

(*b*) *Kárnamá-i-Waliyan-i-Siálkot.*—Is an original work in Urdu, describing the lives and adventures of Princes Kashmira Singh and Peshawara Singh, sons of Mahárájah Ranjit Singh. The tragical end of Prince Peshawara Singh, who was assassinated by the treachery of some of the Sikh sardars, is narrated in highly touching terms.

(*c*) *Sawaneh Umri Mullah Dopeyazah, in Urdu.*—Is the life of the famous buffoon of the Court of Akbar. He was a native of Arabia, which he left in search of his father, whom the sour temper of his mother had driven from home in disgust. The Mullah reached Delhi and became a favourite of the Emperor Akbar. This work contains several witty anecdotes and humourous sayings ascribed to Mullah Dopeyazah.

(*d*) *Tawarikh-i-Ajiba Mausúm ba Swariah-i-Ahmadi.*—Life of Sayed Ahmad of Bareilly, who is said to have been the leader of the religious war which some of the followers of Mahommed waged against the Sikhs in the north-west of the Punjab. Most of the descriptions seem to be highly coloured and exaggerated.

A chapter contains an account of the khalifahs of the Sayed, some of whom are said to have been transported for taking part in the Wahabi rising of 1864.

Drama.—The dramatic literature of the Province also shows unmistakable signs of improvement. Of the 12 books received, 7 were original works and 5 republications. The following works would seem to demand a passing notice :—

(*a*) *Qanún-i-Muhabbat Maruf ba Anjam-i-Ulfat.*—A tragical account of a prince and his companion, a son of a wazir, who both left their home in search of the bride of the former, and were waylaid by robbers and sold to a kotwal. This functionary was of a very questionable character, and had in his clutches the last bride whom he had put into a prison for spurning his reproachful overtures. With the help of the jailor the prince procured the assassination of the kotwal, rescued his young spouse, and returned to his home. After a short time, in consequence of a mishap, the princess and the wazir's son committed suicide, and the unhappy prince followed their wake.

This dramatic piece was written for the Imperial Theatrical Company, and is altogether a good production of the kind.

(*b*) *Karshmia-i-Qudrat.*—Consists of the following four dramatic pieces, all well written and ingeniously handled.

1. *Chandravali.*—Is an adaptation of a puranic romance, describing the love of Chandravali for Sri Krishna.
2. *Qamir-uz-zamán aur zuhra.*—The adventures of Prince Qamir-uz-Zaman and his ultimate marriage with a fairy.
3. *Raja Harish Chandra.*—A well-known tale from Sanscrit in which Rajah Harish Chandra's truthfulness and fidelity were put to a very severe test by a Brahman sage.
4. *Sundar and Vidya.*—A tale of love and adventure dramatised. The characters introduced seem to be appropriate and play their parts well.

Fiction.—This head has been fruitful, inasmuch as 22 original works and 5 translations, some of which can be pronounced to be of a very good order, were registered during the year under report.

The following deserve notice :—

(*a*) *Umr Pashá, Hissa-i-Awwal.*—Is an Urdu translation of the well-known and every interesting novel by Mr. Reynolds, in which the exploits and

adventures of Umr Pasha, a Turkish general in the Crimean War, are romantically narrated.

(*b*) *Fasána-i-Rúp Basant.*—Is an Urdu version of a popular Hindu story of two princes, Rúp and Basant, who had to leave their home through the faithlessness of their step-mother. The princes suffered great hardships in their voluntary exile, in which they got separated from each other. At last, after marvellous escapes and unheard-of sufferings, they succeeded in securing a kingdom and returning to their father.

(*c*) *Pir-i-Nabaligh.*—Is an original work written in good Urdu prose, giving an account of a vicious old man of over sixty who, mixing with some young debauchees, allowed himself to be befooled by his companions.

(*d*) *Madirawati Upnyás.*—A Hindí translation or adaptation of a Sanscrit tale narrating the adventures of a Brahman youth, who fell in love with a princess, and finally succeeded, with the help of a friend, in abducting her on the eve of her marriage with a prince.

(*e*) *Bisha Briksha.*—An Urdu translation of a Bengali novel, in which a rich zamindár, having a dutiful wife and plenty of worldly felicity, brought upon his head a series of miseries by his indiscreet action in taking fancy to, and eventually marrying, a young widow. The novel is very interesting and instructive, besides being written in chaste style.

(*f*) *Gulistan-i-Ján Fiza.*—A love tale, written in a highly elaborate style, abounding in rhymed phrases and copiously interspersed with verses from various Urdu poets.

(*g*) *Sarmay-ái-Diyanat.*—An original work of merit, containing an interesting tale exposing the deceptions generally practised by the amla people in securing bribes and illegal extortions from those whom business brings in contact with the former. The evil consequence of a corrupt life have been depicted in vivid colours.

History.—In addition to the educational works, 10 non-educational publications have been registered during the year, which exhibits a good advance over the productions of the previous year in this branch of literature. The following books seem to be worthy of mention :—

(*a*) *Hálát-i-Chín Mai Tasawán.*—Contains a few geographical and historical sketches of China. The matter treated of is interesting and seems to have been taken from English works on the subject.

(*b*) *Ajaib-ut-Tarikh-i Balkh.*—Contains a brief historical account of the city of Balkh and a few short notices of Káfiristan.

(*c*) *Kárnama-i-Turk Hissa Awwal.*—Memoirs of the Ottoman Turks, translated into Urdu from various European authors. The book is well written, and possesses considerable merit and interest. The present volume includes historical accounts from the founder of the Ottoman dynasty to Suleman-i-Azam, who was a contemporary of the Emperor Akbar of India.

Language.—All the books received under this head are educational. School books, as a rule, are compiled with great care under the orders and directions of the Punjab Text Book Committee. Of late it has been decided to scrupulously avoid in all the school readers anything that might offend modesty or religious feelings of any sect, and measures are being taken to revise existing books not coming up to this mark. The example set by this learned body has been followed even by some of the writers of the day, inasmuch as books have been received this year which might be pronounced to be almost free from those blemishes.

Among others, the following deserve a passing notice :—

(*a*) *English Grammar.*—A little compilation containing grammatical rules and definitions ingeniously arranged to help students on ready reference and revision of the subject.

(*b*) *Parsináma.*—Contains phrases, short sentences, and anecdotes and descriptions of a few birds and insects. The author has carefully avoided the use of Arabic words, though in attempting to write the book in pure Persian he seems to have introduced a large number of words and idioms rarely to be met with in ordinary works in that language.

(*c*) *Jawab Muzmún ka Risala, etc.*—Includes selections from standard Urdú prose and verse writers on natural and social subjects.

(*d*) *Naubahar-i Urdú.*—An educational work containing choice Urdu verses from different standard authors with explanatory notes by the compiler. To the book is appended a description of the figures of speech generally used in Persian and Urdu, and a list of substances, animate and inanimate, with which Oriental scholars usually compare the various members of the body of the beloved.

(*e*) *Primary Course Urdú by Maulví Muhammad Feroz-ud-din.*—The compiler seems to have made his selections very carefully from the prose and poetry writers of the day, and the book is likely to find favour both with teachers and students.

(*f*) *Hissa i-Awwal Mubádi-ul-Insha.*—Contains simple but practical rules for Urdú composition up to the requirements of the middle school scholars.

(*g*) *Urdú Course Maruf ba Kalíd-i-Zubándání.*—Is a collection of selected difficult verses from various Urdú authors of note with hints from their analysis. In another part of the book copious explanations are given to aid the scholar. A glossary of idiomatic phrases and brief sketches from the lives of a number of Urdu poets, together with other useful information connected with the art of poetry, are appended to the book. The only defect in this otherwise valuable publication is the presence of verses of questionable import.

(*h*) *Nasíhat Fáryamnama, etc.*—Is a collection of letters by Maulví Nazir Ahmad, the author of many Urdu works of utility and merit. The letters are full of instructive and moral subjects.

(*i*) *Sughar Saheli ba Taswír.*—Expressly written for girls in a peculiarly interesting style in the language of women, contains sound advice to young girls in matters concerning domestic life.

(*j*) *Ashtadheyai Paratham Bhág.*—Is a translation of Chaper I of Paníní's aphorisms of Sanscrit grammar, which the translator has taken pains to render into simple Hindi. Suitable illustrations have been added to make the subject readily intelligible to school students.

(*k*) *Pushto Bat Chít.*—Is designed to aid European officers in acquiring a knowledge of the Pushto language. Pushto equivalents are given of the Urdú sentences arranged in the form of a conversation on various subjects.

(*l*) *Lughat-i-Arabi-Urdú Mausúma Nizam-i-Qadri.*—Is an Arabic-Urdú dictionary, giving derivations of words and quoting appropriate verses from the Quran in support of the meanings given by the compiler. The work is not exhaustive, but it cannot fail to prove a very useful book of reference to the student of Arabic.

(*m*) *Shabdárth Dipká Kosh.*—A small vocabulary of different Sanscrit words that can be met with in text-books used in schools.

Law.—Books registered under this head consist mostly of periodicals on legal matters and translations or abridgments of the decisions of the Chief Court usually sought after for reference by lawyers and pleaders.

The only publication deserving of mention has been an Urdu translation of the Law of Tort by Pandit Piyaré Lál of the local bar.

Medicine.—Altogether 73 publications, including 65 orginal works, 6 translations, and 2 reprints, were received for registration during the year. Of these, 5 are on the European system, 16 on the Yunaní (Greco-Arabic) system, and 8 on the Vaiylik system of medicine, besides 44 in which all or some of the above modes of treatment are combined. The Yunaní pharmacy does not yet seem to have much relaxed its hold on popular faith, as would appear from the number of original works that issue in its support, though it cannot be deemed that all other systems of medicine have been thrown into the background in favour of the European treatment, which is held in high esteem by the generality of the people.

(*a*) *Nighant Bhasha.*—A description in Hindi of medicinal herbs, minerals, etc., according to the Vaidik system of medicine.

(*b*) *Tibbi-i-Ruharú.*—In this book an attempt has been made to introduce what the author calls the spiritual treatment of the various diseases to which the human body is subject. The author beseeches people to give a trial to this novel method, which does away with all the ordinary modes of treatment by medicine.

(*e*) *Mufridat-i-Bakrami.*—Is a Persian translation of a Sanscrit work on the medicinal properties of a number of Indian herbs, fruits, etc.

(*d*) *Yaqúti, etc.*—A Persian work on Greco-Arabic system of medicine. The greater part of the book contains a collection of receipts for different diseases, arranged in alphabetical order.

(*e*) *Mufridat-i-Razzaki Tarjama-i-Mufridat-i-Nasiri.*—An Urdu translation of a Persian work, giving the name, nature, and medicinal qualities of herbs, vegetables, minerals, animals, etc., used in the Indian pharmacy on the Yunaní system. The book opens with a description of various kinds of medicines, grouped according to their effects on the various organs of the human body and the degree of heat and cold they produce. The various methods employed in the cleansing, preparation and application of the individual and compound medicines have also been added to make the book practically useful. Urdu equivalents of most of the Arabic terms used throughout the work have not been given.

(*f*) *Bovine Obsterics: Yán-i-Risala-i-ilm-i-Taulíd.*—A highly useful compilation by Sayed Sardár Sháh Gilání, Lecturer on Bovine Pathology in the Lahore Veterinary School. The general public, and especially zamíndars and those who keep cattle, will find this book a ready guide in matters connected with the tending of domestic animals.

(*g*) *Amrit Sagar, Arthat Partáp Sagar.*—A standard Hindi work on the Vaidik system of medicine, compiled under the auspices of the late Mahárájah Partab Singh, Sawai of Jodhpur.

(*h*) *Bachchon ka Rakhrakhao.*—A very useful small tract, containing sound advice to mothers for the preservation of the health of their children. Most of the common ailments to which little children are subject have been fully treated of in a very simple Urdú style.

(*i*) *Dastur-ul-Amal Tazidári wa Nasal Kashí-i-Aspán mai Tasawír.*—Is a manual of practical house-keeping and horse-breeding. This is the first compilation of its kind in Urdú, and is likely to be helpful to the veterinary students and those who interest themselves in horse-breeding.

Miscellaneous.—Under this class are grouped publications on various subjects which cannot be classed against one or the other prescribed heads. Of the 211 books registered 175 are original works, 22 translations, and 14 republications.

The following may be noticed as specimens of the sort of publications embraced in this comprehensive sub-division:—

(*a*) *Economical Accounts.*—Rules for keeping household accounts in an easy form.

(*b*) *Medical opinions in favour of Vegetarianism and Temperance.*—An attempt has been made to show by extracts from various eminent writers that man is a frugivorous animal, and that he was not made to eat flesh. The use of alcoholic drinks has also been denounced.

(*c*) *Hamarí Desí Bhenon ke halat aur unka Uddhár.*—Is a lecture delivered in Urdú by Sri Mati Kumari Prem Devi at the third anniversary of the Dev Samaj, Lahore, in which the lecturer attempted to describe the present condition of the women of India, dwelling upon the evils of early marriage, the hardships of widowhood, and the abject dependence in which Indian women were said to be kept. She condemned the noisy reformers of the day who, it was said, cried for social reforms which they dared not introduce among themselves, and concluded by mentioning the circumstances that led her to leave her parents and mix with the Dev Samaj with a view to devote her life for the amelioration of her countrywomen.

(*d*) *Honourable Dr. Sir Sayed Ahmad Khan Bahadur ke Lekcharon ka Majmúá.*—A collection of lectures and speeches delivered on various occasions by Sir Sayed Ahmad of Aligarh, together with a brief sketch of the honourable gentleman's life.

(*e*) *Guldasta-i-Zaráat.*—Lálá Shankar Das of Ramnagar, who wrote an Urdu work on moral and intellectual culture, has contributed this small book to the literature of the Province. The book is intended for zamindari schools

and it contains brief but interesting notes on land, seasons, seeds, the relations of landlord and tenant, the money-lender and the peasant.

(*f*) *Panso Latife Hissa-i-Awwal.*—Is a collection in Urdu of witty and humorous tales taken from various sources. Some of the legends are written in questionable taste and indecent terms.

(*g*) *Tuhfa-i-Imtihan-i-Police.*—A collection of questions set at the Police Departmental Examinations during the last fifteen years and their answers.

(*h*) *Guide to Cricket.*—Is, as the name imports, a small book in Urdu, containing directions and rules for the game of cricket, which has become popular in this Province.

(*i*) *Kimeya-i-Daulat wa Risala-i-Iksir-i-Reyazat.*—Treats of the way of acquiring wealth by honest means, and avoiding and discharging debts. It recommends habits of industry and thrift, quoting copiously from English authors on the subject. A small poem, exhorting the people to encourage physical exercise is appended.

(*j*) *Industrial development with special reference to the present condition of India.*—A lecture delivered at the Lahore Government College by its learned professor, Mr J. C. Oman. It deals with the important question as to how to improve the condition of India so far as its industrial development is concerned.

(*k*) *Akhlaq-un-Nisa.*—Contains brief sketches of the lives of Her Imperial Majesty Queen Victoria, the Princess Alice, and Elizabeth Fry who successfully exerted herself in the cause of reformation in the management of jails and lunatic asylums. A number of pieces of advice, calculated to help young girls in the formation of habits of industry, sanitation and good behaviour, have been added. The book is written in a very simple Urdu, as spoken by refined native ladies.

(*l*) *Mazamin-i-Bacon.*—Is an Urdu translation of the essays of Lord Bacon. The translator, the late Lálá Saín Dás, seems to have taken great pains in turning into good Urdu this very terse and philosophic work. This publication might be looked upon as a valuable contribution to the vernacular of the Province.

Poetry.—As usual the largest number of publications registered during the year has been entered against this head, which includes all metrical compositions irrespective of the nature of their subject.

The following books call for special mention to give an insight into the diversity of subjects treated of the poetry of the day:—

(*a*) *Baní Bhagtan kí.*—Selected devotional songs by different Hindu saints.

(*b*) *Gaier Sanskar.*—Songs intended to be sung on the occasions of marriages, births, deaths, and other religious and social observances of the Arya Samajists, etc.

(*c*) *Pothi Sukhmani.*—Devotional verses in Punjabi by Gurú Arjan Sahib. These are generally read by Sikhs and Hindus.

(*d*) *Láilá Majnun Nazami.*—Is a love tale of Láilá and Majnún by Nazami, a standard Persian author of the time of King Maunchahai of Persia.

(*e*) *Masnaví Aina-i-Hind.*—In this little work the followers of Sir Sayed Ahmad and the late Pandit Dayá Nand Guraswati have been exhorted to persevere in their efforts about the reformation set on foot by those leaders. The poem is spirited.

(*f*) *Hissa-i-Awwal Muzaqul Ashiqín.*—Is a Punjabi metrical translation of selections from the Diwan-i-Hafiz. The translation is almost accurate, and shows great skill of the poet in turning the melodies of the "Nightingale of Shiraz" into easy-flowing Punjabi verse.

(*g*) *Megh Binod.*—Is a book in Hindi verse on the Vaidik system of medicine by a Jain physician of note.

(*h*) *Chamnastan-i-Shah.*—Poetical works in Persian by the Durani king Shah Shiya, written in the style of the Diwan-i-Hafiz. The language is pure and simple.

(*i*) *Masnaví Qatra-i-ab ka Safarnama.*—This little poem contains an account of a drop of water, the changes it undergoes, its composition and properties. The

book is very interesting, and the author's efforts in writing out a scientific subject in easy but faultless verse are commendable.

(*i*) *Khazna-i-Khurrami.*—A collection of devotional Urdu songs in praise of the Almighty God and Jesus Christ, composed on the model of religious songs by Hindus.

(*k*) *Poems by Ernest Holder.*—Short English poems written on various occasions and subjects.

(*l*) *Bálmiki Ramayan, etc.*—An abridgment of Balmiki Ramayan written in Persian verse of merit.

(*m*) *Mela Goindwal, etc.*—A description in Punjabi verse of the last annual fair held at Goindwal, a sacred place of the Sikhs, where cholera broke out and worked havoc in the large gathering.

(*n*) *Masnawi-i-Nakhat-i-Gul.*—A small poem in elegant Urdu, describing a tale of love and adventures of a prince who fell in love with a fairy.

Politics.—Is not generally understood or cared for by the generality of the people in this Province. The only publication recorded under this head seems to be the production of a foreign pen, in which the administration of justice in this Province seems to have been traduced in a spiteful spirit.

Philosophy.—Only 4 publications were registered during the year. The following may be mentioned :—

(*a*) *Mubad-i-ul-Hikmat.*—A treatise on elementary logic, written by M. Nazir Ahmad Khan, author of several very useful and popular text-books.

Religion.—This head is next to poetry in point of number of publications received, which was 292. Of these 235 were original works, 5 translations, and 52 reprints. Arranged according to different faiths professed, the numbers stand against—

Mahommedans	188
Hindus	26
Sikhs	15
Christians	40
Aryas	8
Brahmos	13
Jains	1
Lal Begs (mehtars)	1
	292

The controversies between the Arya Samajists and Deo Samajists show signs of abatement, but those between the former and the orthodox Hindus, as also among Mahomedans about the so-called second Jesus Christ, are kept up with vigour, each party trying to run down the religious opinions of the other. The Christians, too, are as active as ever in holding out to the public their own teaching as worthy of being followed by all.

(*a*) *Majmúa-i-Isrár-i-Nihání Yánt Kitab-i-Gulzár-i-Mání.*—An Urdu work on the acquisition of a knowledge (gyan) of the soul and self according to the Vedant philosophy. Endeavour has been made to show that the human soul is not different from the supreme spirit (parmátma), and that all pleasure and pain, as also the entire material world, are illusions having no reality.

(*b*) *Did-i-Haqq.*—The author has undertaken to introduce a regular code of morals and religious observances for mehtars (low-caste sweepers) of the Punjab, whom the author exhorts to follow the teaching of their spiritual guides Balmik and Lál Beg. The writer seems to take great interest in the welfare and union of this community, and itinerates to reform them by offering advice at their own doors.

(*c*) *Faryád-i-muslamín.*—Contains numerous articles showing diverse causes which have helped to create discord among Mahommedans. The author exhorts his co-religionists to always strive to preserve union among themselves, and to avoid, as far as possible, hot discussions with the followers of other religions.

(*d*) *Fath-i-Islam Hissa-i-Awwal.*—The author, Mirzá Ghulám Ahmad of Qádián, announces to the world that he has been sent by God to ameliorate the condition of mankind, and that in spiritual power, morality and nature, he is like Jesus Christ, and calls on the public to follow him.

(*e*) *Dharma Rakhsha.*—In this book an attempt has been made to defend the religious tenets of the orthodox Hindus against certain attacks made by a member of the Brahmo Samaj.

(*f*) *Vox Clamantis.*—In this small book an attempt has been made to compare revelations with modern science, and to explain discrepancies pointed out answer to objections raised by such scientists as Professor Huxley.

(*g*) *Bhúdar Jain Shatak.*—One hundred and seven songs in various metres, extolling the praise of some of the Jain preceptors, depicting the transitory and fruitless enjoyments of this world, and exhorting the Jains to practice virtue and avoid sin in order to procure liberation from mundane existence. The language of the verses is very elegant. The book has been carefully edited and is copiously annotated.

(*h*) *Sardha Puran.*—Contains directions for the Sikhs as to the manner of reciting certain pieces from the Granth which are considered to insure success and prosperity in worldly concerns and liberation from disease.

(*i*) *Al qual ul Jamil fi Tariqul Masil.*—The author, who seems to be a follower of Mirzá Ghulám Ahmad of Qádián, exhorts Mahommedans to accept his teaching, and asserts that the Mirzá is the same Jesus Christ whose advent is foretold in the Quran.

(*j*) *Bichár Málá.*—A Hindi poem on the Vedant philosophy, together with a simple analysis of the original to make it readily intelligible to an ordinary reader.

(*k*) *Mashhúr Tabíb Sequah.*—A hand-bill of the Punjab Religious Book Society, in which people are asked to seek the Lord Jesus Christ for a remedy against the impurities and diseases of the soul in the same way that men flock round Dr. Sequah for relief from certain physical ailments.

(*l*) *Isháa--us-Sunnat in Nabwiyah.*—A very ably conducted periodical on Mahommedan religious subjects. Nos. 1 to 3 of Volume 13 contain a review of the letters of Mirzá Ghulám Ahmád of Qádián, who proclaims himself as the second Jesus Christ. The Mirzá and one of his disciples have been repeatedly challenged to a discussion by the proprietor, which the former seems to avoid.

Science (*Mathematical and Mechanical*).—As many as 61 publications were registered under this head. Most of these are educational books, of which the following may be noticed:—

(*a*) *Tahrir-i-ul-Ashkál.*—The first three books of Euclid in Urdu, with copious notes and exercises and hints to solve them. The work is calculated to impart a thorough knowledge of the subject to school-boys.

(*b*) *Tariqa-i-Hissáb.*—A book on the elements of arithmetic, in which the author has attempted to devise a simple and intelligent mode of teaching the subject to scholars of the Lower Primary department.

Science (*Natural and other*).—Of the 10 books received, the following will show what they are worth:—

(*a*) *Risala-i-Ilam-i-Tabiyát, Hissa-i-Awwal.*—Is a treatise on physical science, designed to aid students who take up the subject for the Departmental Examinations.

(*b*) *Quwati-i-Kahrabái ke Sabaq.*—Is a translation of Professor Tyndall's Electricity. The translator has shown considerable ability in rendering the original book into simple and readily intelligible Urdu. The general get-up is praiseworthy, and the illustrations and diagrams are clear and easy.

Voyages and Travels.—This head is almost blank. The only publication registered is a translation of the travels of the Shah of Persia, who visited England and France long ago and wrote a diary of notable events.

General Statement of Publications registered in the Punjab under Act XXV of 1867 during the year 1891.

Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	5	...	...	...	5	...	5	5
Biography	9	2	...	1	12	1	11	12
Drama	7	...	5	...	12	...	12	12
Fiction	22	...	3	5	30	...	30	30
History	12	4	...	...	16	6	10	16
Language	66	63	32	4	165	165	...	165
Law	16	...	1	48	65	...	65	65
Medicine	62	3	2	6	73	2	71	73
Miscellaneous	136	39	14	22	211	74	137	211
Poetry	247	9	70	2	328	6	322	328
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	4	...	...	...	4	1	3	4
Religion	228	7	52	5	292	...	292	292
Science (Mathematical and Mechanical)	47	12	1	1	61	52	9	61
Science (Natural and other)	5	4	...	1	10	9	1	10
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	867	143	180	96	1,286	316	970	1,286

English Language.

Language	1	3	...	...	4	4	...	4
Law	15	...	...	...	15	...	15	15
Miscellaneous	6	...	2	...	8	1	7	8
Poetry	2	...	...	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Religion	7	...	...	...	7	...	7	7
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	33	3	2	...	38	5	33	38

Arabic Language.

Language	3	1	11	...	15	15	...	15
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Religion	17	1	21	...	39	...	39	39
TOTAL	22	2	32	...	56	16	40	56

Hindi Language.

Arts	2	...	...	...	2	...	2	2
Drama	3	...	2	...	5	...	5	5
Fiction	6	...	...	...	6	...	6	6
Language	4	4	1	...	9	9	...	9
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	39	...	21	...	60	...	60	60
Religion	7	...	2	...	9	...	9	9
Science (Mathematical and Mechanical)	2	1	1	...	3	3	...	3
TOTAL	66	5	28	...	98	12	86	98

Punjabi Language.

Biography	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	3	1	3	1	8	8	...	8
Medicine	2	...	1	2	5	1	4	5
Miscellaneous	3	...	...	1	4	1	3	4
Poetry	101	7	29	...	137	...	137	137
Politics	18	1	4	...	23	...	23	23
TOTAL	129	9	37	4	179	11	168	179

Pushtu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Language	1	...	...	...	1	1	...	1
Poetry	4	...	...	...	4	...	4	4
TOTAL	5	...	...	...	5	1	4	5

Persian Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Biography	2	...	...	...	2	1	1	2
Fiction	1	...	...	...	1	...	1	1
Language	6	3	4	...	13	13	...	13
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	7	1	1	..	9	7	2	9
Poetry	12	...	4	1	17	4	13	17
Religion	11	1	1	...	13	...	13	13
TOTAL	44	5	10	1	60	25	35	60

Sanscrit Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Language	2	...	...	...	2	2	...	2
Miscellaneous	1	...	...	...	1	...	1	1
Religion	5	...	1	...	6	...	6	6
TOTAL	8	...	1	...	9	2	7	9

Sindhi Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Drama	2	...	...	...	2	...	2	2
Fiction	3	...	...	...	3	...	3	3
Language	1	...	3	...	4	4	...	4
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	1	...	1	...	2	1	1	2
Poetry	11	...	...	...	11	...	11	11
Religion	4	...	8	...	12	...	12	12
TOTAL	24	...	12	...	36	5	31	36

Urdu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Arts	3	...	...	...	3	...	3	3
Biography	6	2	...	1	9	...	9	9
Drama	2	...	3	...	5	...	5	5
Fiction	12	...	3	5	20	...	20	20
History	11	4	...	...	15	5	10	15
Language	37	45	8	3	93	93	...	93
Law	6	...	1	43	50	...	50	50
Medicine	51	3	...	4	58	1	57	58
Miscellaneous	103	35	10	21	169	61	108	169
Poetry	56	2	11	...	69	2	67	69
Philosophy (including Mental and Moral Science)	3	2	...	...	3	...	3	3
Religion	121	2	13	2	138	...	138	138
Science (Mathematical and Mechanical)	45	12	...	1	58	49	9	58
Science (Natural and other)	4	4	...	1	9	9	...	9
Voyages and Travels	...	...	...	1	1	...	1	1
TOTAL	460	109	49	82	700	220	480	700

Arabic and Urdu Language.

Subjects.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
Language	2	...	...	...	2	2	...	2
Religion	19	...	2	3	24	...	24	24
TOTAL	21	...	2	3	26	2	24	26

Punjabi and Urdu Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	...	1	...	1	1	...	1
Poetry	7	...	1	...	8	...	8	8
TOTAL	7	...	2	...	9	1	8	9

Persian and Punjabi Language.

Poetry	2	...	1	1	4	...	4	4

English and Urdu Language.

Language	3	6	...	...	9	9	...	9

Sanscrit and Hindi Language.

Language	2	...	...	...	2	2	...	2
Miscellaneous	3	...	...	...	3	...	3	3
Religion	2	...	...	...	2	...	2	2
TOTAL	7	...	...	...	7	2	5	7

Sanscrit and English Language.

Religion	2	..	...	...	2	...	2	2

Persian and Hindi Language.

Poetry	1	...	...	...	1	...	1	1

Punjabi and Hindi Language.

Poetry	1	...	1	...	2	...	2	2

Persian and Urdu Language.

Language	1	1	...	...	2	2	...	2
Miscellaneous	1	3	...	...	4	2	2	4
Poetry	1	...	1	...	2	...	2	2
Religion	2	...	...	...	2	...	2	2
TOTAL	5	4	1	...	10	4	6	10

Arabic and Persian Language.

Religion	5	2	...	...	7	...	7	7

Hindi and Urdu Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Poetry	6	...	1	...	7	...	7	7

Arabic and Punjabi Language.

Religion	1	...	1	...	2	...	2	2

Arabic and Pushtu Language.

Poetry	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
Total	3	...	...	...	3	...	3	3

Urdu and Pushtu Language.

Language	1	...	...	...	1	1	...	1

Hindi-Punjabi and Urdu Language.

Poetry	1	...	...	...	1	...	1	1

Urdu-Persian and English Language.

Miscellaneous	7	...	...	...	7	...	7	7

Arabic-Persian and Urdu Language.

Religion	3	...	...	...	3	...	3	3

Arabic-Persian and Pushtu Language.

Religion	1	...	...	...	1	...	1	1

Urdu-Persian-Arabic and Punjabi Language.

Poetry	1	...	...	...	1	...	1	1

Urdu-Persian-English-Sanscrit and Hindi Language.

Miscellaneous	2	...	...	...	2	...	2	2

CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 509, dated the 29th January 1892.

I am directed, in accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, to submit five statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890, during the year 1891.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1891.

Hindi and Urdu.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1

Sanscrit Language.

Poetry	1	...	...	...	1	...	1	1

Hindi Language.

Philosophy, including Mental and Moral Science	1	...	...	...	1	...	1	1
Arts	1	...	...	...	1	1	...	1
Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1

Marathi Language.

Miscellaneous	3	..	...	...	3	...	3	3
History	1	...	...	...	1	...	1	1

English Language.

Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1

Summary of Contents of Statements showing analysis of Publications registered in the Central Provinces during the year 1891.

Subjects.	Language.	Contents.
1. Science, (Mathematical and Mechanical)	English	Middle School Euclid, containing the first twenty-sixth propositions of Book I, with notes and Middle School papers with answers.
2. Miscellaneous	Marathi	Second Annual Report of the Gorakshani Sabha, Nagpur.
3. Ditto	Do.	Kararnama, or Agreement of Swadeshi Mills Company, Nagpur.
4. Ditto	Do.	Rules for Rai Bahadur Mukund Balkrishna Booti's firm.
5. History	Do.	Shri Ram Katha, or History of Shri Ram.
6. Philosophy, including Mental and Moral Science.	Hindi	"Sushiksha," or "Good Instruction."
7. Arts	Do.	"Hand and Eye Training" (Rules for paper-cutting, card-board, and clay-modelling).
8. Language	Do.	"Student's Companion," or the requirements of the 1st Hind class.
9. Miscellaneous	Do.	"Dhenu Vinaya," or Prayer by the Cow.
10. Poetry	Sanscrit	"Ram Durga" (prayer to Ram).
11. Language	Hindi and Urdu	"Urdu-Nama," or translation of Tashrih-ul-Huruf.

C. E. B. CRITCHLEY,
Asst. Secy. to the Chief Commr., Central Provinces.

BURMA.

From C. C. Lowis, Esq., C. S., Under Secretary to the Chief Commissioner, Burma, General Department, to the Secretary to the Government of India, Home Department,—No. 844-3B—4, dated Rangoon, the 26th February 1892.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this Province during the year 1891 under Act XXV of 1867 as amended by Act X of 1890.

2. One hundred and seventy-six publications, of which 19 were printed at Mandalay, were registered during the year as against 149 in 1890 and 165 in 1889. Classified according to language, there were 7 publications in English, 92 in Burmese, 2 in English-Burmese, 68 in Pali-Burmese, 1 in Pali, 5 in Karen, and 1 in Tamil. Classified according to their subject-matter, there were 23 shown under "Drama," 1 under "History," 8 under "Language," 1 under "Law," 4 under "Medicine," 8 under "Miscellaneous," 48 under "Poetry," 77 under "Religion," 5 under "Science (Mathematical and Mechanical)," and 1 under "Science (Natural);" or, according to another mode of classification, there were 21 of an educational and 155 of a non-educational character.

3. Of these publications, the only work deserving of notice is "A Precise Translation of the Three-character Classic." It is of interest as being the first English translation from Chinese published in Burma.

ANALYSIS OF PUBLICATIONS REGISTERED IN BURMA DURING THE YEAR 1891.

English.

Subject.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	1	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	6	...	...	1	7	1	6	7

Burmese.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	19	...	4	...	23	...	23	23
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	1	...	1
Language	1	1	1	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	3	...	3	...	6	...	6	6
Poetry	24	5	16	...	45	1	44	45
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	5	...	...	2	7	...	7	7
Science (Mathematical and Mechanical)	1	...	2	...	3	1	2	3
Science (Natural and other)	...	...	1	...	1	1	...	1
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	55	6	28	3	92	7	85	92

English-Burmese.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	2	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	...	2	...	2	2	...	2

Pali-Burmese.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	34	...	32	...	66	8	58	66
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	35	...	33	...	68	8	60	68

Pali.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	1	...	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	1	...	1

Karen.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	1	2	...	2	2
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	3	...	1	1	5	2	3	5

Tamil.

Subjcts.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

General Analysis of Publications registered in Burma during the year 1891.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	19	...	4	...	23	...	23	23
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	1	...	1
Language	3	1	4	...	8	7	1	8
Law	1	...	...	...	1	...	1	1
Medicine	2	...	2	...	4	...	4	4
Miscellaneous	4	...	3	1	8	...	8	8
Poetry	27	5	16	...	48	1	47	48
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	41	...	33	3	77	9	68	77
Science (Mathematical and Mechanical)	3	...	2	...	5	2	3	5
Science (Natural and other)	...	...	1	...	1	1	...	1
Voyages and Travels	...	...	...	...	...	...	...	...
Total	100	6	65	5	176	21	155	176

ASSAM.

From F. C. Daukes, Esq., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 1095 G., dated Shillong, the 9th February 1892.

I am directed to transmit, for the information of the Governor General in Council, a copy of letter No. 3, dated the 1st February 1892, from the Officiating Director of Public Instruction and Registrar of Books, Assam, submitting the Annual Report and Analysis of Publications registered during the year 1891 under Act XXV of 1867, as modified by Act X of 1890.

From M. Prothero, Esq., M.A., Officiating Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated Shillong, the 1st February 1892.

I have the honour to submit herewith a statement in the form prescribed by the Government of India for the publications registered in the Province of Assam during the year 1891 under the provisions of Act XXV of 1867, as modified by Act X of 1890, from which it will be seen that 31 works were registered during the year of report against 25 in the preceding year, showing an increase of 6 books. Of the 31 books registered during the year, 18 are educational and 13 non-educational. Of the original works, 21 are of first edition and 10 of new edition. The number of copies of educational works decreased from 18,500 in 1890 to 17,500 in 1891, and the number of non-educational works issued in the year of report was 6,750 against 4,875 in the preceding year.

2. The publications registered during the year 1891 came under the following heads:—

1. Fiction	2
2. Law	2
3. Language	16
4. Poetry	3
5. Religion	6
6. Science	1
7. Miscellaneous	1
TOTAL	31

3. As the publications are now supplied free of cost according to Act X of 1890, no statement of expenditure is submitted.

4. Copyright of two books was registered during the year under report.

5. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. $\frac{1}{463}$ of the 12th September 1882, a separate statament of each of the English, Bengali, Assamese, Sanscrit, Garo, and Khasi languages and 2 for bi-lingual combination is herewith submitted.

6. No periodicals were registered in the Province of Assam during the year 1891.

7. No books were catalogued during the first quarter of the year. The three quarterly catalogues of books, *viz.*, for the second, third, and fourth quarters registered, are appended to this report.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM UNDER ACT XXV OF 1867 DURING THE YEAR 1891.

Subjects.	Books published in English and other European languages.		Books published in the Vernacular languages spoken in the province.		Books published in Indian classical language.		Books published in more than one language.		Remarks.
	1890.	1891.	1890.	1891.	1890.	1891.	1890.	1891.	
1. Biography	...	...	1	...	...	...	...	...	
2. Law	...	1	1	1	...	...	...	...	
3. Science (Mathematical and Mechanical)	...	1	1	...	...	...	...	...	
4. Poetry	...	...	2	3	...	...	...	...	
5. Religion	...	...	1	1	...	2	...	3	
6. Fiction	...	...	...	2	...	...	...	...	
7. Language	...	...	...	12	...	...	...	4	
8. Miscellaneous.	...	...	18	1	1	...	...	...	
TOTAL	...	2	24	20	1	2	...	7	
Original works (First edition)	...	2	13	11	1	2	...	6	
Original works (New edition)	...	...	11	9	...	...	...	1	
TOTAL	...	2	24	20	1	2	...	7	
Educational works	...	1	17	13	...	...	...	4	
Non-educatinal wor ks	...	1	7	7	1	2	...	3	
TOTAL	...	2	24	20	1	2	...	7	

Abstract of the Subject.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational	Non-educational.	Total.
	First editions.	New editions.						
Fiction	2	...	...	...	2	...	2	2
Language	8	8	...	...	16	15	1	16
Law	2	...	...	...	2	...	2	2
Poetry	2	1	...	...	3	2	1	3
Religion	5	1	...	...	6	...	6	6
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	21	10	...	...	31	18	13	31

English.

Subjects.	Original works, First edition.	Original works, New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Law	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
TOTAL	2	...	...	...	2	1	1	2

Bengali.

Fiction	2	...	...	...	2	...	2	2
Language	4	8	...	...	12	11	1	12
Law	1	...	..	...	1	...	1	1
Poetry	1	1	...	...	2	2	...	2
TOTAL	8	9	...	...	17	13	4	17

Assamese.

Miscellaneous	1	...	...	...	1	...	1	1

Sanscrit.

Religion	2	...	...	...	2	...	2	2

Garo.

Religion	1	...	...	...	1	...	1	1

Khasi.

Poetry	1	...	...	...	1	...	1	1

English-Bengali.

Language	4	...	...	...	4	4	...	4

Bengali-Sanscrit.

Religion	2	1	...	...	3	...	3	3

J. H. CORKERY,
for *Offg. Director of Public Instruction, and*
Registrar of Books, Assam.

ASSAM LIBRARY.

Revised Catalogue of Books for the quarter ending 30th June 1891.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer, and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	Remarks.
	LANGUAGE.		ENGLISH AND BENGALI BOOKS.										*R a. p.*			
			The following six books are designed for educational purposes:—													
1	Key to Murray's Spelling Book, Part I.	English and Bengali.	Kali Sadaya Bhattacharyya.	Language	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas.	10th February 1891.	24 pages	Demy 8vo	1st edition	500	Printed	0 2 0			A Bengali transliteration of Murray's Spelling Book, *i.e.*, the English words written in Bengali character with Bengali equivalents.
	POETRY.		BENGALI BOOKS.													
2	Padya Mukul, or Buds of Poetry.	Bengali ...	Abanidhar Bhattacharyya.	Poetry	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas.	24th December 1890.	22 pages	Do. 12mo.	,, ,,	500	Ditto	0 1 6			A poem containing certain moral lessons.
3	Kabita Kusum Pratham Bhaga, or Flower of Poetry, Part I.	,, ...	Barada Kinkar Sen.	,,	New Paridharsak Press, Sylhet.	Girish Chandra Das.	31st March 1891.	26 ,,	Ditto	7th ,,	1,000	Ditto	0 2 0			Ditto ditto.
	LANGUAGE.															
4	Kabita Kusumartha, Part I, or Key to Kabita Kusum, Part I.	,, ...	Dina Nath Chandra.	Language	Ditto	Ditto	Ditto	40 ,,	Ditto	3rd ,,	1,000	Ditto	0 1 6			Contains meanings of words of Kabita Kusum, Part I.
5	Padya Sangraha Byakhya, or Key to Padya Sangraha, Part I.	,, ...	Kuti Chand Das.	,,	Paridarsak Press, Sylhet.	Raj Kumar Das.	Ditto	59 ,,	Ditto	1st ,,	1,000	Ditto	0 2 0			Contains meanings of Padya Sangraha, Part I, and also explanation thereof.
6	Byakaranankur, or Grammar.	,, ...	Svarup Chandra Ray.	,,	Sylhet Mihir Press.	Jay Gopal Das.	30th March 1891.	69 ,,	Ditto	12th ,,	2,000	Ditto	0 3 6			Bengali Grammar.
	FICTION.															
7	April Rahasaya Prathambhag, or April Mystery, Part I.	,, ...	Ananda Mohan Sarma.	Fiction	New Paridarsak Press, Sylhet,	Girish Chandra Das.	1st April 1891.	24 ,,	Ditto	1st ,,	250	Ditto	0 1 0			A fiction for making April fool.
8	Samanta Patni, or the Wife of Samanta.	,, ...	Unknown	,,	Ditto	Ditto	19th January 1891.	34 ,,	Demy 8vo.	,, ,,	250	Ditto	0 2 0			A historical romance.
	MISCELLANEOUS.		ASSAMESE BOOKS.													
9	Bisalimantra, or Manta for the Cure of Aches.	Assamese...	,,	Miscellaneous.	At the Hand Press of Bancha Ram Chaudhuri, Nowgong.	Ananda Ram Das, Printer; Baladev Mohanta, Publisher.	16th May 1891.	64 ,,	16mo.	,, ,,	500	Ditto	0 4 0			Treats of mesmeric principles of curing aches.

No book registered during the quarter.

J. WILSON,
Director of Public Instruction, and
Registrar of Books, Assam.

ASSAM LIBRARY.

Catalogue of Books for the quarter ending 30th September 1891.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is *not* in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	Remarks.
	BENGALI BOOKS.															
	LANGUAGE.															
	The following seven works are designed for educational purposes :—												*R a. p.*			
10	Sisusiksha Tritiya Bhager Artha Pustak (A Key to Sisusiksha, Part III).	Bengali	Uday Chand Dhar.	Language	New Paridarsak Press, Sylhet.	Girish Chandra Das.	15th September 1891.	49 pages	12mo.	3rd edition	1,000	Printed	0 2 0	...	...	Meaning-book of Sisusiksha, Part III.
11	Prathambhag Padya Pustaker Arthabahi (A Key to Padya Pustak, Part I).	,,	Kuti Chand Das.	,,	Ditto	Ditto	20th June 1891	24 ,,	12 ,,	5th ,,	1,000	,,	0 1 6	...	...	Meaning-book of Padya Pustak, Part I.
12	Ditto ditto	,,	Pandit Chandrá Das.	,,	Paridarsak Press, Sylhet	Raj Kumar Das.	10th ,, ,,	11 ,,	12 ,,	1st ,,	1,000	,,	0 1 6	...		Ditto ditto.
13	Prathambhag Kavita Kusmer Sabdartha (A Key to Kavita Kusum, Part I).	,,	Kuti Chand Das.	,,	Ditto	Ditto	10th ,, ,,	36 ,,	12 ,,	3rd ,,	1,000	,,	0 1 6	...	...	Meaning-book of Kavita Kusum, Part I.
14	Nava Path Pratham Bhager Sabartha (A Key to Nava Path, Part I).	,,	Uday Chand Dhar.	,,	Srihatta Mihir Press.	Joy Gopal Biswas.	22nd ,, ,,	28 ,,	12 ,,	3rd ,,	1,000	,,	0 1 6	...	...	Meaning-book of Nava Path, Part I.
15	Saral Patramala (An easy Letter-writer).	,,	Ditto	,,	New Paridarsak Press, Sylhet.	Girish Chandra Das.	14th ,, ,,	22 ,,	12 ,,	3rd ,,	1,000	,,	0 1 0	...	...	A letter-writter.
16	Hastalipir Adarsa (Specimen of Hand-writing).	,,	Ditto	,,	Ditto	Ditto	15th September 1891.	8 ,,	16 ,, Recognised size printed on slip, *not bound*.	3rd ,,	1,000	,,	0 0 3	...	...	A copy-book.

17	Mahila Darpan (A mirror for Women).	,,	K. N. D Chaudhuri.	,,	Ditto	Ditto	Ditto	17 ,,	12 mo.	1st ,,	200	,,	0 2 0	...	...	In the course of conversation, Siva Nath Babu, at the request of his wife, Sasi Kumari, gives his wife some moral advice regarding constancy, love, and affection for husband, brothers and sisters-in-law, mother-in-law, and others of the family, and also something about the management of household affairs.
	SANSCRIT BOOKS.																
	RELIGION.																
18	Sri Srimad Bhagbadgita (The Divine Lay).	Sanscrit	Jay Gopal Biswas.	Religion.	"Srihatta Mihir" Press.	Jay Gopal Biswas.	22nd June 1891	114 ,,	16 ,,	1st ,,	1,000	,,	0 4 0	...	...	Contains the conversation between Krishna and Arjun during the great battle of Kurukshetra, when the latter was unwilling to kill his kinsmen. This was recited by Sanjaya the Sage at the request of Dhritarastra.
19	Sri Srikrishna Austottar Satanam (Eight and one hundred names of Srikrishna).	,,	Ditto	,,	Ditto	Ditto	10th ,, ,,	8 ,,	16 ,,	1st ,,	400	,,	0 0 6	...	....	A religious book.
	ENGLISH AND BENGALI BOOKS.																
	LANGUAGE.																
	The following three works are designed for educational purposes :—																
20	A Companion to Anglo-Oriental Reader, Book I.	English and Bengali.	B. K. Sen and K. C. Dé.	Language	New Paridarsak Press, Sylhet.	Girish Chandra Das.	12th June 1891	32 pages	8vo.	1st edition	1,000	Printed	0 4 0	...	...	Meaning-book of Anglo-Oriental Reader, Book I.
21	A Companion to Anglo-Oriental Reader, Book II.	,,	Sarat Chandra Deb., B.A., and Raj Chandra Das.	,,	Srihatta Mihir Press.	Joy Gopal Biswas.	19th August 1891.	64 ,,	,,	1st ,,	1,000	,,	0 8 0	Sarat Chandra Deb and Raj Chandra Das of village Subhanighat, Sylhet.	17th September 1891.	Meaning-book of Anglo-Oriental Reader, Book II.

Catalogue of Books for the quarter ending 30th September 1891—contd.

No.	Title (to be translated into English when the title page is not in that language.)	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	Remarks.
	ENGLISH AND BENGALI BOOKS.												*R. a. p.*			
	LANGUAGE.															
22	A Companion to Anglo-Oriental Reader, Book III.	English and Bengali	Sarat Chandra Deb B A., and Raj Chandra Das.	Language	New Paridarsak Press, Sylhet.	Girish Chandra Das.	19th August 1891.	124 pages	12 mo.	1st edition	1,000	Printed	0 10 0	Sarat Chandra Deb and Raj Chandra Das, of village Subhanighat, Sylhet.	17th September 1891.	Meaning-book of Anglo Oriental Reader, Book III.
	ENGLISH BOOKS.															
	LAW.															
23	A Summary of Muhammadan Law.	English	Pram Narayan Kar.	Law	Ditto	Ditto	1st September 1891.	58 „	8 vo.	1st „	600	„	0 8 0	...	...	Treats of the Muhammadan Law.
	GARO BOOKS.															
	RELIGION.															
24	Jacobui Chithi (Epistle of James).	Garo	Rev. M.C. Mason.	Religion.	Tura Garo Hills.	Garo Mission, American Baptist Missionery Union.	25th August 1891.	11 „	8 „	1st „	550	„	0 0 3	...	...	Scripture.
	KHASI BOOKS.															
	POETRY.															
25	Ram Sangit, Part I (Song of Ram, Part I).	Khasi	Unknown	Poetry	New Paridarsak Press, Sylhet.	Girish Chandra Das.	15th June 1891	11 „	16 mo.	1st „	250	„	0 1 0	...	...	Contains some songs on the powers and glory of Ram, son of Dasarath, King of Oudh.

J. H CORKERY,
for *Director of Public Instruction, and*
Registrar of Books, Assam.

ASSAM LIBRARY.

Catalogue of Books for the quarter ending 31st December 1891.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	Remarks.
	BENGALI BOOKS.															
	LANGUAGE.															
	The following book is designed for educational purposes :—												*R. a. p.*			
26	Nitihar Bodhini, or a Key to Nitihar.	Bengali	Jay Gopal Biswas.	Language	Sri hatta Mihir Press, Sylhet.	Jay Gopal Biswas.	19th December 1891.	36 pages.	12mo.	1st edition.	1,000	Printed	0 2 6	...	...	Meaning-book of Nitihar.
	SANSCRIT AND BENGALI BOOKS.															
	RELIGION.															
27	Sri Sri Krishner Austotter Satanam, or the one hundred & eight names of Sri Krishna.	Sanscrit and Bengali.	Ditto	Religion.	Ditto	Ditto	3rd November 1891.	7 ,,	16mo.	2nd ,,	500	,,	0 0 6	...	...	A religious book.
28	Atha Tribediya Sambatsarikaikodista Bidhi, or Rules regarding annual Sradh Ceremony according to three Vedas, *viz.*, Rig, Sam, and Yayu,	Ditto	Ramdayal Bhattacharya.	Ditto	Ditto	Ditto	15th December 1891.	16 ,,	8vo.	1st ,,	1,000	,,	0 2 6	...	...	Ditto.
29	Sri Chaitainya Satakam, or a Century of Slokas in praise of Chaitainya, the great founder of Baisnavism in Bengal.	Ditto	Chaitanya Charan Das.	Ditto	Paridarsak Press, Sylhet.	Raj Kumar Das.	15th October 1891.	27 ,,	12mo.	Ditto	1,000	,,	0 1 6	...	...	Ditto.

Catalogue of Books for the quarter ending 31st December 1891.—contd.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
No.	Title (to be translated into English when the title page is not in that language).	Language in which the book is written.	Name of author, translator, or editor of the book or any part of it.	Subject.	Place of printing and place of publication.	Name or firm of printer and name or firm of publisher.	Date of issue from the press or of publication.	Number of sheets, leaves, or pages.	Size.	First, second, or other edition.	Number of copies of which the edition consists.	Printed or lithographed.	Price at which the book is sold to the public.	Name and residence of proprietor of copyright, or any portion of it.	Date of entry.	REMARKS.
	BENGALI BOOK.															
	LAW.															
30	Fauzdary Nazir Sangraha, Dvitiya Khanda, or Collection of Decisions in Criminal Cases from the Indian Law Reports of 1890, Part II.	Bengali .	Chaitanya Charan Das.	Law .	Srihatta Mihir Press, Sylhet.	Jay Gopal Biswas, printer, and Chaitanya Charan Das, publisher.	3rd November 1891.	54 pages .	8vo. .	1st edition.	250 .	Printed.	0 8 0	...	...	Contains decisions of High Court in criminal cases.
	ENGLISH BOOK.															
	SCIENCE.															
	The following book is designed for educational purposes :—															
31	A Guide to Introductory Primer.	English .	P. Dey, B.A.	Science .	Ditto .	Jay Gopal Biswas.	Ditto .	36 ,, .	12mo. .	Ditto .	500 .	,, .	0 4 0	...	...	Contains questions and answers to Introductory Primer.

J. WILSON,
Director of Public Instruction, and
Registrar of Books, Assam.

MYSORE.

From General H. W. PRENDERGAST, R.E., Officiating Resident in Mysore, to the Secretary to the Government of India, Home Department,—No. 838-171—6, dated 15th March 1892.

With reference to your office letter No. $\frac{19}{1150-1158}$, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore and the civil and military station of Bangalore during the year 1891.

REVIEW AND ANALYSIS OF PUBLICATIONS IN MYSORE FOR THE YEAR 1891.

1. The number of works registered during 1891 was 184, of which 167 were books and 17 periodicals. In 1890 there were 189 books and 4 periodicals registered. Thus there has been a slight decrease of 9 in the number of publications in 1891 compared to those of 1890. The average number of publications for the previous five years from 1886 to 1890 was 133.

2. The books and periodicals of 1891 are classified according to language as follows :—

I.—English or other European languages—	
English	1
II.—Vernacular languages spoken in the Province of Mysore—	
Kannada	123
Telugu	4
Urdu	1
TOTAL	128
III.—Indian classical languages—	
Sanscrit	27
IV.—More than one language—	
English, Kannada, Tamil, Telugu, and Hindustani.	1
English and Kannada	2
English and Sanscrit	3
Sanscrit and Kannada	21
Sanscrit and Telugu	1
TOTAL	28

3. The following table compares the number of original works, republications, and translations for the years 1889, 1890, and 1891 :—

	1889.	1890.	1891.
Original works	63	101	114
Republications	49	78	57
Translations	8	14	13
TOTAL	120	193	184

4. Of the total number of publications in 1891, 50 were educational and 134 non-educational.

5. The single English publication was non-educational. It is a synopsis of criminal law intended for the use of Government officials and of candidates for examinations.

6. Of the 50 educational publications, 35 were written in a Vernacular, 8 in Sanscrit, and 7 in more than one language. According to subjects, 34 related to Language, 6 were issues of a journal for the diffusion of useful knowledge called the Hitabodhini, 5 belonged to the head of Natural Science, 2 were books of Poetry, 1 was a book of Mathematical Science, 1 of Fiction, and 1 of Philosophy. Of the 35 books on Language, 17 were merely compilations of explanatory notes on Kannada school-texts, 5 were Kannada first books, 1 a Hindustani first book, 2 were vocabularies of English words and phrases explained in Kannada, 1 was a dictionary of difficult or obsolete Kannada words, 1 a glossary of Kannada words in verse, 1 a sheet of Kannada alphabet, and 1 treated of the inflections of Sanscrit verbs and nouns. The single poetry book was a reprint of Jaimini, a favourite epic poem in Kannada. The Mathematical book merely contained the tables of arithmetic. Of the books falling under Natural Science, 1 was a Kannada atlas of 10 maps, two treated of the geography of Mysore and of Dharwar respectively, 1 was a book on general geography, and 1 was a reprint of Arogyadipike, a translation of Cuningham's Sanitary Primer. The book falling under the head of Philosophy treated of the moral maxims of Bhartrihari with an explanatory paraphrase in Kannada.

7. Among the non-educational works besides the single English publication referred to above, 93 were written in a Vernacular, 19 in Sanscrit, and 21 in more than one language. According to the classification of subjects, 25 were Dramas, 16 books of Fiction, 1 was a concise abstract of the story of the Mahabharata in Kannada, 19 were books of Poetry, 5 treated of Moral Philosophy, 54 fell under the head of Religious books, and 2 treated of Astrology. Of the 25 dramas, only 3 were worthy of note. One was a Kannada translation of the Sanscrit Harischandra Nataka. Another was a reprint of the Sanscrit drama called "Kiratarjuniya" by Bharavi. The third was an annotated edition of a Sanscrit drama called "Uttaramacharitra" by Bhavabhuti, the notes being given in Sanscrit. The remaining plays were of the inferior kind of dramatic compositions called "Yakshaganas" which are greatly in favour with the rural population. These Yakshaganas are usually based upon the episodes of the Mahabharata and the Ramayana, which appear to be the chief source from which native writers of dramas and fiction draw their materials. The most important of the books classed under Fiction were the Kannada translations of the Dronaparva, Syalyaparva, Sanptikaparva, Striparva, and Syantiparva of the Mahabharata and a Sanscrit Champu work called "Champuramayana Yuddha Kanda" of some literary merit, written by Garalpuri Shastri, a pandit of Mysore, lately deceased. The remaining books of fiction consisted of tales or stories drawn from Puranic and other sources. Under the head of Miscellaneous, 1 book was a Manual of Police Drill and 1 a lecture on the blemishes of idiom and grammar found in modern Kannada publications. The rest treated of omens and other popular superstitions. Of the 19 books classed under Poetry, one was a republication of Torave Ramayana, a Kannada epic poem; another reproduced portions of Sri Harsha's Naishadha, a Sanscrit poem treating of the adventures of Nala; and a third was an annotated edition of a canto of the Mahabharata with Kannada notes and paraphrase. The remaining books were books of songs or short poems. Of the 54 books falling under the head of Religion, 17 treated of points of doctrine relating to the systems of Brahminism, Jainism, and Virashainaism. Of the remaining books, 5 were Christian tracts and the rest treated of ceremonies and observances or the praises of deities.

8. Besides the registered books, an important work on Kanarese grammar, written in 1604, was published by Government under the editorship of L. Rice, Esq., C.I.E., Director of Archæological Researches in Mysore.

9. As in 1890, there were no books, or hardly any, published under the heads of Arts, Biography, History, Politics, and Voyages and Travels. The books classed under Natural Science were hardly worthy of the name. Most of the books published were either school books or books of little literary value or interest. The want of original thought and of variety in the publications is only too apparent. No translations of English works or orginal compositions in the field of Fiction or drama have relieved the barrenness of the publications.

H. J. BHABHA,
Education Secretary to the Government of Mysore.

The 17th February 1892.

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1891.

I—In the English Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

II.—In the Vernacular Languages spoken in Mysore.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	....	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	3	3	14	3	23	...	23	23
Fiction	1	2	6	6	15	...	15	15
History	1	...	...	...	1	...	1	1
Language	15	7	...	...	22	22	...	22
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	10	4	1	...	15	6	9	15
Poetry	5	4	4	1	14	1	13	14
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	1	1	...	4	...	4	4
Religion	10	1	16	1	28	...	28	28
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Science (Natural and other)	3	1	...	...	4	4	...	4
Voyages and Travels	0	...	...	...	...	...	...	...
TOTAL	52	23	42	11	128	35	93	128

III.—In the Classical (Sanscrit) Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	1	...	2	...	2	2
Fiction	1	...	...	1	2	1	1	2
History	...	...	...	...	...	...	...	...
Language	1	...	6	...	7	7	...	7
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	1	...	2	...	2	2
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	7	1	4	...	12	...	12	12
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	13	1	12	1	27	8	19	27

IV.—In more than one Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	4	...	...	...	6	6	...	6
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	3	...	1	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Religion	14	...	...	...	14	...	14	14
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	1	...	1	2	...	2	2
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	23	1	3	1	28	7	21	28

H. J. BHABHA,

Education Secretary to the Government of Mysore.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1891.

English Language.

Subjects.	Original works.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition						
Arts	1	...	...	...	1	...	1	1
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	2	...	...	...	2	...	2	2
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	5	...	...	...	5	...	5	5

In the Vernaculars spoken in the Province.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	2	...	...	...	2	...	2	2
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	8	...	...	..	8	2	6	8

In more than one Language (English and Telegu).

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

E. MARSDEN,

Inspector of Schools, Western Circle.

REVIEW OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1891.

The total number of books published was 14, of which 5 were in English, 8 in the Vernaculars spoken in the Province (3 Tamil, 3 Telegu, and 2 Hindustani), and 1 in English and Telegu.

2. The works may be distributed according to their subject-matter among the following heads :—

Arts	1
History	2
Language	2
Law	2
Miscellaneous	2
Poetry	1
Religion	4
TOTAL	14

3. Of these, 2 were published for educational purposes, and the rest (12 in number) for non-educational purposes.

COORG.

From Captain C. W. RAVENSHAW, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 27—2-86, dated 8th January 1892.

I am directed to report that no publications were registered in Coorg during the year 1891.

HYDERABAD.

From J. A. CRAWFORD, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 35, dated Hyderabad Residency, the 16th February 1892.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts, under Act XXV of 1867, during the year 1891, was 11 against 16 for 1890.

2. The statement enclosed contains an analysis of these works, as prescribed in Home Department Resolution No. $\frac{1}{464}$, dated the 12th September 1882.

Marathi Language.

Subjects.	Original works.		Republications	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Micellaneous	9	...	1	...	10	10	...	10
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	10	...	1	...	11	11	...	11

I. Language.—Meaning of difficult words of the Berar 2nd Book and collection of compound letters. This is a small book in Marathi which gives the meanings of the difficult words occurring in the Berar 2nd Book, and also treats of the arrangement of compound letters.

Miscellaneous.—Under this head the following books have been received :—

1. The Berar School Paper, of which 8 numbers have been received, is an Educational Monthly Magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.
2. The Berar Educational Directory.—It is a general directory of the employés of the Berar Educational Department as it stood on 1st August 1890.
3. Report of the Berar Educational Conference for 1890-91.—This is a small book, and gives an account of the proceedings of the Educational Conference held at Akola in 1890.

AKOLA,
The 12th January 1892.

S. B. TATAR,
Director of Public Instruction,
Hyderabad Assigned Districts.

Government of India Central Printing Office.—No. 170 H. D.—12-10-92.—500.—H. R.

SELECTIONS

FROM THE

RECORDS OF THE GOVERNMENT OF INDIA,

HOME DEPARTMENT.

No. CCCVI.

HOME DEPARTMENT SERIAL No. 13.

REPORT

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1892.

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Published by Authority.

CALCUTTA:

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

1893.

CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,

8, HASTINGS STREET.

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PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1892.

MADRAS.

Extract from the Proceedings of the Government of Madras in the Educational Department, Nos. 184-185 (Educational), dated the 10th March 1893.

READ the following paper :—

From D. DUNCAN, Esq., M.A., D.Sc., Director of Public Instruction, to the Chief Secretary to the Government of Madras, No. B.B. 184, dated Madras, 27th February 1893.

I have the honour to submit from the Registrar of Books his report and analysis of publications registered in 1892 under Act XXV of 1867.

2. There was a great increase in the number of publications registered in the year, the total number for 1892 being 982 as against 784 registered in 1891. The increase was more or less general, though confined only to particular languages, as will be apparent from the following two statements which give the figures for the past five years :—

YEARS.	Books and pamphlets.	Periodicals.	TOTAL.
1888	942	227	1,169
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784
1892	799	183	982

YEARS.	Original works.	Republications.	Translations.	TOTAL.
1888	579	553	37	1,169
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784
1892	695	206	81	982

3. Reprints (without alterations) are no longer brought for registration ; and works which are published or translated are generally of some value.

4. The following statement shows the distribution of the publications for five years classified according to the languages in which most of the works appeared :—

YEARS.	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.
1	2	3	4	5	6	7	8	9	10	11
1888	257	55	17	2	429	123	72	78	29	...
1889	263	95	3	9	413	211	74	72	58	1
1890	219	42	6	3	346	153	49	52	16	...
1891	240	35	2	2	200	120	42	34	16	...
1892	242	66	1	1	283	199	31	26	4	...
Percentage of educational works to total publications.	25·6	3·1	0·0	100·0	11·3	24·1	3·2	26·9	100·0	0·0

Years.	English-Tamil.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanskrit-English.	Sanskrit-Tamil.	Sanskrit-Telugu.	Sanskrit-Malayalam.	Sanskrit-Canarese.
	12	13	14	15	16	17	18	19	20	21
1888	7	2	...	1	1	...	7	47	...	1
1889	14	12	6	4	4	...	28	64	1	8
1890	11	5	1	1	...	2	28	45	3	4
1891	18	6	1	2	1	8	23	21	1	1
1892	14	9	...	1	4	...	34	43	8	2
Percentage of educational works to total publications.	92·9	33·3	...	0·0	75·0	...	0·0	0·0	0·0	0·0

5. Viewed numerically, the publications in Tamil take the foremost place, while those in English, Telugu, and Sanscrit rank next. Tamil and Telugu publications and bi-lingual publications with Tamil or Telugu and Sanscrit were registered in 1892 in larger numbers than in the previous year. The large number of works appearing in the two most important vernacular languages of this Presidency, the large increase in re-publications and translations already noted, and the increase of publications under poetry and religion, which the accompanying statement shows, form the distinctive features of the activity of the past year:—

	1891.	1892.
Art	7	10
Biography	4	7
Drama	19	22
Fiction	18	24
History	12	20
Language	89	87
Law	50	48
Medicine	18	13
Miscellaneous	143	158
Poetry	59	163
Philosophy	...	4
Politics	7	1
Religion	307	362
Science, Mathematics	16	26
Do. Natural	31	36
Travels and Voyages	4	1
Total .	784	982

A very large number of the publications on poetry and religion were, as usual, accounts of holy shrines, devotional songs in praise of local deities, or controversial tracts. A few works on music, a musical biography, and a magazine devoted to music, appeared during the year, their appearance being probably, to some extent, due to the foundation of the Madras School of Music. The dramas published were chiefly translations, and the appearance of Manonmaniyam, an original work in Tamil, may be noted. Under fiction appeared novelettes published by Messrs. Higginbotham and Co., and novels published in Malayalam. Novels may be said to be new to the Dravidian languages, and have not appeared, except in Malabar; and one novel was written with the object of ridiculing the novelists in that district. The following are some works of importance:—

(1) Kuvalayanandam, with commentary—Rasikaranjani, a standard Sanscrit work on rhetoric.
(2) Silappadhikaram, a classical poem in Tamil.
(3) Trivarga Pradipica and Trivargamu, metrical translations into Telugu of Kural, the well-known didactic work in Tamil.
(4) Vijaya Vilasamu on rhetoric.
(5) Probodha Chandrodayamu, a Telugu translation from Sanscrit.
(6) Harischandropakhyanamu.

(7) A dissertation on the method of rightly using Reason and Investigating Truth in Sciences by Pandit S. Lakshmaji.

(8) Materia Medica of Dr. Mohideen Sheriff, Khan Bahadur.

(9) Elephantiasis and Allied Disorders by Surgeon-Major J. Maitland, M.D.

(10) Srirámachandrodaya showing where certain Vedic words occur in Valmiki's Rámáyana.

(11) Criminal classes of the Maras Presidency by F. S. Mullaly, Esq.

6. The number of works classed as educational increased from 170 to 181.

ENCLOSURE.

From M. R. Ry. Rao Bahadur V. KRISHNAMA CHARIAR, Registrar of Books, to the Director of Public Instruction, No. 204, dated Madras, 15th February 1893.

I have the honour to forward, for submission to Government, my review and analysis, prepared in the prescribed form, of the publications registered in the Madras Presidency during the year 1892 under Act XXV of 1867.

2. The total number of works received for registration during the year was 982 against 784 of the year preceding, showing a marked tendency to regain the position held by the publishep literature of this Presidency prior to the amendment of section 9 of the Act by Act X of 1890, under which all *verbatim* reprints have been rigidly excluded from registration. When writing my last annual report I was not without apprehension that the number of vernacular publications would take long to regain the ground lost suddenly during 1890, but I am glad to be able to announce that the experience of the period under review has proved the reverse to be the case, as shown by the subjoined figures for the past and preceding years :—

	1892.	1891.
Books and pamphlets	799	627
Periodicals	183	157
TOTAL .	982	784

3. The increase is more or less perceptible in all directions, as the following re-classification of the publications with reference to language under three other heads will show :—

DESCRIPTION OF WORKS.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	TOTAL.
Original works	189	370	30	106	695
Re-publications	54	106	35	11	206
Translations	1	68	3	9	81
TOTAL .	244	544	68	126	982

The first of these groups includes all periodicals and pictorial magazines and new or revised editions of original works, as well as keys, school manuals, leaflets and street ballads, and tracts. The re-publications are generally of some value, as they include a number of works of Sanscrit and ancient vernacular literature with paraphrase or notes in the languages current in this Presidency. The paucity of translations from the Indian languages into English is not unusual ; but it is satisfactory to note the growth of the class of literature in more than one language showing the increasing tendency to popularise the contents of the classical literature of the country and the philosophical, religious, and medical systems of the Hindus and Muhammadans, with their commentaries.

4. The distribution of the registered publications according to their subject matter in each language is shown in the tabular statements appended ; and such of them as deserve any mention will be noticed in the following remarks :—

Art.—The South Indian public has reason to congratulate itself this year upon the works on Indian music issued—one in Tamil under the title of "The Violin Tutor of Hindu Music" and another in Telugu called the "Self-Instructor in Hindu Music" with a selection of songs, being the first book of music for girls' schools, with the Hindu notations to guide young people to learn music without a master. The third to which many would adjudge the palm for novelty and scientific skill is a new periodical named "Oriental Music," and published with

Sanscrit, Tamil, and Telugu words in the Roman character by Mr. A. M. Chinnasami Mudaliar, a graduate of the University. Three conditions are essential to the success of a work of this character which is to appear in parts. Both the Indian and European systems of musical notation should be exhibited so as to adjust the national melodies and songs for use on the piano, the selection of classical lyrics should be popular and pretty, and the several tunes and the accompaniment should be presented in such a form as to give full effect to the melodies. All these conditions seem to be fulfilled in this first issue which contains nearly forty standard native songs and an introduction in English, which gives fuller, information for the use of all experts than ordinary works on Indian music. If this tentative part proves acceptable and useful to those for whom it is intended, this new serial work will soon be in the forefront of modern music for native schools and families. Under the head of technical art may be mentioned a list of ancient monuments selected for conservation in the Madras Presidency and a series of South Indian inscriptions and drawings useful to native artizans and architects. An enlarged and revised edition of Kenny-Herbert's little treatise on "Sweet Dishes" or confectionery, being a companion to the author's culinary jottings, and a professional paper by a Royal Engineer discussing the questions respecting land improvements and the agricultural and hydraulic aspects of irrigation, a Telugu book on the elements of agriculture, Part I, to help the Telugu-speaking people that live by cultivation, and a Malayalam work by Udayo Verma Rajah on the finger-language, or the mode of expressing ideas with fingers and gestures of the hand, also appear under this head of Art.

Biography.—Though the biographical works continue to be as few as ever, yet the publications of the year seem useful and encouraging. The Jubilee celebration of Pachaiyappa's College has brought to the front a brief memoir in English, with a portrait of a distinguished Hindu that founded several religious and educational charities in Madras, together with a number of interesting papers and speeches on native education and poems in Sanscrit, Tamil, and Telugu in praise of the benevolent founder long since out of print, and therefore beyond the reach of the rising race of Hindu readers. Based on this memoir appears a life of Pachaiyappa in Telugu prose. "A Dictionary of Musical Biography," by the Secretary to the Madras School of Music, is also well done and will serve many an Eurasian and Anglo-Indian reader interested in the subject as an introducti on to a closer study of the lives of eminent *musicians* of Europe and their compositions. A short account in English of the life of Garfield, the farmer boy, who became the President of the United States, concludes with a notice of the influence of his life on individuals, and the useful lessons that may be learnt from it; and another instructive biographical sketch, published likewise by the Christian Literature Society, and not unworthy of a place beside the above work is "Neesima, the True Patriot of Japan," whose name, says the biographer, would go down in history among the great men of that island. "Picture Stories of Noble Women" of England and India in Telugu is also worthy of notice.

The *dramatic* works in Tamil are this year fewer than those in Telugu. Of the former Manonmaniyan is worthy of mention as the production of a graduate in Travancore, being an daptation in Tamil verse of Lord Lytton's Lost Tales of Miletus called "The Secret Way," a story of Scythian origin. There are five Telugu dramas based on the Puranas, but written with no pretensions to dramatic skill, and these are—Nalakubara, the sons of Kubera, the god of wealth, who got themselves drunk one day and indulged in aquatic gambols naked with the courtezans of the gods, for which wicked act they were cursed by the sage Narada and reduced to the shape of a tree, from which misery they were relieved by Kristna after many years; Dharmángada Nátakam, plot of which is that a king who had a serpent for a son contrived with the help of his minister to get him married to the daughter of Rajah Ratnangada, and the heroine learning the true state of the case discovered a remedy in tours of piety and bathing in sacred waters, got her husband transferred into a man, and returned with him to her parent's house, and thus ended her life well; the marriage of Krishna to Rukmini after a conflict with rival princes and chiefs; the story of Rama's triumph over Ravana dramatised in Telugu in seven acts; Sríyála Nátaka, founded on the story of a native chief; and a Telugu translation of Prabodha Chandrodaya, a Sanscrit drama in which human virtues and vices are personified and the whole is so planned as to teach "Advaita doctrines. There is included in this class of Telugu works another translation of a Sanscrit treatise on the art of dramatic composition with rules

of rhetoric and grammar. There is also a Sanscrit play based on the story of the marriage of Rama with Janaki or Sítá after bending the gigantic bow of Siva at Janaka's palace. The only English play published during the year is "The Two Sergeants" in four acts translated from the Italian by Mrs. Dumergue. Vásantika Swapna in the Devanagri character and another edition in Grandha character by a graduate and an assistant master at the Pudukóta College is a clever adaptation in Sanscrit of Shakespeare's "Midsummer Night's Dream," the plot being modified to suit the rules of dramatic composition in Sanscrit and enlivened with the riches of oriental fancy.

Fiction.—The well-known local publishers, Messrs. Higginbotham & Co., have done well in issuing a new series of cheap novelettes in English for the use of railway travellers about the middle of the year, beginning with "How I got a Wife," a story of German village life, translated from the German original, and describing a mode of life unknown in this country, though peculiar to Germany. This has been followed up by "Scraps from a Life on Cloudland," which reads more like a series of conversations with scraps of wedding and wedding-cakes, garden parties, badminton and tennis-grounds on the hills, and other matter likely to amuse the traveller. Another story in English appears in this collection as an original work with the borrowed title of "Sylvestra's Secret," but the story counts for very little and what story there is is told in bad English, and after all its aim is simply to advertise Pears' soap, and nothing more. Among the vernacular works may be named—a Telugu version of a part of the Arabian Nights' Entertainments and of the tale of Shakespeare's "Midsummer Nights' Dream" or Kecharollasa, written on the plan of Lamb's Tales, but in too learned a style for popular reading; a new tale, begun with the title of Satyarajah's travels, founded on life in what is called the female Malayalam country; and also the two numbers of a serial story-book, being a Telugu adaptation of a Sanscrit work of fiction called the "Kadhásant Ságara;" Shakespeare's "Twelfth Night or What you will," by a native member of the Folklore Society of London, and Atirasa Mangari, No. 1, being a collection of amusing tales, are also worthy of mention as Tamil adaptations by living writers. An interesting collection of Indian fables, reprinted with illustrations from the London "Leisure Hour" is also by a Hindu writer. But, as stated in last year's report, it is the Malayalam language that claims the best specimens of novel-writing, and Mr. Chandu Minon, the author of the "Indulekha," the merits of which are well known, is again in the forefront of the Malayali novelists this year with Part I of his Sárada, which is a love story in the main, but parts of which are devoted to an exposure of the folly of throwing away money on expensive law-suits, which from his personal knowledge as a judicial officer he may be naturally expected by his readers to regard as the growing evil of this country at present, as well as a discussion of various other social matters and living aspects of things peculiar to the Malayalis. To other novelettes in Malayan of little merit also appear this year one of them called "Sarasvati Vijayam," being a praise of Christian books and tracts published in Malabar as a means of spreading education among the low-caste people, and the other a comic piece, named Parangoti Parinayam, being intended simply to ridicule the works of the novelists of Malabar. The story of Ratnavati's marriage, dramatised in Canarese, is the only work of this class in that language registered during the year.

History.—Beside the usual run of educational works like the Hand-book of Indian History, issued in two parts in Hindustani, for the use of Muhammadan schools, there appear, under this head, three English works which, though not brilliant pieces of writing, still call for notice as a contribution to local history, based on official record and historical traditions, *viz.*, a supplement to the appendix to the history of Kálahasti zemindari and other jaghirs granted for military service in North Arcot, edited by Dewan Bahadur R. Raghunatha Rao; the History of Hampi, or a brief historical and geographical account of Hampi as it was and as it is, intended as a guide to travellers who go to visit the temples and other Hampi ruins, and contains a chapter on the family of ancient Vijayanagar, and an account of the tribes of Coorg, in Canarese, is a translation from an English work on matters of caste and tribal relations intersting to the people of Coorg. "The Invasion of England in the Nineteenth Century" is an enlarged edition of a work treating of the military position of England among the powers of Europe and Asia, and in other parts of the world.

Language.—The work of writing and publishing grammatical primers and glossaries, annotated editions of readers, exercise books, keys and cram-books for examinations, is carried

on almost as actively as ever, and some of these are mere paraphrases or abstracts from older and better works. The only exception is an Anglo-Tamil Self-Reader, said to be prepared on the model of Public School primers of Europe for teaching English to Tamil-speaking children, and a novel Exercise Book for teaching Tamil Grammar. Of the non-educational works, the following deserve mention: Mr. Arden's "Progressive Grammar of the Common Tamil," an elementary grammar of the common Konkani dialect called "A Sweet Voice from the Konkani Desert," both intended for foreign students; an analysis of the study of words by Trench; a new edition of the Nannul of Pavanandi, or grammar of the Tamil language, with easy commentary Kuvalayanandam, with comment called Rasikaranjani, a standard Sanscrit work on rhetoric printed for the first time in the Devanagari character; and the Dakani Manuscripts, with an English translation by a military officer, intended as a guide for deciphering manuscripts in the Dakani language, as a means of pursuing oriental studies, besides a pocket dictionary of Sanscrit words, with their meaning in Telugu.

Law.—As a rule, publications under this head are more numerous than original, and the noteworthy works on law are generally known. Mr. C. Ramanchandra Aiyar, of the Civil Service, is responsible for another collection of decisions on the Hindu law regarding marriage and the effects of apostacy after marriage, on the law of succession, maintenance, etc., applicable to dancing girls and their issues, and on the liability of ancestral property for father's debts and on maintenance. Mr. J. D. Mayne's "Treatise on Hindu Law and Usage" is already a favourite work, and the necessity of publishing a fifth edition seems to have given the author one more opportunity of revising the work with reference to later decisions, the most important of them being the ruling of the Privy Council which establishes that under the Mitakshara law the holder of an impartible zemindari possesses absolute powers of alienation and of adding the explanations by the same tribunal of their former decisions with reference to the liability of sons for the debts of their father. Two works on crime in India in its medico-legal relation also deserve mention: the first bearing on medical jurisprudence, revised and enlarged by Mr. J. D. B. Gribble and Surgeon-Patrick Hehir, and intended to provide the non-medical man with information on forensic medicine contained in more comprehensive and technical works on the subject. There is in this collection also a complete code of the *transfer law*, with commentary, explaining the procedure by which property rights are assigned by one person to another, with portions of other Indian Acts necessary for the study of the subject. Mr. F. Mullaly's "Notes on the Habits and Customs of some of the Criminal Classes" in this part of India is an interesting work, and will prove helpful to police officers when brought in contact with predatory classes, with their peculiar caste customs. Another part of the authorised edition of the Revenue Board's Standing Orders, with appendices, and a new translation of this edition in Tamil, "The Malabar Remembrancer," with rulings of the High Court on reported and unreported cases, "The Medical Jurists' Vade-Mecum," and a revised edition of "Staff Corps Officers' Vade-Mecum" to assist military officers in studying the official regulations of the army may be said to complete the list of useful publications of the year under this head.

Medicine.—The medical books which call for notice in English are the posthumous work of Dr. Mohideen Sheriff on Materia Medica abounding in valuable information about Indian drugs and plants of Madras, Dr. Maitland's work on Elephantiasis and Allied Disorders, Microscopical Observations on the bloody cases? of Malaria, a guide in English for the use of Electro-Homœopathic Remedies or Mattei Medicines, and an Historical Retrospect of Sanitation by Dr. Patrick Hehir. A Sanscrit Lexicon of Medicinal-plants and drugs ascribed to king Dhanvantri, with Telugu comment, and the medical tracts on the qualities of grains, vegetables, and other articles of food, and symptoms of various diseases and medical preparations and cures, and indigenous remedies for bites and stings of scorpions and other poisonous insects, are the most useful publications in Tamil and Telugu most likely to demand some sale.

Miscellaneous.—Is a comprehensive sub-division represented by 158 publications, large and small, on a variety of subjects and by periodical literature, which is growing, and which goes to satisfy the claims of students and little girls, as well as maps and charts to illustrate geography. The best works of the year are the excellent compilations of the Christian Literature Society, on "Burma and the Burmese, past and present," on Japan "The Land of the Rising Sun," "Lanka or Ceylon and its People." The Native States of India and other Princes and the important Zemindaries, the Principal Nations of India and the different Races by which it has

been Successively entered, Suggestions for the Material Improvement and certain Social Reforms of India, the Stories of old Romans, all of which abound in illustrative woodcuts, Tracts on the Glacial Period and the Coming Deluge and on the "Horse in India" and how to breed and rear mares, foals, and young horses generally in this country, on the Sin of Drinking, a letter to His Excellency the Governor on the limited share given to the non-Brahmin races in the Indian public service, moral lessons and guides and text-books of geography, and a very useful collection of addresses delivered to the graduates of the University, including the remarkable one of Mr. Grigg at the last convocation of the Senate of the Madras University, also appear under this head.

Poetry.—The number of poems or metrical compositions, irrespective of the nature of their subject-matter, is as large as the number of miscellaneous works of the year, and most of them are non-educational, while some of them are new editions, with comments of standard Indian epics and legends, which, as serial publications, are appearing in parts with the aid of subscriptions. The following call for special mention: Silappadhikàram commentary, Peria Puránam, Tiruvarutpa, Pasumbai, a poem of seventy verses about the trading classes in the Tamil country, alleged to have been composed by the poet Kamban, the metrical version of the popular Telugu verses by Vemana, ballads in praise of the benevolent English rule and the efforts to mitigate the evils of this year of prolonged drought and scarcity of food, all appearing in Tamil, Andhra Bharata and Vasishta Ramayam in parts, Venkatesvara Vijaya Vilisam on rhetoric, with introduction, critical remarks and illustrative quotations, Padhika Vilasam or "Goldsmith's Traveller," Trivarga Pradipica, and Trivargamu, both being metrical versions of the celebrated Kural, an ethical work in Tamil, and an annotated edition of Harischandrapakhyánamu, Canto I, are all in Telugu. This last work, though only a new edition, intended as a text for the University Examination, contains a useful introduction discussing critically the question as to the real authorship of this poem. The common impression is that it is the work of Bhattu Múrti, but the editor of the present publication gives the genealogy of the author, and traces the poem to Ramaraja Bhushana Kavi, the author of the well-known work on rhetoric entitled the Narasabupaliamu. Sakuntala Manipravala, in Malayalam, is remarkable as being the revised edition by the Rajah of Pálghat in, seven acts, as found in Kalidasa's celebrated drama in Sanscrit. Sri Tulasikrita Ràmayana in a peculiar metre, being a Telugu translation from a Hindi work of the first book of the Indian epic is also included in the Poetry section.

Philosophy.—The only English work under this head is a dissertation on the method of rightly using Reason and Investigation of Truth in Sciences, being an adaptation of Descarte's method by Pandit Lingam Lakshmaji, well read in Latin as well as in English and Sanscrit, and intended as a practical guide to young Hindus in their dealings of every-day life. The works in the Indian languages are almost all re-publications and annotated editions, like Sariraka Miniamsa, Brahma Sutra Bháshya, besides a few books of paraphrase or notes or translations of ancient Sanscrit and Tamil works of philosophy, theoretical and practical, and intermixed with matters, medical and religious. Some of them show the Yoga method of holding communion with the Infinite spirit and becoming finally absorbed in the Infinite spirit itself, while the "Andhra Panchikaranam" is a Telugu version of a Sanscrit work on the operations of the five elements, by the varied union of which, according to Tatva philosophy, the world is created or things moulded in various forms.

Politics.—Works under this head are rarely received, as writers on political subjects are content with contributions to the columns of newspapers. The only publication of any interest registered during the year is a collection of letters chiefly between the Madras Government and the Committee of Assigned Revenue of the Southern districts of the Madras Presidency more than a century ago, in connection with which Mr. Eyles Irwin was rewarded for his exemplary and disinterested services. There appeared during 1892, it is true, a memorandum on the progress of the Madras Presidency during the last forty years of British Administration by the Inspector General of Registration, but such official publications are not delivered for registration at this office.

Religion.—Writers of all creeds contribute to this section of the current literature of the Presidency, and hence the marked preponderance of religious works, not less than 38 per cent of the total number of registered publications, being entered against this head. Of these 266 bear on Hinduism, pure and simple, 11 on Islamism, and 73 on Christianity, or are attacks on

other religions, while a dozen tracts and periodicals relate to Theism and its followers of the Brahma Samage and Theosophists. Passing over all the puráuas, prayer-books, hymns, and other tracts or local legends and other Vedic works serially published in monthly parts, with comment, noticed among the new publications, there remain the following works of interest and controversial papers, showing how the oriental mind is working in its own groove and how far it is influenced by contrast with Western education and culture: Bhagavat Gita, with comment in Sanscrit and Telugu; a brief history of the incarnations of Vishnu rendered from Telugu into English; Advaita Taravali and Advaita Makaranda on the Advaita plan of salvation, with the story intended for devotional purposes; Atma Darsana Dipika and Kurnopanyasamu, inquiring into the nature of the human soul, as contrasted with the Divine or Universal soul and with the law of natural existence and the plan of salvation; Andhra Sribháshya, a standard Vedentic work of the Vaishnava creed in Southern India now progressing rapidly as a Telugu serial, Vaidika Achara Nirnaya on religious observances with authorities from the Vedas and Sastras; Sri Rama Chandrodaya, a comment in Sanscrit, pointing out where Vedic words occur in Valmiki's poem or the Ramáyana in support of the theory that the Ramáyana is an illustration of Vedic truths; two tracts on the text of the Vedic chant—Purucha Sukta—with six comments, interpreting its meaning from different standpoints, one of them maintaining that this text, relied on by the orthodox Hindu, does not support the fourfold divisions of caste; a treatise on the lineage of the elders of the Vaishnava creed and other votaries of Vishnu, and a tract on the same subject by a pious Hindu lady; Sudarsanagiri Purána, maintaining that the Sevite shrine on the Trinomalai hill was once devoted to the worship of Sudarsana or Vishnu; a Telugu tract on the five classes of Brahmins and their sub-divisions in the Madras Presidency, and another on the ten classes of Brahmins, including five Dravidas and five Goudas and their minor sub-divisions, according to the branch of the Vedas they adopt; Sandhyavandana Bhashiam, treating of the daily prayers and other religious observances of the followers of the Rig Veda on expiatory ceremonies for the removal of sins; "Bible Authors—Who are they;" and a Telugu tract by the late Rajah of Venkatagiri, C.S.I., defending Hinduism against the attacks of foreign religionists, appears side by side with another tract in Tamil in favour of women's cause, entitled "Indian widows and what should be done for them." The Christian literature of the year may be said to be rich enough with Christian evidences and Bible readings in Telugu with Satyaprakasika or "The light of Truth" and the like in Tamil; and numerous other tracts in the vernacular languages are of special interest to Native Christian readers. In the Muhammadan languages, literary activity seems to have been strikingly little during the period under review, as what appeared on the faith of Islam and the fundamental truths of Muhammadanism being, like *Sham Shal Islam*, more in Tamil than in Arabic or Hindustani.

Science, Mathematical.—There are few works of any great importance under this head. A text-book on the principles and practice of book-keeping, and a set of rules and question papers to help the examination candidates on this subject, and an improved edition of a collection of formulæ and rules, and examples in mensuration—all these in English—an introduction to the construction of figures of plane geometry in Kanarese, an Ephemeris showing the corresponding dates according to European, Hindu, and Muhammadan calendars from 1851 to 1895, a Universal Encyclopedic calendar in English and Tamil, and a new set of Timber tables in candies and the native weights of Travancore and Malabar by a European planter, and the new edition of Exchange tables rendered necessary by the rapid fall in the value of the silver rupee, are all the mathematical publications other than purely educational works of the year.

Science, Natural and other.—Under this head appear in English Dr. Delaney's Manual of Physiology and another Hand-book on the same subject, Dr. MacNallay's Sanitary Hand-book for India, Dr. Patrick Hehir's Rudiments of Sanitation for schools, a native graduate's notes, etc., on qualitative chemical analysis, and a readable description of snakes, crocodiles, and other reptiles, showing the usefulness of these creatures in their place and the wisdom of the Creator. Besides the reprint of standard astrological works, with vernacular explanations, this year has witnessed the publications of a "Fortune Teller" in Telugu and Tamil, compiled from Indian and European works on astrology, divination, palmistry, omens and dreams, all written in familiar language to command ready sale. A Malayalam booklet on Hindumagic in verse and

on the art of seduction and fascination, and four Tamil tracts in one, ascribed to the Pandu Prince Sahadeva on the science of approach of death, on good and bad omens, prognostications from the chirping of lizards and the like, and the evils foretold by a lizard falling on one's person, are also among the new publications presented for registration.

Travels and Voyages.—This head is almost blank, travels, in the sense in which the word is used in Europe, being almost entirely unknown to the Hndu and Muhammadan. The only work that may be said to represent this head is the account in English of an imaginary journey called "Pictorial Tour round India" by the Christian Literature Society, intended to give its people a better idea of their own country than great numbers of them, whenever they leave their homes, can be expected to have, and the numerous illustrative woodcuts in the book strikingly noticing the principal objects of interest.

5. The last sub-division of the registered publications shows that the numbers of *educational* and *non-educational* works to be 181 and 801, respectively, which approach the figures for 1890, and justify the expectation that they will receive a further accession during the new year.

6. During the period under report, 272 works were copy-righted against 240 of the previous year, showing that authors and publishers are becoming more and more alive to the usefulness of this optional class of registration. The number of copy-righted works includes a Government school-book, and another publication entered free of charge.

7. Such is a brief record of progress in the publication and registration of current literature in this Presidency. I referred in my last report to the difficulty of detecting cases of non-delivery of books and tracts, objectionable or otherwise in tone, and often issued with false or no title-pages. I have come across this week, however, a dozen booklets open to question on moral grounds, and never before delivered at this office by their respective printers. Such defaulters will be prosecuted presently, if the presses and printers concerned can be found and identified, and if sufficient evidence of evasion of the law can be secured, on which the law officers of Government can maintain such prosecution.

8. The reference library attached to the office cannot be said to be practically opened to the public as yet, owing to the non-completion of the reference catalogue alphabetically arranged according to subject-matter in each language. The portions of this catalogue dealing with English, Tamil, and Telugu works have been struck off, but the latter part, relating to other Indian vernacular and classical languages remain yet to be printed at the Government Press, to which this heavy work was ordered to be entrusted.

English Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	2	...	2	...	4	...	4	4
Biography	3	...	...	...	3	...	3	3
Drama	1	...	...	...	1	...	1	1
Fiction	4	...	...	...	4	...	4	4
History	5	...	1	...	6	3	3	6
Language	15	6	6	1	28	24	4	28
Law	16	9	15	...	40	...	40	40
Medicine	5	...	...	...	5		5	5
Miscellaneous	78	1	6	...	85	17	68	85
Poetry	2	...	2	...	4	3	1	4
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	1	...	...	...	1	...	1	1
Religion	10	6	18	...	34	...	34	34
Science (Mathematical and Mechanical)	10	3	...	...	13	8	5	13
Do. (Natural and other)	10	...	2	..	12	7	5	12
Travels and Voyages	...	...	1	...	1	...	1	1
Total	163	25	53	1	242	62	180	242

Latin Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	..	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	1	...	2	...	2	2

Tamil Language.

Art	2	...	...	...	2	...	2	2
Biography	1	...	...	...	1	...	1	1
Drama	1	...	2	...	3	...	3	3
Fiction	3	...	1	...	4	...	4	4
History	4	...	...	...	4	4	...	4
Language	10	...	3	...	13	9	4	13
Law	1	1	1	2	5	...	5	5
Medicine	1	...	3	...	4	...	4	4
Miscellaneous	13	1	6	...	20	10	10	20
Poetry	41	7	2	1	51	2	49	51
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	76	6	44	34	160	...	160	160
Science (Mathematical and Mechanical)	4	...	1	...	5	5	...	5
Do. (Natural and other)	7	1	2	...	10	2	8	10
Travels and Voyages	...	...	...	...	...	...	...	...
Total	165	16	65	37	283	32	251	283

Telugu Language.

Art	...	1	...	1	2	2	...	2
Biography	2	...	...	...	2	...	2	2
Drama	7	1	2	1	11	...	11	11
Fiction	5	...	2	...	7	...	7	7
History	7	...	...	...	7	7	...	7
Language	12	3	3	...	18	16	2	18
Law	...	...	...	2	2	...	2	2
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	19	...	8	1	28	13	15	28
Poetry	15	8	3	5	31	4	27	31
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	41	9	11	13	74	...	74	74
Science (Mathematical and Mechanical)	4	1	...	...	5	5	...	5
Do. (Natural and other)	6	2	...	1	9	1	8	9
Travels and Voyages	...	...	...	...	...	...	...	...
Total	121	25	29	24	199	48	151	199

Malayalam Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	1	...	...	...	1	...	1	1
Biography	...	...	...	...	...	...	..	...
Drama	1	...	1	...	2	...	2	2
Fiction	3	...	...	2	5	...	5	5
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	1	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	6	...	4	...	10	...	10	10
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	6	2	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	..
Travels and Voyages	...	...	...	...	...	...	...	...
Total	15	6	8	2	31	1	30	31

Canarese Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	1	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	...	1	1
Language	3	...	1	...	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	15	...	...	...	15	1	14	15
Poetry	...	...	1	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	1	...	1	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	1	1	1	...	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	19	1	3	3	26	7	19	26

Konkani Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	1	1

Hindustani Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	2	2	2	...	2
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and voyages	...	...	...	...	...	...	...	...
Total	1	1	...	2	4	4	...	4

Persian Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	1	...	1

Arabic Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (athematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Sanscrit Language.

Subjects.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	1	1	2	4	...	4	4
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	2	...	4	2	2	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	12	2	8	1	23	...	23	23
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	9	1	24	...	34	...	34	34
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	24	4	35	3	66	2	64	66

Bi-Lingual—Latin and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	1	...	1

Bi-Lingual—English and Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	7	...	...	1	8	8	...	8
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	8	...	...	1	9	8	1	9

Bi-Lingual—English and Telugu Publications.

SUBJECTS.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	..	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	2	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	5	...	...	...	5	...	5	5
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	..	...
TOTAL	5	...	...	2	7	2	5	7

Bi-Lingual—English and Hindustani Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	2	...	2	2	...	2
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical	...	...	...	...	...	..	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	2	...	3	3	...	3

Bi-Lingual—Tamil and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	..	...	...	...	...
Fiction	...	...	...	4	4	4	...	4
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	..
Poetry	...	1	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	4	5	5	...	5

Bi-Lingual—Telugu and English Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	1	2	1	1	2

Bi-Lingual—Canarese and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Hindustani and English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellanous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...		...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Tamil and Sanscrit Publications.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	1	1

Bi-Lingual—Telugu and Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	2	...	...	...	2	2	...	2

Bi-Lingual—Telugu and Sanscrit Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Syrian and Malayalam Publications.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	1	1

Bi-Lingual—Arab and Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Sanscrit and Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	5	...	...	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	26	..	2	...	28	...	28	28
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	31	...	2	...	33	...	33	33

Bi-Lingual—Sanscrit and Telugu Publications.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	26	1	...	1	28	...	28	28
Philosophy (including Medical and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	3	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	2	...	...	2	...	2	2
Travels and Voyages	...	...	...	...	...	...	...	...
Total	34	4	3	1	42	...	42	42

Bi-Lingual—Sanscrit and Malayalam Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	7	...	...	...	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	...	...	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	7	...	1	...	7	...	8	8

Bi-Lingual—Sanscrit and Canarese Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	1	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	1	...	2	...	2	2

Tri-Lingual—English, Tamil, and Telugu Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	..	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	2	...	...	2	2	...	2
Law	..	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	2	...	...	2	2	...	2

Tri-Lingual—English, Tamil, and Sanscrit Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	..	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	..	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Tri-Lingual—English, Telugu, and Tamil Publications.

Art	1	...	...	...	1	...	1	1
Biography	...	...	..	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Tri-Lingual—Tamil, English, and Sanscrit Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
	1	...	...	...	1	...	1	1

Polyglot Publications.

Art	...	...	...	...	...	...	...	...
Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Order thereon, No. 184 (Educational), dated 10th March 1893.

The review and analysis of publications registered in this Presidency under Act XXV of 1867, during the year 1892, will be forwarded to the Government of India.

(True Extract.)

C. A. GALTON,

Actg. Chief Secretary.

Endorsed by the Government of Madras.

No. 185 (Educational), dated 10th March 1893.

Copy to the Government of India, Home Department, with reference to Resolution, No. 10—707, dated 26th April 1875, and to Home Department letter No. 19—1150, dated 13th June 1877.

C. A. GALTON,

Actg. Chief Secretary.

BOMBAY.

No. 1241, dated Bombay Castle, the 4th April 1893.

From—W. L. HARVEY, Esq., I.C.S., Under Secretary to the Government of Bombay, General Dept.,

To—The Secretary to the Government of India, Home Department.

I am directed to forward, herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the quarterly catalogues for the year 1892, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India No. 10—707, dated 23th April, 1875, and No. 1—456, dated 12th September 1882.

No. 42, dated 16th March 1893.

From—G. M. SATHE, Esq., B.A., Registrar of Native Publications, Bombay.

To—W. L. HARVEY, Esq., I.C.S., Under Secretary to the Government of Bombay, General Dept.

I have the honour to submit the following brief review and analysis of the publications registered in the Bombay Presidency during the year 1892, under Act XXV of 1867, as amended by Act X of 1890.

2. The total number of registered books and periodicals was 1,368, *viz.* 860 books and 508 periodicals, comprising 177 publications in the English language, 430 in Gujaráti, 21 in Hindi, 11 in Kanárese, 405 in Maráthi, 27 in Sindhi, 41 in Urdu, 13 in other modern languages, 79 in classical languages, 164 polyglot works. This total may be divided into 1,003 original works, 221 re-publications not previously registered, and 144 translations. The so-called original works are not all entirely or purely original, but some of them are adaptations, and some contain original matter, as well as translation. A large number of other books, such as fresh editions of original works without any addition or alteration, re-publications of ancient works previously registered, reports of proceedings, etc., were issued from the press, but they have not been taken into account in this Review, since under the Amendment Act X of 1890 they were not registered in the quarterly catalogues published by this office.

3. From the division of the publications according to their languages given in paragraph 2 above, it will be seen that the only modern languages which showed a fair amount of literary activity in this Presidency in 1892 were English, Gujaráti, Hindi, and Maráthi, the other languages, such as Kanárese, Sindhi, Urdu, etc., being very backward. Education has long been introduced into the Kanárese and Sind districts, and one would naturally expect a larger number of books published in them. The number of purely Hindi works is small; but taken with mixed Hindi works, such as Sanscrit and Hindi, Gujaráti and Hindi, it shows that the literary activity evinced by that language is encouraging and commensurate with the comparatively smaller number of persons speaking that language. The Urdu publications are increasing in number, but yet they are not so numerous as they should be. Sight must not, however, be lost of the fact that a large portion of the Muhammaden population of this Presidency speak the Gujaráti language. Of the classical languages, Sanscrit appears to have been the greatest favourite, as usual. Latterly this language has been very widely studied, and its literature on philosophy, medicine, legends, etc., has received better appreciation than other classical languages, such as Arabic, Hebrew, Persian, Zend, and the rest, which produced very few publications. Persian is very largely read in the high schools and colleges of this Presidency, and one would naturally expect a larger number of publications in it. As for Latin and Greek they seem to have been utterly neglected, and not a single work was produced to aid Indian students of those languages. This is probably owing to the fact that the requisite books are imported from England. The peculiar feature of the year under review is that it produced a work in each of the Afghán, Burmese, Nepaulese, and Konkani languages, the last-mentioned language being a corruption of Maráthi spoken in the Goa territory.

4. The details of each language and bi-lingual tri-lingual, and other combinations, as regards the number of works under each of the various heads, such as *Arts, Biography, Drama,* etc., being given in the statements appended to this Report, it only remains to notice the works

deserving special mention in the several languages. Every work, whether large or small, requires some exercise of perseverance, labour, and intelligence, and is tenderly regarded by its author; but a reviewer must give preference to some over others, as has been done in the following paragraphs.

5. *English.*—In English there were more or less books under each head, except *Biography*, the largest number being, as usual, classed as *Miscellaneous*. Natives, as well as Europeans, took part in the production of this section of the year's outturn—

(*a*) "Modern Indian Architecture" is a nice little volume of excellent get-up, printed at the Education Society's Steam Press, and prepared and published by Mr. Tukárám, Head Draftsman, Rajputána-Málwa Railway, Ajmere. It gives in thirty-two well-executed plates specimens of Hindu and Muhammadan styles of Indian architecture, and gives a full description of each plate in the introduction and general remarks. The specimens show much art and engineering skill and can bear comparison with specimens of Western architecture. "The exquisite beauty of many of the ancient examples of Indian architecture has," says the author, "always attracted, and still continues to attract, lovers of art from all parts of the world. It is much to be regretted that in this present age the study of Indian architecture is almost entirely neglected, the design and erection of buildings being now in the hands of those who have no special knowledge of the art other than as builders or workers in material, such as masons, carpenters, etc."

(*b*) "Strangers Yet, a tale of three Christmas Morns," is a small brochure, nicely printed at the Times of India Steam Press. It bears marks of having been the production of a tender heart, feeling tenderly for a broken heart. It is an Indian tale, and pathetically shows how an innocent and loving wife, though neglected and distressed by the faithlessness of her intriguing and reckless husband, continues devoted to her lord up to death, and forgives him divinely for the wrongs done to her.

(*c*) "Two Widows *versus* Two Majors" is another tale of the Indian plains, picturing, in vigorous language, one of the phases of Anglo-Indian life. It is a very interesting story from beginning to end.

(*d*) "(The) Micado or the Town of Titipur" is a humorous production, as is well known to the theatre-going Bombay public.

(*e*) Professor M. Macmillan, of Elphinstone College, Bombay, has laid the Native students under deep obligations by writing four small works in the course of last year. These works are, "Simple Essays for Indian Students," "Simple Essays," "Essays for the Young," and "Common Faults in English Composition." The first two of these books, though slightly differing in their titles, are two different editions of the same work, published by two different publishers. The third set of essays differs from its previous companions, inasmuch as its topics are humbler and common-place, such as tea, coffee, the horse, umbrellas, etc. The fourth publication is expected to be more widely useful than the first three, as it points out mistakes very generally committed by Native speakers and writers of English. This year has been singularly prolific in the production of English essays; for, besides Professor Macmillan's work, we have had "Model Essays" written by Doctor P. Peterson, M.A., Professor of Sanscrit at Elphinstone College. Writing about these essays the Professor says in the preface, "No attempt has been made to write as a boy would write, it being the boy's business, and wish to write as a man writes." The subjects chosen by Professor Peterson are different from those selected by Professor Macmillan. "A Hand-book of English Parsing," revised and enlarged edition by D. K. Hakim, so highly spoken of, as it is, by many eminent authorities, is, it need not be said, a valuable help to the large number of school-going young gentlemen.

(*f*) "Gems of English Poetry, new issue in three parts," by D. N. Wadia, M.A, is a very useful work, particularly on account of the introduction in six

chapters giving short notices of the poets, from whose works the "gems" have been selected, and on account of the notes given at the foot of each page.

(*g*) "Pharmacographia Indica, Part V," by the late William Dymock, Brigade Surgeon, is, like its preceding parts, a work of much learned research in the healing art. It gives a history of the medical drugs of vegetable origin found in British India.

(*h*) "Mátherán," by B. R. Kotvál, (*sang froid*) giving a metrical description of the beauties of Mátherán, a sanitarium within easy reach from Bombay, is a pocket-book which will prove an excellent companion to every visitor to those hills.

(*i*) "Politics, ancient and modern," by Professor F. G. Selby, M.A., Principal Deccan College, Poona, pointing out certain general resemblances and differences between old and new political theories of Europe, is a solitary work of the kind registered during the year under report. It is a reproduction of a learned lecture delivered before the Elphinstone College Union in December 1891.

(*j*) "From London to Samarcand," by C. E. Biddulph, is a book giving a very interesting account of the experiences of the author, an Anglo-Indian officer, on his journey back to India in 1890.

(*k*) "Position of Zoroastrian Women in remote antiquity," by Dárab Dastur Peshotan Sanjána, is a book possessing much antiquarian interest. It embodies a lecture delivered by the author in the Bái Bháikaiji Shápurji Bengáli Hall, of the Pársi Girls' School at Bombay, and suggested, first, by the general system of training imparted to Pársi girls in Bombay, and secondly, "by the common opinion of English writers on the history of civilization and morals that the civilized nation, of the East were, before the advent of Christianity into the world, quite unfamiliar with the highest and noblest ideas regarding woman, which are embodied in the New Testament." The author has, to a great extent, succeeded, by citing quotations from the sacred books of the Pársis and the Hindus, in showing that the opinion of the English writers that the Eastern civilizations took very little into account the important part played by woman in achieving social happiness and moral regeneration of the human race, is not quite correct. Mr. Sanjána has shown that the position of woman was high in ancient Irán; but among the various quotations cited by him the reader looks in vain for one proving that the position of woman was on the same level with that of man, and that among the Zoroastrians the birth of a daughter was as welcome as that of a son.

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(*l*) "Carlyle on European Literature and Culture," published by R. P. Karkaria; "Common Thoughts on Serious Subjects," by Chester Macnaghten, M.A., Principal, Rájkumár College, and "History of the Fortress of Gwalior," by Shrimant Balvant Ráo Bhayásáheb Scindia, are the other important English publications of the year under review.

6. *Gujaráti.*—Under the heading of *Arts* there is no book in this language deserving special mention, except a small work on the elements of agriculture, written by a practical farmer who has acquired some knowledge of the principles of European agriculture, and has made an attempt to explain the subject in a scientific way. Indian farmers are illiterate men, and such publications can hardly be of any use to them unless and until primary education is made available to agriculturists' children in every village, and the material condition of the farmers is improved, so as to enable them to make experiments of European agriculture on Indian soil.

A brief sketch of the life of the Honourable Mr. Dádábhoy Naoroji, M.P., was the only *Biographical* publication of the year. There are numerous gentlemen, past and present, both among the Gujaráti, Hindu, and Pársi communities, who have made a name in private and public life, and good biographies can certainly be written of them with a view to supply model lives for imitation by the rising generation. Translations of valuable English lives can likewise be made with much benefit. But it seems that the value of biography has not yet been adequately recognised by Gujaráti authors.

The Gujaráti *Dramatic* literature of the year was very poor. There were nineteen dramas in all, but very few of them displayed any dramatic skill or literary merit. K. M. Bálivála's "Asláji" is, however, a good production, and is very popular among the Gujaráti theatre-going public. Asláji, was a downright miser, who had fallen in love with a beautiful girl named Shirinbái, who herself was in love with Asláji's son Khorshed. The miser was encouraged in his addresses by the young damsel, but had ultimately to give up the idea of marrying her as she appeared to him to be very extravagant. The other dramas which possess some literary merit are the "Kundbálá" and the "Rasikmani," prepared under the auspices of the Gujaráti Nátak Mandali, Bombay.

Under *Fiction*, 35 books were registered, of which 9 were translations, 3 adaptations from popular English story-books, and the rest were original works. Prominent among the translations is "Kathá Saritságar," or the ocean of the streams of stories. This is a large book, and is a translation of a Sanscrit work of the Mahá Kavi Somdev Bhat, said to have flourished in Kashmere at the end of the eleventh or the beginning of the twelfth century. The book contains a large collection of short, but entertaining stories. "Tárábai" is a translation of the well-known English novel "Tárá," by Meadows Taylor. "Kutumbi Kathão," or family tales, is a translation of six English stories by a Pársi lady, Rupábái K. Dárásháji, and is pleasant reading. "*Vadhu wadh*," or the Wife's Murder, by Mánjubhái B. Trivedi, is a translation of Mons. A. Gaborio's Mystery of Orsival, a French novel, translated into English. The original book itself is of thrilling interest, and the beauty of the original is well sustained in the translation. "*Nashib dahápanni sarsái*," or Competition between Luck and Wisdom, is a short tale condemning belief in luck, and illustrating the maxim that a man is the architect of his own fortune. The book is written in vigorous Gujaráti, and is sanctioned as a prize-book by the Director of Public Instruction. "*O Mári Behen!*" or, Oh my Sister, is a very interesting work in two volumes, by J. B. Marzbán, and is apparently an adaptation of Mrs. H. Wood's novel called "Lord Oakburn's Daughter." Another novel written by the same author is "Jilu Goráni," or Jilu the daughter of a Priest," which is an adaptation of Helen Walker's story. The parallel lives of virtue and vice are well illustrated in the characters of Jilu and her sister. "Nirdosh Nája" or Innocent Nájai, is another Pársi tale of equal interest with the above. Nája, the daughter of a wealthy Pársi gentleman, is threatened with dismissal from the parental roof for her refusing to marry a rich but vicious person chosen by her father, and so she leaves home of her own accord and passes a long period in hardship, maintaining herself by serving as a tutor or a governess. In the meantime she communicates her circumstances to a young medical student whom she loved and who promised to marry her after passing the final examination. Suddenly the obdurate father is on his death-bed, repents of his severity towards Nája, and leaves all his fortune to her who marries the succesful medical student and becomes happy. "Saraswati Chandra, Part II," is an original novel written by Govardhanrám M. Tripáthi, B.A., LL.B. Though the main plot progresses very little in this part, the thrilling interest of the first is creditably kept up to the end of this part. The main part of this book is taken up in describing how an educated woman manages a vast Hindu family, consisting of several males and females of different dispositions and habits, and at the same time shows what a blessing she proves to her husband. Mr. Tripáthi has given an excellent picture of Gun Sundari, and the book is a valuable contribution to Gujaráti literature. "Kamalá Gouri and Pralhád" is a tale in which Pralhád runs away from home to avoid being married to a girl selected by his father, and marries Kamalá Gouri, an educated and discreet young girl. The tale condemns child-marriages and some other features of Hindu social life, and approves of female education to a limited extent. Of the remaining works of comparatively less importance than those already mentioned, it may be summarily stated that two of them are historical tales describing the bravery of certain Rájput princes and princesses in their struggles with the Muhammadan kings of Delhi; and that three of them are short stories having got so much of the marvellous and the miraculous in them as to be of little interest to the reader. On the whole, the works of fiction are better than the dramas.

The only *Historical* work deserving mention is "Rájasthán," or the Native States of India. It gives an account of almost all the Native States in the several Presidencies of

India, and the necessary information being gathered from well-known English, Gujaráti, and Urdu books on the subject, the book conveys much information in one volume to the Gujaráti-reading public.

The books under the heads of *Language* and *Law* call for no remark.

Of the two books registered under *Medicine*, one is a revised and enlarged edition of the large and important compilation on the science of medicine in all its branches by T. M. Sháh, Chief Medical Officer of the Junágad State, and the other is "Dhorna chepi rog ané te atkávvána iláj," or the Contagious Diseases of Cattle and the Means of Preventing their Spread. The book, though small, is very useful to the cattle-keeping classes, and is written by a graduate of the Bombay Veterinary College.

The following are the most noticeable of the *Miscellaneous* publications :—"Vyavaháro payogi váchan," or Advice useful in the Ordinary Concerns of Life, is a well-rendered translation of "Common Thoughts on Serious Subjects," a series of lectures given by C. Macnaghten, Principal of the Rájkumár College. The book is translated by Maháraja Shri Kesarisinhaji, K.C.S.I., of Idar, and contains sound thoughts on certain selected subjects. "Nitisudhátarangini," or a River of the Nectar of Morality, is a translation of a small tract on morality, illustrated with short stories from the Hindi Puráns. The original in Hindi is said to have been composed by Pundit Rámprosád Tiwári by order of the Government of the North-West Provinces for the use of the Government schools in those parts. "Nátya Prakásh," or a work on the art of composing dramas, is a translation from a Sanscrit book rendered by Ranchhodlál Udairám, Náib Diwán of the State of Cutch, a reputed Gujaràti author, who has published as many as twenty works on verious subjects in Gujaráti. "*Ajna Pársio, temno Dharma ane Sansár*," or the Pársis of the Present Day, their Religion and Social Life, is the production of an orthodox Zoroastrian. It is an attack upon the Pársi reformers who are accused of having failed to effect any real improvement in the community and of being the cause of the degeneration in morals, social customs, and material prosperity of the Pársi community. "Chin desh or China" is a brief but interesting account of China and of the Chinese people by a Pársi author, who resided in that country for three years. The account is made up of the author's personal knowledge and some information derived from English books. The book is perhaps the first of its kind in Gujarati. "Bhamini Bhuśana," or Ornament of Womankind, is Part IV of the popular series written by a learned Hindu Acharya, in which a large amount of advice, religious and moral, is ingeniously conveyed to the readers by introducing a series of long *kathás*, or sermons read by a Bráhmin before a crowd of males and females. The next book worth mentioning is "Khojá Vrittánt," or an account of the Khojas, by Sachedina Nánjiáni, Assistant Revenue Commissioner, Cutch. The tradition is, as the writer says, that the Luhána sect of the Hindus, so called from their being descended from *Lav*, the son of Rámá, the seventh incarnation of the Hindu god, founded the Ráthod kingdom of Kanauj, and one of their kings, called Jayachand, was murdered by a Muhammadan woman who had been forcibly brought by him from the harem of Sháhábuddin Gory. The king being killed by the hands of a Yawan, or foreigner, the Hindu Bráhmins and Kshatryas refused to take any part in his funeral ceremonies, and consequently they had to leave the country and settle in Laurgadh, perhaps the modern Lahore. These Hindus of Lahore, as well as several others residing, in Sind and Kashmere, were, about 800 years ago, cleverly tempted to embrace the Ismáeli branch of the Shiah sect of Muhammadanism, by the Nazari Caliphs, who, assuming to admire Hindu religion and Hindu habits, gradually drew them to embrace their own faith. The Hindus thus converted to Muhammadanism, are the present Khojas or Persian Khwájehs. The religious progress of the community is intelligently traced in the book. "Nure hidáyet" a small tract trying to show that certain three prophecies made by Jesus Christ were not fulfilled, while three others made by the Prophet Mahomed were realized.

Poetry is a comprehensive head under which 81 books were registered during the last year. They are on divers ordinary subjects, such as praises of gods and goddesses of the Hindu Pantheon, Jain legends, description of the Mahua flood in 1891, inundations of the river Narbada, verses in praise of the beneficent rule of the Mahárája of Bhávnagar, appeals for the protection of cows, and verses conveying moral advice to women and children. Among these there are two poems written by two different authors in eulogy of the Pársi girls Rachubái and Pirozbái, who fell from the Rájábái Tower on Saturday the 25th April 1891. The writers are inclined to believe that the deceased were victims of foul play, and lost their

lives while trying to save themselves from being dishonoured. "Prachin Kávya Mála," or Ancient Gujaráti Poetical Series, published by H. D. Kántáwála and N. P. Shástri, is a large and valuable addition to the Gujaráti literature, and is published under the liberal patronage of H. H. the Gáekwar of Baroda. The next work deserving special mention is the "Máhri Majeh ane biji Kavitáo," or my recreation, and other poems by the late Jamshedji Nasarvánji Petit, edited by J. P. Mistry, M.A. The learned editor, after giving a short life of the author, has written an essay on poetry, and while eulogizing the peoms he edits, incidentally compares them with the works of Hindu poets, and finds fault with the whole stock of their poetry, saying that the so-called Hindu poets did not know what poetry is. Some of the pieces in Mr. Petit's work are translations of detached ideas from Shakespeare and Sheikh Saadi, while several others are original poems on various subjects, such as nature, religion, patriotism, moralizations on certain events, and incidents of every-day life depicted with a lively imagination. The metrical arrangement of the pieces in this work is very defective, though it appears that the author has in some cases the Persian metres in view. The work is, no doubt, a good departure from the ordinary path, and affords a rough model which future poets may well adopt in an improved form.

Under *Politics* there was only one publication, "Rájdharma," or the Science of Politics, which is a translation of the well-known work "Prince" by Machiavelli, translated and published by order of His Highness the Gáekwar of Baroda.

There were 11 *Philosophical publications*, most of which are expositions of the Vedántic philosophy, while one is an epitome of theosophical teachings. The single publication under *Religion* is a translation from Sanscrit, which explains the religious efficacy of reciting the sentence "Shri Krishna Sharnam Mama" or "Ye Krishna, I seek thy protection," which is the chief tenet of the Hindu sect called Vaishnavas.

The 13 publications under the head of *Science* (natural, mathematical, and mechanical) are all school manuals, the only exception being "The Rules and Principles of Land Revenue Survey in vogue in the Baroda State."

There were no works registered under the head of *Voyages* and *Travels*.

7. *Hindi*.—"Martini-Henry Lectures on Rifle Shooting," evidently a translation from an English work, is the only book entered under *Arts*.

Among *Dramatic* works, the one deserving mention is Lavnyawati, Sudarshana Nátak, a tragedy in which a prince and a princess, who have never met before, see one another in dreams and fall in love. The prince setting out in search of the princess meets her and she is anxious to marry him, but he is soon beheaded by the father of the princess for presuming to love his daughter without his consent and the girl burns herself alive on account of grief for her lover.

Of the *Miscellaeous* publications, "Pushkar Mahátmya" is a translation from Sanscrit and gives an account of Pushkar, a celebrated place of pilgrimage about 5 miles from Ajmere, and considered to be one of the most sacred places by the Hindus. The other, "Dhundhak hitshikshá," or Advice to Dhundhak, is a refutation of certain Jain doctrines mentioned in the Dnyán Dipika, a book published by Brahmacharini Párvati, a female ascetic of the Dhundhak sect of Jainism. The refutation, it seems, is made by a follower of the Digambara sect of the same religon.

The *Poetical* works of the language deal mostly with doctrines of Vedántism and certain Hindu gods and temples. Among these "Rudramálá" gives a brief description of the temple of Rudramálá in Sidhapur. This temple is said to have been begun by a predecessor of Sidhraj, king of Gujarát, and was completed by the latter at an enormous cost. The same was however demolished by Alláudin Khuni, Emperor of Delhi, in 1365 A D.

The works under *Philosophy* are all on teachings of the Vedas. One of them shows how the human soul should hold communion with, and be merged into, the Infinite Universal. Spirit, while another is a small tract on a similar subject said to have been written by Kabir Kabir, who lived about the end of the 14th century, was a Muhammadan by birth, and was the most celebrated of the disciples of Rámánand, founder of the Hindu sect called Vaishnavism. He founded another sect called Kabirpanthi after his own name. This sect does not observe all Hindu ceremonies, believes in one God, and yet pays respect to Vishnu as a form of the Supreme Being.

The single *religious* publication under *Religion* is a treatise on the rights and ceremonies of Jainism.

8. *Kánúrese.*—The number of Kanárese books registered in 1892 was very poor indeed, and all of them mere school-books intended for students of the lower educational standards. None of them call for any special notice.

9. *Márvádi.*—The five publications in this language are love stories in verse of an indifferent type. One of them, "Khyál Ratankanvarko," contains indecent allusions in a few places.

10. *Maráthi*:—*Arts.*—There was only one book under this head, and that was "Chitrakalá, or the Art of Drawing, Book I," by T. R. Koregaonkar, Drawing Master, College of Science, Poona. It contains instruction on free-hand and model drawing and practical geometry for the use of first grade examination candidates.

Biography.—The utility of this branch of literature seems to be getting better appreciated by Maráthi writers year by year. Eleven biographies were registered last year, of which eight were lives of Indian personages, one of George Washington, one of Jesus Christ, and one a medley of both Indian and European lives, the two last-mentioned books containing illustrations. They may be briefly noticed as below:—Moro Vithal Valvekar's "Life of George Washington" is intended to enlighten the native public on the subject of real patriotism and devotion to one's own country, and is a volume of 263 pages written in good Maráthi. The "Life of Náná Phadanavis," by Vásudev Váman Shástri Khare, is an intersting volume of 248 pages, written on the authority of old papers and records and English books. Náná Phadanavis was one of the "three-and-a-half" wisemen of the Peshwa period, he being popularly considered only half-wise: Sakhárám Bápu, Deváji Pant, and Vithal Sunder being considered entirely wise; but the biographer, Mr. Khare, finds fault with this distribution of wisdom, and says that persons calling Náná Phadanavis, who by his incomparable statesmanship and high intellectual abilities prevented irresistible enemies like the English from placing their foot in the Marátha kingdom for twenty years, a half-wise man must be themselves wise-and-a-half, or wiseacres. The Honourable Mr. Dádábhai Navroji's election as an M.P. by the constituents of Central Finsbury gave rise to his biography, written, though very short, by two writers, both of whom bestow high praise upon the subject of their books for his disinterested services to India. Of these two biographies, that by the editor of the Mahárashtra Kokil periodical is the best. The deaths of the Honourable Pandit Ayodhyánáth, Joint General Secretary to the Indian National Congress, Mr. Váman Shivrám Apte, M.A., Principal, Fergusson College, Poona, and Mr. Javji Dádáji Chaudhari, J.P., Proprietor of the Nirnaya Ságar Press, Bombay, were mourned by a large circle of friends and admirers and the general public, and gave birth to three more short biographies, which furnish vivid examples of men of intelligence, perseverance, and patriotism. The late Bálgangádhar Shástri Jámbhekar's short life read at the Hindu Union Club's literary meetings by Mr. Bálkrishna Náráyan Dev presents to the public a picture of a literary man of a high degree of intelligence and benevolence respected both by the European and Native gentlemen of his time. Mr. Bálgangádhar was a Bráhman by caste and filled high offices in the Educational Department. He was appointed Professor of Mathematics at the Elphinstone Institution at the early age of twenty. He was the first Native Professor. Mr. Dádábhai Navroji, M.P., who was also a Professor, was one of Mr. Jámbhekar's distinguished pupils. This life is highly interesting and instructive. "The Life of Our Lord Jesus Christ" is very well got up and contains coloured illustrations of the various incidents of the Saviour's touching life, which are more eloquent than the letter-press itself.

Drama.—The Poona Night Club, or association for the development of Maráthi literature, is one of the several agencies that are endeavouring to enrich Maráthi literature, and has hitherto published four works, the last of which is an historical drama entitled "The Rana Bhimdev, or a true Rájput." This is like the other works of the Night Club, a well written romantic drama which presents an historical tale of brave and chivalric deeds. Bhimdev, the Ráná of Idar, with some other Rájputs performed valorous deeds to release from imprisonment Padmávati, a Rájput princess, daughter of Samantsinha, king of Junágad in Káthiwár, whom Ahmedsháh, Emperor of Ahmedábád in Gujarát, had taken prisoner. The princess herself and some other Rájput ladies exhibited great courage in difficulties. The drama ends with the marriage union of Padmávati with Bhimdev. The quotations put in the mouth of some

of the *dramatis personæ* from popular Hindi poetic pieces add much vigour to the style of the book, the plot of which has been conceived and carried out in a patriotic spirit. The "Champa Náták," is another historical drama depicting hostilities between Tippu Sultán and the Chief of Nargund in the Southern Marátha Country. In this drama the heroine Champa, a beautiful and brave young lady, is represented as risking her life for the sake of that of her dear husband and patron, the Chief of Nargund. The drama is on the whole a well-written performance by Balvant Ragunáth Limaye, of Nargund. "Márvádyánchen Kasab," or a dramatic representation of the indebtedness of the agriculturists, exposes the tricks practised by the money-lending Márvádis in the Deccan in their dealings with the Marátha peasantry, who are described to be simple and guileless and falling easy victims to their sordid creditors. The book gives a good picture of the present state of things in agricultural life, and is dedicated by permission to Ráv Bahádur Mahádev Govind Ranade, C.I.E., Special Judge under the Deckan Agriculturists' Relief Act. "Sangit Vikrama Shashikalá Nátak" is a drama based on a traditional story of Shashikalá, wife of king Vikrama, the founder of an era bearing his name, of which the current is the 1944th year, and which is prevalent in Gujarát and Northern India. Sasikalá proved by her cleverness the vanity of the boast of her husband that his prowess was more potent and brighter than the doings of a woman. She is represented to have gone *incognito* to heaven, and there by means of her blandishments gained the affection of her husband, who had gone there on a visit to Indra, and who had imprisoned Shashikalá with a view to prevent her from showing her cleverness, and was under the impression that she was in confinement, while really he was being fascinated by her in the guise of a heavenly nymph. The drama is to be noted rather for the occasional coarseness of sentiments depicted therein than for its literary merits. For the last year it has been frequently represented on the stage and has engaged the attention of illiterate men and women of Bombay. Most of the remaining dramas are ordinary and call for no special notice.

Fiction.—A goodly number of novels and works of fiction were registered last year. Some of them were translations or adaptations from English, some from Persian and some from Sanscrit; only a few were really original. No serious exception can however be taken to any of them which are more or less interesting to readers of different tastes. A few of them deserve special notice as giving a notion of some of the ideas current among the people. It is very generally believed that English books on Indian history and on the character and achievements of noted historical personages and the extracts given in Government school-books from such historical works give a very prejudiced and partial view of India and her noted personages, and hide the weak points and faults of the British Indian administration and Anglo-Indian statesmen and soldiers. Some of the modern educated Native gentlemen are considered ignorant of the real history of their country, and are charged with traducing their own countrymen, who distinguished themselves in civil and military departments under Native rule, in slavish imitation of English authors. To do justice, therefore, to Indian kings, warriors, and statesmen, old manuscript chronicles and ballads are being searched and published, and some original works of an historical nature being written. "Rádhá and Krishnaráv," an interesting novel, is an instance in point. It gives a tale of the mutiny in the Southern Marátha country in 1857, and maintains that the reason why Bába Sáheb, Chief of Nargund, took part in the Indian mutiny of 1857, is that he was refused permission by the British Government to adopt a son and heir to his State. The "Sundari" is a tragic love tale of a beautiful girl who committed suicide in consequence of her being not permitted by her father to marry a young man of her own choice and being pressed to marry a rich man whom she did not love. In India marriages are generally arranged by parents; and the marrying parties, who are very young, have little chance to make their own choice, and the "Sundari" illustrates one of the effects of English education on the minds of Indian young men who have been taught to dislike early marriages and to favour marriages at a grown-up age when the parties are in a position to make their own selection. The "Bribát Katha Ságar, Part IV," by Váman Shástri Islámpurkar, is an historical romance and gives tales composed from material found in Sanscrit. It is conservative in character and draws a picture of the old order of things. The story of Arthlobha, Mánapará and Sukhadhana given in this book points out that in ancient India disputes were sometimes decided by resort to duels between the disputing parties.

History.—Of the 11 historical publications, 9 are secular and 2 religious. The former are all on Indian history and historical personages. The four tracts published by Janárdan Mahádev Gurjar, Bookseller of Bombay, entitled "Javánmarda Maráthe Gadi, 2 Jánkoji Shinde," "Javánmarda Maráthe Gadi, 1 subhedár *Malharráo Holkar*," "*Maráthyanchyá* Mardumki," and "Shur Abalá," or Brave Women, are reprints from the *Kesari* newspaper, and are written in a vigorous style, idiomatic language, and a patriotic spirit. The writer of them has been apparently inspired with a patriotic spirit by the publication of Mr. Acworth's Povádás or ballads, the language of which is vigorous and which occasionally contain reflections on the British Government. In one place Malhárráv Holkar's life contains a statement that brave men like him cannot get opportunities of distinguishing themselves under the British Government, which can at most give empty titles of Ráo Sáheb and Ráo Bahádur to their flatterers. Another work which calls for special mention is a revised edition of a Maráthi version of Grant Duff's History of the Maráthás published by Tukáram Jávji. Of the religious historical books mentioned above, Bába Padmanji's "Internal History of the Christian Church during the first three centuries" gives much interesting information.

Language.—"Rasaprabodha," by Balvantráo Kamalákar Mákode, is the only work worth notice under this head. It is a small work on rhetoric, illustrating the different sentiments and figures of speech by reference to quotations from standard poets. The rest are books intended for little school children.

Law.—These books were translations from corresponding English publications, and they call for no remarks.

Medicine.—With one exception the works registered under this head, 9 in number, are compilations by persons whose credentials as physicians are of a doubtful nature, none of them being known as medical practitioners. One of them is a pleader named Vásudev Chintáman Bápat, of Náringre, in the Ratnágiri district, who often advertises *Ramban* or specific medicines. The prognosis and prescriptions given by them may be very likely from Sanscrit works on medicine, but their authorities have nowhere been quoted. The one exception above referred to is a small work on the practice of homœopathic medicine entitled "Homœopathic Chikitsásár" by Krishnaráv Báburáo Bulel, M.D.

Miscellaneous.—This is the largest sub-head, comprising Jávji Dadáji's and his son Tukárám Jváji's 19 publications of small tales from the vast Hindu legendary lore; 7 tracts of the Family Printing Press on Hindu holidays and observances; 15 Christian missionary publications, such as translations of Reverend J. Murray Mitchell's letters to Indian Youths; Reverend Nehemiah Goreh's Tenets of Tukárám, maintaining that Tukárám, the great saint and poet of Mahárashtra, had no knowledge of true religion; Reverend Bába Padmanji's reply to Bráhmanical, Geological and Theistical objections against the Bible, and his "Vedic Hinduism," maintaining that the Vedas are not a revelation from God, as the Hindus believe; Reverend Kássim Mahomed's "Notes on Muhammadanism;" the Christian Literature Society's "Christianity explained to a Hindu," etc.; Hindu Union Club's lectures on such subjects as "Is our Vernacular capable of obtaining a place in the University curriculum," by Professor Rájárám Rámkrishna Bhágvat; "Human Philosophy," by Dr. K. R. Kirtikar, etc.; some books of "The series for the amelioration of womankind," by C. V. Vaidya, M.A., LL.B., such as No. 3 on infant marriage and its evil results, and No. 4 stating that infant marriage is not sanctioned by the Hindu scriptures; books of Janárdan Mahádev Gurjar's library for little children; an account of the Thána District written by the late J. B. Modak, B.A., on the authority of the Bombay Gazetteer; Bhimráo Sitárám Shálgrám's "Bombay Trade," and many others, numbering in all 86 publications.

Poetry.—Thirty-two works were registered under this head. Many of them are small poems composed by new versifiers and are little distinguishable from prose except in respect of their garb. There is not that richness of imagery, that strength of pathos, and that originality of conception, which are the characteristics of real poetry. They are mere metrical compositions embodying ordinary thoughts on ordinary subjects. If any of them are interesting, they are so because of the nature of the narrative which they give, and not because of any manifestation of poetical genius which represents even every-day affairs in a striking and original manner. Of these, the best in their way are the Párvati Prakop, or the fierce inundation of the Párvati or Panzra river in Khándesh in 1872, by Hari Krishna Dámle; "The

Nemi Duta Kávya," by Hirachand Nemchand, and the Shochya Mrityulokavás, or deplorable mundane life, by Vishnu Ganesh Nene. Of the revised editions of old poets registered for their notes were poems of Moropant, entitled Rámáyana, Krishna Vijaya, Mahabhárát Ádi-parva, and Mahabhárát Sabháparva, edited with critical and explanatory notes; the first three by Janárdan Báláji Modak, B.A., and the fourth by Váman Dáji Oka, and published by the proprietor of the Nirnaya Ságar Press.

Politics.—The two works under this head are good and useful books. One is an address read by Mr. Dámodar Ganesh Padhye, M.A., late Acting Professor of History, Elphinstone College, Bombay, at the Hindu Union Club, on the subject of the growth and present form of the British Political Constitution. It is a soberly and intelligently written essay intended for the guidance of the Indian National Congress and its advocates in their movements for more political power to the Natives of India. The other work is a translation of Mr. Fawcett's Political Economy by Mr. A. N. Fansalkar, which has been well executed and deserves patronage.

Philosophy.—Three works under this head, namely, "Nitimimánsá," or Principles of Justice; "Nitimimánsá, Part I," or a Study of Morality, by Chintáman Gangadhar Bhánu, B.A., and "Swántantrya," or Liberty, by Náráyan Lakshman Fadke, B.A., are very valuable books to Maráthi readers. The first is a free translation of Herbert Spencer's "Justice" with frequent references to India and Indian literature. The second is an adaptation of Spencer's "Data of Ethics," and the third is a translation of Mill's "Liberty," with copious explanatory notes. All of them are productions of much industry and perseverance, and will serve to enlighten the native public on political and other rights which have of late so much agitated it.

Religion.—The four works registered under this head are translations of portions of the Bible, and are written in bad Maráthi, hardly, intelligible to one speaking pure Maráthi; the Alibág Mission Series, No. 2, a new Maráthi translation of the Epistle to the Ephesians by a Native missionary, being the worst of all so far as literary merits go. It would appear that, with a view to reach the hearts of non-Christians, books must be written in their pure vernacular, and not in a broken dialect, as the sentiment loses half its beauty by being obscurely and incorrectly conveyed in broken language.

Science (Natural and Mathematical).—There were 8 publications in this class, all of them being useful for students. Professor Báláji Prabhákar Modak's "Padárth Varnana," the late Professor Kero Lakshman Chhatre's "Physics," revised and enlarged by Moro Ballál Dhárap, and Dattátreya Keshav Shrikhande's "Arithmetic, Part I," being the most prominent.

Voyages and Travels.—Nil.

11. *Sindi* (*Hindu and Arabic*).—The Hindu-Sindi books are small tracts of not much importance. In Arabic-Sindi some of the educational books are important. "Inglandi Taváríkh," or the History of England, by Bolchand Kodumal Jagatáni, is a large and well written compilation of 567 pages. Pritamdás Kismatrái Toláni's History of India has gone through the second edition, and is a useful publication. "Illme Hayát and "Illme Kimiya" are good science primers on astronomy and chemistry, being translations from English' standard authors. "Sindi Yusuf Zalekhá Manzum" is a story of the Prophet Joseph and his wife Zalekhá, as given in the Kurán and has much religious interest. The rest of the books call for no notice.

12. *Urdu.*—Urdu literature still remains in a very backward state, and love and religion are the subjects generally dealt with by the Muhammadan writers. With the exception of 4 books on Arts, which treat of military tactics, including the duties of guards and sentries, written mostly by subhedárs and haváldárs of the Native army, almost all are devoted to religion or love. The 2 books under Biography, 3 under Religion, and nearly half of the 26 under Poetry, treat of religion directly or indirectly, the usual subjects being the life and achievements of Prophet Mahomed, tenets of the Moslem faith, and plaintive songs sung during the Muharam festival. There is one book under Poetry called "Makhzane Ejáz," or a Book of Miracles, which recites the praises of the prsent Mulla or religious head of the Bora community, and describes two miracles of the former Mulla, one performed during his life-time and the other occurring after his death. The rest of the books under Poetry were *ghazals*, or ordinary love songs.

13. *Brij.*—Of the four works published in this language, one is a description in verse of the celebration of certain festivals of the god Rángnath and the goddes Goda in Vindrawan,

another is a collection of a number of songs in praise of the god Rámá, written by Tulsidás, a celebrated devotee of Rámá, and the remaining two are two editions of different sizes of a work by one and the same author, containing the well-known Hindu epic, the Rámáyana.

14. *Konkanin.*—There was one work, "Historia Do Imperador Carlos Magno" in the Konkanin language, which is a history of Charlemagne of France, translated from Portuguese by S. S. DeJesus Dias.

15. *Nepalese.*—The single work in Nepalese is a re-publication of the Virátparva, a section of the Mahábhárat Purán, written by the poet Pandit Patanjali. It describes the adventures of the Pándav Princes during the thirteen years of their exile, when they were serving King Virát in disguise.

16. *Arabic.*—Among the six Arabic publications, there is one named "Duril Mukhtár," or the Chosen Pearl, by Mahomed Aláudin, which is a big volume containing 816 pages, 8vo, and treating of Muhammadan laws.

17. *Hebrew.*—Of the four Hebrew books of the year, one is an elementary primer intended for beginners of the Hebrew language, containing the alphabet, short reading lessons, and some extracts from the Bible. The other three books contain prayers for the New Year's Day and the Day of Atonement, according to the rites and ceremonies of the Sephardeem, or the Spanish and the Portuguese Jews. They contain extracts from the best poetical compositions by several eminent Spanish poets of the House of Israel who lived in the middle ages.

18. *Persian.*—Only four books were published in this language, of which the one deserving notice is "Jehángir Námeh," or an Account of Jehángir, which relates the valorous deeds of Jehángir and his father Rustim, chiefly during the wars between the Iránians and Turánians

19. *Sanscrit.*—With a few exceptions, which are small tracts in praise of this or that Hindu god, the Sanscrit books are all re-publications of old works not previously published, or, if so published, with new commentaries, notes, etc. Among the original poems there is one called "Victoria prashasti," or an Eulogium on Victoria, composed by Pandit Vaijanáth Shástri, of the Native State of Dewás, which gives a short life of Her Imperial Majesty Queen Victoria in commemoration of Her Majesty's Jubilee in 1887. The poem is a work of much literary merit. Among the re-publications the "Brahma sutras" of Krishna Dvaipáyana, the Vaiyásikanyáyamála of Bhárratitirthamuni and Jayamini Yanyáyamálá of Madhaváchárya, Nos. 21, Part II, 23 and 24 of the Anandashrama Sanscrit series published by Mr. Mahádev Chimnáji Apte, B.A., LL.B.; the "Vyákarana-Mahábháshya" of Patanjali, edited by F. Keilhor, Ph.D.; the "Sáraswatam Vyákáranam, published by Shá Ihimasinhamánk, and the Kávya Mála, Nos. 24 and 25, are large works on Vedánta philosophy, grammar and poetry, and can be used only by Sanscrit scholars. Another republication requiring special mention on account of the nature of the subject it treats of is entitled Shri Vátsyáyanapranita Kámosutram," and is accompanied by a commentary and is intended for private circulation only. It is printed at the Nirnayaságar Press, Bombay, for Pandit Durgáprasáda, and is an elaborate work on securing and retaining love of women and on the various means and methods to be used in its attainment and enjoyment. In fact, it has made love affair into a science, and if it had been a work in vernacular its publisher would never have escaped criminal prosecution.

20. *English and Gujaráti.*—Four out of the 8 publications in this group are small English and Gujaráti, and Gujaráti and English dictionaries. One is a small collection of Gujaráti proverbs with their English translation, and three are vocabularies of school books.

21. *English and Maráthi.*—All the books in this combination of languages were either glossaries or notes on school-books, intended for little children, R. B. Joshi's English Companion to Maráthi Grammar alone being intended for candidates for the Matriculation and University School Final Examinations. The Companion contains an introductory chapter on the origin and sources, and a short history, of the Maráthi language, and is on the whole a good book.

22. *English and Zend.*—The book under this head describes the funeral ceremonies of the Pársis, their origin and explanation, together with a short account of their Tower of Silence. The author, a Pársi graduate, after describing the ceremonies, draws the conclusion that "at the bottom of all religious injunctions and restrictions in connection with the funeral ceremonies and the disposal of the dead body, lies the sanitary principle of segregation and prevention of contamination and infection, and the idea of observing simplicity and equality."

23. *Burmese and Gujaráti.*—A new bi-lingual group has to be noticed this year, *viz.* Burmese and Gujaráti, a happy result of the annexation of Burma to India. It is only a small vocabulary of some Burmese sentences, with their Gujaráti equivalents, intended for traders and others desirous of picking up colloquial Burmese.

24. *Urdu and English.*—Under this group one is a vocabulary of a number of Urdu words with their English equivalents, while the other, "Hindustani without a Master," is a small book treating of the verbal system and parts of speech, together with several English and Hindustani sentences. The book is said to be written in accordance with the system followed in Dr. Bhándárkar's First Book of Sanscrit, and Henry's First Book of Latin, and is designed for civil and military officers preparing for Hindustani examinations.

25. *Persian and English.*—Almost all the 5 books under this head are very useful publications, and much labour seems to have been bestowed on their preparation. "The Student's Enlarged English-Persian Dictionary," by S. B. Doctor, Assistant Teacher, Elphinstone High School, supplies a want long felt by the Indian students of Persian, and will render material help to them. The "Gems of Persian Prose and Poetry," which contains a collection of selected prose and poetical passages from well-known Persian writers, such as Saddi-Firdusi, and others, is intended as a text-book for Matriculation classes, and is prepared by J. B. Kánga and P. K. Kánga, authors of the excellent Persian Grammar called "Hints on the Study of Persian." The last-mentioned book reached its fourth edition during the last year. "Persian Prosody," written by K. M. Jhaveri, M.A., Senior Fellow, Elphinstone College, is also a very useful book to the more advanced students of the language. Of the rest, one gives a number of modern Persian idioms and proverbs, while two are small treatises on Persian Grammar.

26. *Sanscrit and English.*—In this combination the most prominent publications are *No. XLIII of Bombay Sanscrit Series*, being a *Hand-book to the Study of the Igveda, Part II*, by Professor Peter Peterson, M.A., D.Sc., and *Kalhana's Rájatarangini*, or Chronicles of the Kings of Kashmir, edited by M. A. Stein, Ph.D., Principal, Oriental College, Lahore. The first of these contains the *Seventh Mandala of the Rigveda*, with the Commentary of Sáyana, with a *critical note* and a prefase, in which latter the editor explains why he has adopted in some cases readings different from those which are to be found in Max Muller's edition of the Rigveda and Sáyana's Commentary. The metrical form in which the text is reproduced in this edition is an improvement which will be welcomed by Sanskritists in general. The other work, *viz.* the Chronicles of the Kashmirian Kings, is a reprint from the most authentic manuscripts available, and contains short explanatory notes on various other readings found in other manuscripts. It is a big work containing eight *tarangas*, or parts, and possesses much interest of antiquarian and philological nature. The other works in this group are books of humbler pretensions, being useful for college students.

27. *Sanscrit and Gujaráti.*—With three exceptions the books comprised in this combination are of a religious, or *quasi*-religious nature. They contain original Sanscrit texts, with vernacular translation. A desire seems to have been awakened in the native people to know what their Sanscrit literature contains, and hence there are many attempts made to translate Sanscrit works. Hitherto the people have said their morning and evening prayers and performed religious rites without caring much for their meaning; but now the contact in which they have come with Western education has created in them a desire to understand them, and so the present may be said to be the translation epoch in the literary history of the country. The Bhágavat, in three parts, published with Gujaráti translation by Mr. Keshavlál Harirám, under the auspices of the Veda Dharma Sabha, of which Messrs. Prabhurám Jivanrám and Jaykrishna Vyás are learned members, is a very well got up work. Of the three excepted works, two are medical works, *viz.* the "Hárita Sanhita" and the "Sárangadhar Sanhita," with Gujaráti translations. Both these original works are standard medical authorities, and their Gujaráti translations will prove very useful. The *Vidhava Vapan Nishedha*, by Shukla Chandra Shankur Bhima, is the only book on social reform which maintains that there is no sanction in the Hindu Scriptures for the shaving of widows' heads.

28. *Sanscrit and Hindi.*—Most of the works in this collection are Hindi translations of Sanscrit texts on various subjects, handsomely printed at the Vyankateshwar Press, Bombay, which has been doing a great deal for some years past by way of publishing

Sanscrit works hitherto unpublished and opening the rich treasures of that classical language to Hindi readers by means of Hindi translations.

29. *Sanscrit and Maráthi.*—Some of the books in this group are very useful to persons who speak the Maráthi language and are ignorant of Sanscrit. As, for instance, Bába Padmanji's "Sanscrit-Maráthi Dictionary" (for the use of schools and families), which is a pocket dictionary, and which, the author says, includes all the Sanscrit words, with almost all their significations used in the Maráthi language. Similar Persian-Maráthi, Arabic-Maráthi, and other dictionaries would be valuable auxiliaries for the study of Maráthi. The *A'rogyaprakásh* and the *Gunadoshaprakásh*, by Rangnáth Sakhárám Lele Kikwikar, a translator and compiler of several other works on Indian medicine, are works which will be found of much practical utility to Native physicians who are ignorant of Sanscrit, the language in which the original works are written. The first contains a programme for the day which a man should follow from sunrise to sunrise with a view to keep good health, with its modifications suited to the different seasons of the year. This programme, if strictly followed, would, it seems, keep a man, particularly in India, free from a large portion of the thousand-and-one ailings which he is subject to. The other book states, with quotations from Sanscrit works, the properties of medical drugs and edibles. In the philosophy section of this group are two tracts by Mr. Vyankatráo Rámchandra, Government Pleader and Law Professor at Poona, who has found ample leisure while pursuing his legal profession to write on various subjects, such as natural philosophy, law, Vedánt philosophy, etc., books which are very valuable. In his "Upanishat Sangraha, Shikshávalli," Mr. Vyankatráo gives, first, a brief description of various places in India visited by pious Hindus and a pilgrimage to which makes, in the opinion of the author, a man's mind pure and fit to understand and attain salvation; and, secondly, the text and commentary, with translations of the *Shikshávalli*, a Sanscrit work on transcendental philosophy. His 'Vedántasár' is also a work on Hindu philosophy, treating of such sublime themes as whence has man come, where is he going, and what is his duty in this world. The "Vishvabrahma Kulotsáha," by Náráyan Rávji Shástri Kshirságar, is a treatise of a controversial character, which tries to prove by quotations from *shrutis, smrities, and puránas*, by edicts from Sankaráchárya, the head spiritual guide of the Hindus, and by decisions of British officers and courts of justice that the Kánadi Panchal Sonárs, or goldsmiths, are Bráhmans, and are entitled to the Bráhman religious privileges. Such controversies have of late been started in large numbers and are signs of the re-action which has commenced, of the Bráhmanical influence and superiority said by non-Bráhmans to be arrogantly and selfishly assumed.

30. *Zendi-Persian-Gujaráti.*—Under this group there is a book written by J. J. Mody, which contains a vocabulary of the names of persons, places, and religious implements, occurring in the Zend Avesta. The compilation is the result of a reward of ₹500 advertised by Ardeshir Sorabji Dastur Kammadinna, a member of the committee of the Moola Firooz Madrissa or College. A good deal of labour has been spent on the work, and it will be found to be a valuable aid to the students of the Zend Avasta.

31. *Periodicals.*—The periodicals form by no means a small or unimportant portion of the entire annual literature of the Presidency. They are, in the majority of cases, conducted by abler men, and are contributed to by learned contributors. The *English* periodicals generally contain original matter, while the Maráthi and Gujaráti ones publish translations and ancient classical works as well as original matter. The English periodicals may be divided into *Political*, such as the Quarterly Journal of the Poona Sárvajanik Sabha and the English Opinion on India; *Antiquarian*, as the Indian Antiquary and the Orientalist; *Scientific*, as the Journal of the Bombay Natural History Society and the Journal of the Anthropological Society of Bombay; *Industrial*, as the Indian Textile Journal and the Industrial Quarterly Review; Educational, as the Bombay Educational Record, the Teacher and the Student's Friend; *Religious*, as the Bombay Diocesan Record, the Christ Church, Mhow, the Culture, the Holy Trinity Church, Karachi, and the Bombay Church Missionary Gleaner; *Theosophical*, as the Pauses; *Military*, as the Lancashire Lad; and *Medical*, as the Doctor's Magazine The missionary periodicals, the Pauses and the Doctor's Magazine, are the new features of the year. The "Pauses," published by Mr. M. N. Shroff, is a periodical of high order, and supplies material for thought and reflection on the most abstruse subjects of religion and philosophy. It serves to explain to Europeans the systems of philosophy, morality, and religion prevailing in the East, and Western scholars, like Professor Deussen, who recently delivered a

lecture in Bombay on the doctrines of Vedantic philosophy as propounded by Shankarachárya, will find in this periodical much interesting reading. The Doctor's Magazine," published by Dr. Krishnarao Nadkarni, is also a good periodical and supplies a long-felt desideratum. It often takes extracts from the "Lancet."

The *Gujaráti* periodicals may be divided into Literary 11, Literary and Scientific 3, Agricultural 1, Educational 2, Instruction of women 2, Jain Philosophy 1, A'rya religion 1, Reformation of particular castes 3, industrial 1, and fiction 1. Of these periodicals those written by the Pársis are almost entirely devoted to fictitious novel-writing (much of it being translation or adaptation), clever repartees, expressions of wit and humour, puzzles, and such other subjects of light interest, while those written by their Hindu brethren contain essays upon moral subjects, original poems of a high order, and exposition of religion. There is one very ably conducted periodical entitled "Buddhi Parkash, or the Light of Knowledge, which is published by the Gujarát Vernacular Society, Ahmedabad. This Society, which has got most of the literate men of Gujarát as its members, has got large funds at its disposal, which are used in giving handsome rewards to writers of essays and original works upon advertised subjects or to translators of particular English and Sanscrit works. Besides the Budhi, Prakásh, A'rya Dharma Prakásh, or Light of the A'ryan Religion, Dnyána Sudha or Nectar of Knowledge, Gulafshán or Rose Sprinkler, Nure-elm or Light of the World, Másik Maják or the Monthly Amusement, and Fursad or Leisure, are all well conducted in their own respective provinces.

Of the *Maráthi* periodicals, 8 were Literary, 2 Scientific, 2 Agricultural, 3 Educational, 2 Fiction and Drama, 2 Medical, 4 published old poetical works, 1 contained instruction to women and 1 religious matters. All these periodicals supply very good reading and call for no fresh notice, as they have been described at length in previous reports.

The two Sanscrit periodicals published old poems and detached verses.

The bi-lingual periodicals contained miscellaneous matters, such as translations on medical, philosophic, and literary subjects. The new Sanscrit and Maráthi periodicals of the year were the "Eknáthi Bhagwat" and the "Chitsadánand Lahari or Rangnáathswámi's Vernacular Commentary on the Bhagwat Gitá." Both these reproductions are works of a high order of literary merit and provide food for serious thought.

32. The number of works registered for copyright during the year under report was 322, of which 274 were private and 48 Government publications.

33. *General remarks.*—The review taken in the foregoing paragraphs will show that a pretty large amount of intellectual activity was put forth during the year under report. It is however to be regretted, though the regret is vain, that much of this exercise of the brain is necessitated by the multiplicity of tongues spoken in the Presidency. Though there is a goodly number of books published every year in the different languages taken collectively, the share that falls to each of them singly is poor. The same work is required to be done over again for each of the different dialects. A history of England, for instance, in Maráthi is quite useless to communities speaking Gujaráti, Kanárese, Sindhi, Hindi, and a host of other languages, each of them being required to have a "History of England" of its own. This fact of the diversity of tongues is mentioned here, not because it is possible to remove the difficulty by making the whole country speak one mother tongue, though it is a consummation very much to be desired, but because it goes a long way to explain the existing poor condition of the literature of each vernacular. The reading public for each language being limited, the circulation of a book in any given language is also limited, and the author does not get adequate patronage. Another circumstance which narrows the extent of the circulation of books is the limited spread of primary education in the country, which needs much greater expansion and development than it has hitherto admitted of. A reference to the quarterly catalogues of registered books will show that few books have an edition of more than a thousand copies, and it is doubtful whether even all these copies are sold. Another fact that strikes a reviewer in his retrospect of the annual literature of the Presidency from year to year is that the literature is not sufficiently diverse and vigorous in character, but is monotonous and slowly plodding its way. Very few writers seem to know much beyond the ordinary subjects, such as early and widow marriages, love intrigues, praises of the various gods and goddesses, legendary lore, etc. India, having come into contact with a highly

civilised nation is at present in the enjoyment of comforts and conveniences of life which she never even dreamt of under Native rule, such as railways, tramways, telegraphs, telephones, steam-engines, printing-presses, mills, factories, and other things too numerous to mention, and yet the Native writers seem to know very little of these things, and seldom, if ever, think of writing on them. The cause of this state of things is not far to seek. The intellects that are working to develop the literature of the country do not very often belong to the highly educated class, and the leading intellects do not devote much of their time and energy to the enrichment of their vernacular literature. The number of graduates in the Medical, Engineering, Agricultural, Law and Science faculties of the University that have contributed anything to the annual stock of vernacular literature is almost *nil*. There are here and there a few graduates in Arts who have contributed some productions, but the *Arts* of which they are Bachelors and Masters being the *liberal arts* and not either the *useful mechanical* and *industrial arts* or the *fine arts*, they can take but very little part in technical literature which seems to be the greater need of the country in its present circumstances. Moreover, having received their education in the English language, the study of which takes up much of their school and college course, very few of them can write in their vernaculars even on the *liberal arts*. The result of this is that vernacular literature is neglected, and has mainly to depend on third and fourth-rate men. This suggests two questions, whether the University should not recognise the vernaculars, and whether the conferring of honours and higher degrees of all kinds should not be made dependent on the writing of good vernacular books by the candidates in their respective lines in order to stimulate the development of vernacular literature. Speaking generally, the tone of the publications was unobjectionable. One of them, however, entitled "Khyál Ratankanvarko," or a song about Ratankanvar, contained in some places indecent allusions.

BOMBAY;
16th March 1893.

G. M. SATHE,
Registrar of Native Publications.

Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1892.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
(1) *English.*								
Arts	3	2	...	...	5	...	5	5
Drama	2	...	...	...	2	...	2	2
Fiction	2	...	...	...	2	...	2	2
History	1	1	...	...	2	2	...	2
Language	5	3	...	...	8	7	1	8
Law	2	...	2	...	4	...	4	4
Medicine	2	2	...	...	4	...	4	4
Miscellaneous	32	3	...	4	39	2	37	39
Poetry	1	...	2	...	3	2	1	3
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	1	2	...	2	2
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	3	1	...	...	4	3	1	4
Science (Natural and other)	4	...	...	...	4	2	2	4
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	61	12	4	5	82	18	64	82
(2) *Portuguese.*								
Miscellaneous	1	...	...	...	1	...	1	1
TOTAL	1	...	...	...	1	...	1	1

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(3) *Guyaráti.*								
Arts	3	...	...	2	5	...	5	
Biography	1	...	...	...	1	...	1	1
Drama	18	1	...	...	19	...	19	19
Fiction	24	2	...	9	35	...	35	35
History	6	1	...	...	7	4	3	7
Language	7	2	...	...	9	9	...	9
Law	3	...	2	1	6	...	6	6
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	53	4	2	13	72	3	69	72
Poetry	61	1	19	...	81	...	81	81
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	2	1	...	8	11	...	11	11
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	3	1	...	...	4	3	1	4
Science (Natural and other)	7	...	...	2	9	9	...	9
Total	190	14	23	36	263	28	235	263
(4) *Hindi.*								
Arts	...	...	...	1	1	...	1	1
Drama	2	...	...	1	3	...	3	3
Fiction	...	...	...	1	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	...	...	1	3	...	3	3
Poetry	6	...	1	1	8	...	8	8
Philosophy (including Mental and Moral Science)	1	1	1	...	3	...	3	3
Religion	...	...	1	...	1	...	1	1
Total	12	1	3	5	21	...	21	21
(5) *Kanárese.*								
History	1	...	...	...	1	1	...	1
Language	8	...	...	...	8	8	...	8
Poetry	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	1	1	1	...	1
Total	10	...	...	1	11	10	1	11
(6) *Maráthi.*								
Arts	1	...	...	...	1	...	1	1
Biography	11	...	...	...	11	...	11	11
Drama	13	2	...	2	17	...	17	17
Fiction	13	...	...	3	16	...	16	16
History	10	...	...	1	11	1	10	11
Language	7	4	...	...	11	10	1	11
Law	2	1	1	1	5	...	5	5
Medicine	7	1	...	1	9	...	9	9
Miscellaneous	67	4	...	15	86	3	83	86
Poetry	15	3	13	1	32	...	32	32
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	...	3	4	...	4	4
Religion	1	...	...	3	4	...	4	4
Science (Mathematical and Mechanical)	3	1	...	...	4	4	...	4
Science (Natural and other)	2	2	...	...	4	4	...	4
Total	154	18	14	31	217	22	195	217
(7) *Márvádi.*								
Poetry	5	...	...	...	5	...	5	5
Total	5	...	...	...	5	...	5	5

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(8) *Sindi-Arabic.*								
Drama	1	...	...	...	1	...	1	1
Fiction	2	1	...	1	4	1	3	4
History	1	1	...	...	2	2	...	2
Language	2	2	...	...	4	4	...	4
Law	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	2	...	1	5	...	5	5
Religion	...	...	...	2	2	...	2	2
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	1	...	...	2	3	2	1	3
Total	11	7	...	6	24	10	14	24
(9) *Sindi-Hindi.*								
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Total	2	1	...	...	3	1	2	3
(10) *Urdu.*								
Arts	...	...	...	4	4	...	4	4
Biography	2	...	...	...	2	...	2	2
Fiction	2	...	...	1	3	...	3	3
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Poetry	12	...	14	...	26	...	26	26
Religion	3	...	...	1	4	...	4	4
Total	21	...	14	6	41	1	40	41
(11) *Afghâni.*								
Fiction	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(12) *Brij.*								
Poetry	1	...	3	...	4	...	4	4
Total	1	...	3	...	4	...	4	4
(13) *Konkanin.*								
History	...	...	...	1	1	...	1	1
Total	...	...	...	1	1	...	1	1
(14) *Nepalese.*								
Poetry	...	...	1	...	1	...	1	1
Total	...	...	1	...	1	...	1	1
(15) *Arabic.*								
Law	2	...	...	...	2	...	2	
Miscellaneous	2	...	...	...	2	...	2	2
Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Total	6	...	...	...	6	...	6	6

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(16) *Hebrew.*								
Language	1	...	...	...	1	1	...	1
Religion	...	...	3	...	3	...	3	3
Total	1	...	3	...	4	1	3	4
(17) *Persian.*								
History	1	...	...	...	1	...	1	1
Language	1	1	...	...	2	2	...	2
Poetry	1	...	...	...	1	...	1	1
Total	3	1	...	...	4	2	2	4
(18) *Sanscrit.*								
Drama	...	...	2	...	2	...	2	2
Language	1	...	6	...	7	1	6	7
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	...	...	6	...	6	...	6	6
Poetry	7	...	10	...	17	...	17	17
Philosophy (including Mental and Moral Science)	...	...	5	...	5	...	5	5
Religion	...	...	5	...	5	...	5	5
Total	8	...	35	...	43	1	42	43
(19) *French and English.*								
Language	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(20) *English and Gujaráti.*								
Language	4	1	...	3	8	3	5	8
Total	4	1	...	3	8	3	5	8
(21) *English and Maráthi.*								
Language	2	1	...	3	6	6	...	6
Total	2	1	...	3	6	6	...	6
(22) *English and Pehlavi.*								
Miscellaneous	...	1	...	...	1	...	1	1
Total	...	1	...	...	1	...	1	1
(23) *English and Zend.*								
Miscellaneous	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(24) *Brij and Gujaráti.*								
Miscellaneous	...	...	...	1	1	...	1	1
Total	...	...	...	1	1	...	1	1
(25) *Burmese and Gujaráti.*								
Language	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

Subject.	Original Works.		Re-publication.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(26) *Gujaráti and Urdu.*								
Arts	1	...	...	...	1	...	1	1
Poetry	...	...	2	...	2	...	2	2
Total	1	...	2	...	3	...	3	3
(27) *Hindi and Gujaráti.*								
Arts	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	3	...	5	2	10	...	10	10
Total	5	...	5	2	12	...	12	12
(28) *Hindi and Maráthi.*								
Poetry	...	...	1	...	1	...	1	1
Total	...	...	1	...	1	...	1	1
(29) *Urdu and English.*								
Language	1	1	...	...	2	1	1	2
Total	1	1	...	...	2	1	1	2
(30) *Urdu and Hindi.*								
Poetry	...	...	1	...	1	...	1	1
Total	...	...	1	...	1	...	1	1
(31) *Arabic and Gujaráti.*								
Religion	...	...	...	1	1	...	1	1
Total	...	...	...	1	1	...	1	1
(32) *Arabic and Urdu.*								
Religion	2	...	...	...	2	...	2	2
Total	2	...	...	...	2	...	2	2
(33) *Hebrew and Arabic.*								
Religion	...	...	...	1	1	...	1	1
Total	...	...	...	1	1	...	1	1
(34) *Magadhi and Gujaráti.*								
Religion	...	...	1	...	1	...	1	1
Total	...	...	1	...	1	...	1	1
(35) *Persian and English.*								
Language	4	1	...	1	6	4	2	6
Miscellaneous	...	...	1	...	1	...	1	1
Total	4	1	1	1	7	4	3	7

Subjects.	Original Works.		Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(36) *Sanscrit and English.*								
Fiction	...	...	1	...	1	...	1	1
Language	2	...	1	...	3	2	1	3
Law	...	1	...	...	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Religion	...	...	1	...	1	...	1	1
Total	2	1	4	...	7	2	5	7
(37) *Sanscrit and Hindi.*								
Language	1	...	...	...	1	1	...	1
Law	...	...	...	2	2	...	2	2
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	—	...	4	4	...	4	4
Poetry	...	...	1	3	4	...	4	4
Philosophy (including Mental and Moral Science)	...	1	...	...	1	...	1	1
Religion	...	...	...	4	4	...	4	4
Total	1	1	1	14	17	1	16	17
(38) *Sanscrit and Gujarâtî.*								
Medicine	...	...	...	2	2	...	2	2
Miscellaneous	1	...	...	5	6	...	6	6
Poetry	...	...	1	3	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	4	4	...	4	4
Religion	4	...	1	2	7	...	7	7
Total	5	...	2	16	23	...	23	23
(39) *Sanscrit and Maráthi.*								
Language	1	...	...	...	1	...	1	1
Law	...	...	...	1	1	...	1	1
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	...	1	...	1	2	...	2	2
Poetry	...	...	1	1	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	1	6	8	...	8	8
Religion	1	...	3	...	4	...	4	4
Total	4	1	5	10	20	...	20	20
(40) *Zend and Gujaráti.*								
Religion	1	...	...	1	2	...	2	2
Total	1	...	...	1	2	...	2	2
(41) *Sanscrit, Gujaráti, and Hindi.*								
Poetry	1	...	1	...	2	...	2	2
Total	1	...	1	...	2	...	2	2
(42) *Sanscrit, Magadhi, and Hindi.*								
Miscellaneous	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1
(43) *Sanscrit, Hindi, Maráthi, and Gujaráti.*								
Arts	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(44) *Gujaráti, Maráthi, Urdu, and Kachchhi.*								
Poetry	...	...	1	...	1	...	1	1
Total .	...	...	1	...	1	...	1	1
(45) *Sanscrit, Magadhi, Gujaráti, and Hindi.*								
Poetry	...	...	1	...	1	...	1	1
Total .	...	...	1	...	1	...	1	1
(46) *Zend, Pehlavi, Persian, and Gujaráti.*								
Language	1	...	...	...	1	...	1	1
Total .	1	...	...	...	1	...	1	1
(47) *Sanscrit, Magadhi, Gujaráti, Hindi, and Maráthi.*								
Religion	...	...	1	...	1	...	1	1
Total .	...	..	1	...	1	...	1	1
(48) *Portuguese, Konkanin, English, Urdu, and French.*								
Language	1	...	...	...	1	...	1	1
Total .	1	...	...	...	1	...	1	1
(49) *English Periodicals.*								
Arts	1	...	...	...	1	...	1	1
Medicine	8	...	...	...	8	...	8	
Miscellaneous	82	...	4	...	86	...	86	86
Total .	91	...	4	...	95	...	95	95
(50) *Gujaráti Periodicals*								
Arts	11	...	...	...	11	...	11	11
Fiction	11	...	...	...	11	...	11	11
Miscellaneous	139	...	1	...	140	...	140	140
Philosophy (including Mental and Moral Science).	5	...	...	...	5	...	5	5
Total .	166	...	1	...	167	...	167	167
(51) *Maráthi Periodicals.*								
Arts	16	...	...	...	16	...	16	16
Drama	17	...	...	...	17	...	17	17
Medicine	16	...	...	...	16	...	16	16
Miscellaneous	92	1	...	...	93	...	93	93
Poetry	...	..	46	...	46	...	46	46
Total .	141	1	46	...	188	...	188	188
(52) *Sanscrit Periodicals.*								
Miscellaneous	...	...	10	...	10	...	10	10
Poetry	...	...	12	...	12	...	12	12
Total .	...	...	22	...	22	...	22	22

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
(53) *English and Gujaráti Periodicals.*								
Miscellaneous	7	...	...	...	7	...	7	7
Total .	7	...	...	...	7	...	7	7
(54) *Marathi and Sanscrit Periodicals.*								
Medicine	7	...	...	...	7	...	7	7
Philosophy (including Mental and Moral Science).	...	...	21	...	21	...	21	21
Total .	7	...	21	...	28	...	28	28
(55) *Portuguese and Konkanin Periodicals.*								
Miscellaneous	1	...	...	...	1	...	1	1
Total .	1	...	...	...	1	...	1	1
(56) *Total Books for the year.*								
Arts	10	2	...	7	19	...	19	19
Biography	14	...	...	...	14	...	14	14
Drama	36	3	2	3	44	...	44	44
Fiction	44	3	1	15	63	1	62	63
History	20	3	...	2	25	10	15	25
Language	52	16	7	7	82	60	22	82
Law	11	2	5	5	23	...	23	23
Medicine	12	4	1	5	22	...	22	22
Miscellaneous	163	13	9	44	229	8	221	229
Poetry	117	6	79	12	214	2	212	214
Politics	2	...	...	2	4	...	4	4
Philosophy (including Mental and Moral Science) . .	7	3	7	22	39	...	39	39
Religion	15	...	16	15	46	...	46	46
Science (Mathematical and Mechanical)	9	5	...	1	15	13	2	15
Science (Natural and other)	14	2	...	4	20	17	3	20
Voyages and Travels . .	1	...	...	...	1	...	1	1
Total .	527	62	127	144	860	111	749	860
(57) *Total Priodicals for the year.*								
Arts	28	...	...	...	28	...	28	28
Drama	17	...	...	...	17	...	17	17
Fiction	11	...	...	...	11	...	11	11
Medicine	31	...	...	...	31	...	31	31
Miscellaneous	321	1	15	...	337	...	337	337
Poetry	...	..	58	...	58	...	58	58
Philosophy (including Mental and Moral Science) . .	5	...	21	...	26	...	26	26
Total . .	413	1	94	...	508	...	508	508

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
58) *Total Books and Periodicals for the year.*								
Arts	28	2	...	7	47	...	47	47
Biography	14	...	...	...	14	...	14	14
Drama	53	3	2	3	61	...	61	61
Fiction	55	3	1	15	74	1	73	74
History	20	3	...	2	25	10	15	25
Language	52	16	7	7	82	60	22	82
Law	11	2	5	5	23	...	23	23
Medicine	43	4	1	5	53	...	53	53
Miscellaneous	484	14	24	44	566	8	558	566
Poetry	117	6	137	12	272	2	270	272
Politics	2	...	...	2	4	...	4	4
Philosophy (including Mental and Moral Science)	12	3	28	22	65	...	65	65
Religion	15	...	16	15	46	...	46	46
Science (Mathematical and Mechanical)	9	5	...	1	15	13	2	15
Science (Natural and other)	14	2	...	4	20	17	3	20
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	940	63	221	144	1,368	111	1,257	1,368

BENGAL.

From T. W. RICHARDSON, Esq., Under-Secretary to the Government of Bengal, General Department, to the Secretary to the Government of India, Home Department, No. 1104, dated Calcutta, the 18th March 1893.

In continuation of the letter from this Government, No. 893, dated the 28th March 1892, I am directed to submit, for the information of the Government of India, the enclosed copy of a letter from the Director of Public Instruction, No. 1440, dated the 11th instant, giving cover to the Annual Report on the Bengal Library for the year 1892, and the analysis of books received in the Library, together with the usual Statistical Forms (Nos. I to IV) and the Table of books.

From C. A. MARTIN, Esq., Officiating Director of Public Instruction, Bengal, to the Secretary to the Government of Bengal, General Department, No. 1440, dated Calcutta, the 11th March 1893.

I have the honour to forward, herewith, a very interesting Report on the Bengal Library for 1892, drawn up by Pandit Hara Prosad Shastri, M.A., Bengal Librarian.

REPORT ON THE BENGAL LIBRARY FOR 1892.

The number of publications received in the Bengal Library during the year 1892 is 1,675. Of these, 423 are periodicals and 1,252 books. The number of periodicals has increased, as the organs of many of the religious sects were never received in previous years. Though the law of registration is strict, still it is believed that many publications escape registration. The matter has been brought to the notice of the Inspector-General of Registration, and it is receiving his serious consideration. The character and scope of the publications will appear from the following analysis :—

Art.—The only work of importance under this head during the year is a work on music entitled *Sangít Tánsen*, by Babu Harish Chandra Datta. The book has been named after the great musician of Akbar's Court, Miyán Tánsen, who, though born a Bráhman, was converted to Muhammadanism, as he was the disciple of a Musalman *fakir*, and is said to have died of the fire produced in his lungs while singing the high notes of the *Dípaka Rág*. The book has been divided into seven chapters. The first chapter gives the history of Hindu music ; the second defines musical terms ; the third teaches the practice of the use of the seven sounds ; the fourth, notations of the *Rágs and Rágiuís* ; in the fifth and sixth is taught the art of playing on various instruments, and in the seventh are given Hindu religious songs by

Munshi Vilayet Hossain of Sealdah. The writer is very careful in consulting his authorities and translating extracts from them. These authorities, again, are purely of Hindu and Sanscritic origin.

Biography.—Of biographical works the most important is the Life of the late Pandia Prem Chánd Tarkavágísha, by his brother Babu Ramakshaya Chatterji. The Tarkavágísht was a man profoundly learned in Sanscrit literature. He was the first Bengali Professor of Rhetoric in the Sanscrit College of Calcutta. He was a ready wit, and the suavity of his temper endeared him to all his pupils for a period extending over more than thirty years. He was a master in the art of composition of Sanscrit verses, and his commentary on the first half of the *Naishadha Charita*, by Shríharshi, is everywhere regarded as a work of the highest authority. His brother, Babu Rámákshaya, is a retired Deputy Magistrate and a gentleman of cultivated tastes. Though the biography which he has written is a biography of his brother, whom he loved and revered, there is nothing in the work which does not interest the general reader.

The Life of the late Mr. Justice Dwáraká Náth Mitra, by Babu Kálíprasanna Datta, is the second work on the subject. The biographer does not go deep into the history of the times, into the education and culture of his hero, but he gives a delightful narrative of the life of one the brilliancy of whose intellectual attainments, the soundness of whose judgments, and the simplicity of whose character and manners, made him the admired of all admirers during his life-time. The anecdotes collected in this work bearing on the character of the late Mr. Justice Mitra are charming and full of high instruction. There are many traits of character in Justice D. N. Mitra which young Bengal would do well to imitate.

Babu Dhana Krishna Adhikāri, of Rambhitā in Maldah, has published an interesting biography of Rúp and Sanātan, two remarkable Bengalies of the fifteenth century. They were brothers and Bráhmans of Karnáta extraction. They were trained in their early life in all the standard Sanscrit works on Law, Rhetoric, Literature, and Philosophy. However, Hushain Sháh the Great, the most powerful of the independent Pathán Sultans of Bengal, induced them to accept service under him, and with their aid consolidated his power to so great an extent as to enable him to lead armies against the neighbouring states of Assam, Orissa, and Behar. But service under a *Mlechha* soon appeared to be galling to the brothers, who, though the highest functionaries in the realm, considered themselves to be degraded by their contract with Musalmans, and as soon as Chaitanya made his appearance at Gaur, they flew to him and renounced the world. Chaitanya employed them in writing works in Sanscrit for the propagation of his religion, and they wrote forty-two works on a variety of subjects. These are still the standard works on Chaitanya Vaishnavism. They survived Chaitanya many years, and settled the doctrines, dogmas, rites, and ceremonies of the followers of Chaitanya. The biographer has collected some local information about Sanátan which are very interesting. He has found some documents with Sanátan's signature. Curiously enough, the signature is preceded by the epithet *Go-bráhmana pratipálaka*, the Protector of Cows and Bráhmans, and this, when the reigning monarch was a Musalman, speaks highly of the esteem in which Sanátan was held.

Achárya Keshava Chandra is an elaborate account of the late Babu Keshava Chandra Sen's life, published under the authority of the Shrí Darbár, *i.e.* the Council of the Apostles of his religion. The work is not merely a biography of a leading man in Bengal, but is a history of the times in which he flourished, and of the intellectual and moral condition of the people. The first part only of the work has come out, and it is premature now to pronounce any opinion on the book, though the promise given in the first part may lead one to expect superior results.

Laborious Days, by Mr. Skrine, is an appreciative account of the public career of Sir Charles Elliott, the Lieutenant-Governor of Bengal. The title of the work has been very well chosen, for few officers in India worked so hard as Sir Charles. His energies and his aptitude for work are almost unbounded. Wherever he has gone, and in whatever capacity, he has left the impress of his character in every place. It is generally the lot of such persons to be the victim of much misrepresentation, and Sir Charles is no exception to the rule. No man in India is more cruelly misrepresented. But he is exceptionally fortunate in having

a biographer of Mr. Skrine's rare ability as a writer to correct the misrepresentations and to show him in his proper light.

Drama.—The dramatic literature of the year is not of much importance. There are, of course, the usual number of mythological dramas and *játrás* or melodramas acted without stage arrangements and accompanied with music and dancing. The monotony of the mythological narration is sometimes relieved by interludes, the subject of which is taken, as a rule, from life. These interludes are of the nature of farces or short comedies. Babu Matilál Ráy is the best writer of these *játrás*, and as he is a professional dramatist, actor, and a manager of *játrá* company, he has an advantage over other writers of the kind. *Harishe Bishád* and *Sarajú-prayáná* are dramas of some merit, based on mythology. Lálá Golak Chánd is a very interesting story of a wicked man sending his brother to transportation and his father to imminent death in a foreign country simply to get the whole inheritance himself. The book is full of stirring incidents and exciting scenes. The author has utilized some of the incidents of Dumas' "Monte Chirsto," and he has taught the noble maxim that truth is always victorious, and that the wicked cannot escape their just punishment. Of the dramas taken from life, two only deserve mention. One is *Rájá Báhádur*, a drama designed to expose the title-hunting mania of some of the mufassal zamindars who ruin their life, their property, and their all for the satisfaction of getting an empty title, like Rájá Báhádur. In the present work a petty zamindar from Eastern Bengal comes to Calcutta and falls into the hands of a wicked man, who, with the help of a few European loafers, attempts to dupe him. He is made to spend much money in low company and in low pleasures, till he is rescued from all that was in store for him by his wife. The other work is *Goráy Galad*, by Babu Ravíndra Nāth Tagore. The oddities and eccentricities of educated Bengalis is the theme of the work. The hero Nimái loved a girl, but did not know her by her proper name; and the girl loved Nimái, but did not know him by his proper name. They are anxious to marry each other, and their fathers are also anxious to get them married. But there was a difficulty at the outset. The boy gives the girl's name, and nobody knows who she is, and the girl gives the boy's name, and nobody knows who he is. This produces infinite amusement, and the author, with a cleverness and dexterity which is his own, takes advantage of every opportunity of entertaining his audience.

Chitrángadá by the same author, though based on the Mahábhárata, is a work of a superior nature. It is a love story of great merit. The characters are only two, besides two gods, those of Love and Spring, who occasionally appear on the stage. It teaches that once, and only once in life, love influences the human mind and makes it anxious for beauty, which it gets and enjoys. The price of the work is R5 per copy, as it is accompanied with neat illustrations by Babu Avanindra Náth Tagore, a nephew of the author.

Fiction.—The selfishness of one member ruining a joint-family appears to be a favourite theme with Bengali novelists. During the year under review three works were received on the subject, namely—*Unmádiní*, *Nútan Bau*, and *Naba-Símanti ní*. None of them, however, is a work of any merit. *Snehalatā* and *Adrishta* are the productions of two distinguished Bengali novelists, though these works will not add much to their reputation. Svarnakumárí Devi's *Snehalatā* will be liked by female readers who love to dwell upon and appreciate minute details of household affairs. The description of the house-wife's bed-room is the best chapter in the work, and none but a female could have written it. *Adrishta*, by the late Babu Tárak Náth Gánguli, is full of those realistic descriptions, which were his *forte*. This work is not at all ambitious. It describes the hopes and aspirations, the struggles and miseries, the joys and sorrows of a poor compounder. His brother is a rich pleader, but his brother's wife does not like to afford a shelter to a poor relative in her house. He marries the daughter of a poor man, who marries his other daughter to a pleader. The poor compounder is at a discount at his father-in-law's house. He is keenly sensible of the inferiority of his position, but is always composed and quiet, and never loses his self-respect. He is a character with whom no one can help sympathising, and the late Babu Tárak Náth Gánguli is perhaps the first person who has successfully painted 'low life' in Bengali. *Muralá*, by Babu Devíprasanna Ráya Chaudhuri, is in fact not a work of fiction, but a history.—the history of the miseries of a Hindu widow; the history of the regeneration of a fallen woman; the history of the antagonism of the Hindus and the Brahmos and of the different sections of the Brahmo community; and the

history of the sacrifices which the author had to make for the sake of a dear relative in her fallen condition; the history of a recent murder perpetrated by a disappointed and infatuated lover— a murder out of which an attempt was made during the Consent Bill Agitation to make some political capital against the Hindus. *Sahamaran*, by Babu Satya Charan Mitra, is a work of a very different nature. In this the young author attempts to give the picture of a woman absorbed in the contemplation of the deity. The miseries of the world, the neglect of the husband, the threats of the seducer, the allurements of wicked men, are of no moment to her. She knows only two beings—her father whom she is bound to tend, and her *Káli* whose presence she always feels about her. Some of the scenes are very powerfully described. The scene in which Anupam, who came to seduce her, felt the immense gulf that separates him from her, and was persuaded to expiate his sins by severe penances, exerts a powerful and ennobling influence on the mind. Babu Devendra Kishor Achárryya Chaudhuri has already served his apprenticeship as a Bengali novelist in his *Ahalyá*. His *Gáyatrí* is a much superior work, and it describes the miseries of high life, the helplessness of the rich at the hands of their wicked *amla*, and the influence English education and English society exert for the good of this class of men. Babu Nakuleshvar Bhattácháryya's *Saunyás* is written in the purest form of Bengali, and its narrative is exceedingly engaging. It carries the reader from the miserable study of a Bengali graduate through the wide expanse of Hindustan to the Himalayas over its highest peaks and lowest valleys, through caves and underground rivers, through the scenes and surroundings of unrivalled grandeur, to a union with that tender and devoted soul his wife, whom in the pride of knowledge he considered to be unworthy of him, but who followed him through all his wanderings as a guardian angel and saved his life on many a perilous crisis. *Kamal Kumárí*, by Babu Bhuban Chandra Mukharji, though miserable in style and in the manner of dealing with the subject, bears evidence of the wild imagination of the author. The scenes are laid at a time when Máhmud of Ghazni was leading his plundering expeditions into India. The author describes in the wilds of Central India a fort governed and defended by women and a country entirely inhabited by them. They form a peaceful kingdom, while the whole of India was in convulsions owing to internal and external warfare. The services rendered by these peaceful women have been described with some power. The *Vinsha-satávdí* (Vol. II), by Chiranjin Sharmá, brings the novel on a forecast of the twentieth century to a close. He thinks that a great man will arise by the end of the twentieth century, who by the perfection of his character, by the catholicity of his teaching, by the simplicity of his manners, and by the profundity of his knowledge and faith, will unite Bráhmos, Hindus, Christians, and Musalmans together.

For the first time in the history of Assamese literature has appeared a novel in that language. Nothing is more appreciated in Assam than history, and their first novel therefore is an historical one. *Láharí*, by Babu Padma Náth Baruá, describes the influence which *Gohãins* exercise for good and for evil over the Assamese society. The plot of the work is interesting and has been developed with great care. *Palligrám*, by Babu Satísh Chandra Basu, has been written with the express object of proclaiming the glory of Hindu religion, and all the articles of faith of the Hinduism of the day find their expression in the work. The book opens with a prophecy by an astrologer, the fulfilment of which is subsequently detailed in it. There are the usual incidents of an unchaste wife visited with divine punishment, the agency of a *sannyási* in protecting a helpless chaste girl, a description of the various places of pilgrimage, and the conversion of an educated young man of free-thinking tendencies into a devout Hindu.

History.—The best historical work received during the year is "*History of the Punjab,*" by Sayed Muhammed Latiff, a Fellow of the Punjab University. Though the book has been printed in Calcutta, the credit of writing the work really belongs to the Punjab, which having a history of its own, until very recently, has developed an historical literature during the last thirty years with which the historical literature of Bengal cannot stand in comparison. Sayed Muhammad Latiff begins with the Rig Veda, gives a history of the Aryan occupation of the Punjab, the story of the invasions of Osires, Semiramis, Sesostris, and others during the pre-historic period. During the historic time the country was invaded successively by the Persians, the Greeks, the Greeco-Baetrians, the Indo-Scythians, the Huns, the Turks, the Pathans, the Moghuls, the Khorasanese under

Nádir Sháh, the Abdalis, and the Barakzais. No country in the world has been so unfortunate as the Punjab. In a scene of continuous bloodshed and violence, the country has never enjoyed peace for any length of time, and the writer proves, to a demonstration, that the English are the only people who have succeeded in establishing peace in the country, and are in a position to maintain it with a strong hand. The people therefore ought to be thankful to the English and remain devotedly loyal to them. This is the lesson which pervades the whole work, which is replete with interesting information for every period of history. The rise, progress, and fall of the Sikhs have been described at very great length. The condition of the Punjab during the whole of the eighteenth century, when the Sikhs and the Afghans were fighting for supremacy, is indeed deplorable. There is scarcely any incident to relieve the horrid monotony of cruelty, oppression, sacrilege, rapine, treachery and violence of the contending parties, whose feelings were embittered, not only by social and political jealousies, but also by religious and race hatred. Ranjit Singh did to a certain extent afford some relief to the people by establishing a strong military power, but it is the English who have really given peace and prosperity to the 'Land of the five rivers.' The other historical work of any importance is in Bengali, by Babu Rajani Kánta Gupta. It is the third volume of his well-known work "*Sipáhijuddhér Itihás.*" The writer is indebted for the materials of his work entirely to English writers on the Sepoy war, but he defends Nánā Sahib, not on public, but on personal grounds. He throws the entire blame on his Muhammadan adviser, Azim-ud-dawlah, and his relatives, Bábā Bhat and others. The Nánā, he says, was neither cruel nor disposed to take up arms against the English. *Manipur-prahelikā*, by Babu Janak Náth Básak, who was appointted to defend Tikendrajit, raised great expectation in certain quarters, but the work gives no new information nor does it throw any new light upon what is already known. The author gives, of course, an account of his own early career, which adds nothing to the value of the work. He has given a sensational title to the book, namely, the "Riddle of Manipur," but proposes no solution of the riddle, except that the trade in tea-seed was the apple of discord among the Royal brothers, and that the rivals courted the favour of the Resident—an event which led to the catastrophe.

The history of the Hindus of Bengal, during the long period of Muhammadan domination and earlier, is so meagre that the slightest authentic information which may throw any light on that history is always welcome, and as genealogies do often throw much light, it is a matter of congratulation that Kabirāj Binod Lāl Sen has published a genealogical work on the Vaidya caste, written by one of the greatest Vaidyas that flourished during the eighteenth century namely the celebrated Bharat Mallick, so well-known for his numerous commentaries on various standard works of Sanscrit literature. The work is named *Ratna-prabhā*, and it goes back three hundred years and more before the author's time. *Chandra-prabhā*, by the same author, on the same subject, is likely to prove more interesting when published.

Language.—The works under this head are mostly school-books and their keys. The school-books are not generally written by educated men; they are the production mostly of adventurers who find no other walk of life paying. The consequence has been that the school literature has been flooded with worthless and, in many instances, mischievous books. The Central Text-Book Committee is doing its best to reject bad books, but it cannot put a stop to their circulation, nor can it encourage really good men to write school-books. The profit of school-books depends upon canvassing, and canvassing the managers of schools whose number is very large, and no good man will stoop to canvassing of this sort to get his book into circulation. The keys are a source of unalloyed mischief. They destroy the spirit of self-help in the students and make them disrespectful to their teachers; some of the keys again have been found to contain vituperations against authors, against educational authorities, and even against Government. The third edition of Sir Raja Rádhá Kánta Deva's *Shabdakalpadruma* is rapidly nearing its close. The work will be completed in four volumes, and the editors have already commenced an Appendix, which is likely to incorporate much interesting and instructive information. The aim of the editors seems to be to make the work as thorough and as complete as possible. Enthusiastic research has during the last fifty years brought whole branches of Sanscrit literature into light, and these should have a dictionary, and the editors are doing their best to supply the want by putting in additional matter in the body of the work by revision, as well as in the Appendix. The only other work of importance that

has appeared during the year is a volume of *Siddhánta-kaumudí* by *Bhattoji-díkshit* with a Bengali translation by Kabiráj Binod Lāl Sen. A prose translation of the sayings of the celebrated Persian poet, Hafez, has been received during the year.

Law.—The legal branch of the publications of Bengal for the year under review has nothing new or interesting to show. There are some new editions of standard law books, some small treatises written to help the candidates of different law examinations. The *Madanapārijāta*, a treatise on Hindu law written during the fourteenth century, has been all but completed under the distinguished editorship of Pandit Madhusúdan Smritiratna, Professor of Hindu Law, Sanscrit College, Calcutta.

Medicine.—There is the usual number of medical publications this year also. The allopaths, homœopaths, and Ayurvedis all vie with each other in their attempt to obtain the support of the public in favour of the system of medicine they profess. The homœopath has on the whole, the largest amount of publishing activity. The Ayurvédis have, however, developed a new method of propagandism, namely they are translating works on Hindu medicine in English and writing Ayurvedic works in that language. Kabiráj Avinásh Chandra Kaviratna is translating the *Charaka Samhitá*, and Kaviráj Rasiklāl Gupta has published the complete translation of the *Nidánā* by Mádhavakara and has written a large work on the Practice of Medicine of the Hindus. There are few Kabirājas in Bengal, however, who know the English language and the European system of medicine sufficiently well to be able to perform the work of translating Sanscrit medical works properly. Since the death of the late lamented Dr. Udaya Chánd Datta, no one has been found equal to the task of translating the Sushruta Samhítā, commenced by that learned gentleman. The Kabirāj does not know English, and the Assistant Surgeon or M.D. does not know Sanscrit, and between the two they often make a mess of the whole thing.

Miscellaneous.—On taking up this head, the attention of the reader is arrested by two masterly works on two subjects of the most vital importance to Hindu society by two of the most distinguished men whom English education has produced in Bengal. Both have retired after a distinguished career in the public service, full of years and honours, and in their retirement have continued their literary pursuits. *Krishnacharitra*, by Babu Bankim Chandra Chatterji, is written in that attractive and brilliant style which has made his works so popular, and Babu Bhudev Mukharji's *Sámájik Prabandha*, though dull and weary reading, is written in a style in which language seems to be labouring under the burden of thought. Krishna is worshipped as an incarnation of the Supreme Being all over India; but his character, as represented by modern worshippers, does not appear to come up to the standard of the ideal of an incarnation. This led Babu Bankim Chandra to investigate the subject, and he read a large number of books concerning it. *Mahābhārata* appeared to him to be the greatest and most authentic work for the glorification of Krishna, but the *Mahābhārata*, as we at present have it, is a huge mass of literature, composed at different times and by different hands; with patient research, therefore, Babu Bankim Chandra has attempted to distinguish the original from the interpolated parts of the work, and he has been eminently successful. That the *Mahābhārata* is a very ancient work is indicated by the fact that it is mentioned in the *Ashvalāyana Grihya sútra*. Babu Bankim Chandra has shown that this original work consisted of 24,000 *slokas*, and he has with great scholarship attempted to find out these 24,000 verses in the modern *Mahábhárata*, and Krishna appears from these to be the highest ideal of all that is good in man. Later additions to the *Mahābhārata* have misrepresented the character of Krishna, although the memory of that character still survives in popular worship. After clearing the character of Krishna from the thick cloud of misconception which has surrounded it for centuries, the author proceeds to explain the conception of *Rādhā*. This also he has done with ability and judgment. The service he has done to young Bengal by writing this book is great. It will enable them to appreciate ancient India much better than if they had to depend for that interpretation either on the *Pandits* of India, or on western Sanscrit scholars. In the *Sāmājik Prabandha*, Babu Bhúdev Mukharji attempts to defend the social system of India, and to prove that the Western theories of social and political organization are either fallacious, or that they do not apply to India. He considers the theory of the equality of man to be unnatural; he believes that society is never destroyed. He does not believe that the king should represent the supreme legislative, judicial, and executive power in the State.

He does not believe in the progressive theory of the world. He believes that to be a progressive society which has succeeded in creating the loftiest ideal, and in following that ideal with earnestness and devotion. Hindu society, he believes, obtained its loftiest ideal in its theory of *Naiskarma* (duty for its own sake); that theory gives to society a motive for unceasing good work, but at the same time prevents it from the taint of selfishness and consequent degeneration. The people of India, he says, are by nature peaceful, and their religious and social theories, based on *Naiskarma*, have made them still more peaceful, and it is preposterous to think that such a society should disappear altogether, or be absorbed in another, simply because hardier nations have, by sheer dint of physical power, obtained mastery over it. This is the sum and substance of what he says, and this he has worked out with great erudition and thoughtfulness. He has carefully noted how the supremacy of the English in India has influenced Hindu society, and what future results that influence will lead to. With enthusiastic earnestness he has pointed out to his countrymen the good results which might come from contact with Europeans, and also warned them against evils which are likely to result from it. He has asked them to follow their *Shāstras* with a spirit of devotion, and not to imbibe the selfishness, the worldliness, and the utilitarianism of modern Europe. Excess of Anglicism at this stage, he says, would be suicidal; the author has, in many instances, used very strong language against shallow and superficial theories, promulgated by Englishmen for the so called regeneration of India. In one sense his book serves the same purpose of interpreting ancient India to modern Bengalis, as Babu Bankim Chandra's, but in a much wider extent and more thorough manner, and his advice has a practical bearing.

Játi-bibek, by Babu Kailás Chandra Háldár, is a treatise on the caste system and the customs of the Hindus. It is one of a number of works on the caste system in which attempt is made to explain the origin of the various castes from the original four, sprung from the different parts of Bramha's body, and this is done by quotations from the *Smriti Samhitás* and the *Puránas*.

Old relics of Kamrup is an interesting little brochure on the antiquities of Kamrup, by Babu Jogesh Chundra Dutt, the eldest brother of Mr. R. C. Dutt, C.S. The Dutt family of Rámbágán of Calcutta is noted for the last one hundred and fifty years for their excellence in English composition and literary habits. The founder of the family was the English clerk of Rājā Nava Krishna of Shobhábázár, who held so many important offices under Lord Clive and Warren Hastings. Babu Jogesh Chandra publishes a number of Assamese inscriptions from Kāmrúp, which throw much light on the history of Assam during the Ahom dynasty. The oldest of the inscriptions is, however, dated *Sk.* 1487, *i.e.* 1555 A.D. These inscriptions raise a number of historical and social associations connected with Assam. The work is small, but it speaks well of the taste and culture of the writer.

Amra (mango) is a monograph on the subject of mango cultivation, mango-curing, and the uses of the mango by Rājā Kamal Krishna Sinha of Sushang in Mymensingh. It gives much useful information about preparing mango-grafts, manuring mango-gardens, the medicinal properties of the mango, and the preparation of various *chutneys* from it.

The Speeches of Rājā Rājendra Lālā Mitra, C.I.E., edited by Rāj. yogeshvar Mitra, gives in chronological order twenty-nine important speeches delivered by the late lamented Rājā from the year 1864. Many of the speeches now possess a sort of historical value, and to the editor belongs the credit of bringing these together in a handy and presentable shape. *Aryan Traits, Part I*, by Babu Kailās Chandra Mukharji, M.B., of Chinsura, is a very unique work. The author attempts to defend everything that is Hindu—its rites, ceremonies, and superstitions. The language is amusing, and the manner of dealing with the subject-matter still more so. The work shows a superficial acquaintance with books—Sanscrit and English, scientific and litefary.

The *Vishva Kosha* is steadily advancing in its useful career. It is an encyclopædia in Bengali, and is now going on with words beginning with *ka* (क). The editor has displayed a large amount of acquaintance with rare books and manuscripts in writing on such words as Kāyastha, Kalikātā, Kulína, Kāmarúpa, etc.

Panditā Ramā Bāi has published in Maráthi a work for the moral training of women, entitled *Stridarmaníti*. It enjoys a well-deserved popularity in the Marátha country. Though the orthodox Hindus may not like her reforming spirit, still the work is replete with valuable

advice to the womanhood of India by one who has made the condition of the women of India her special study. It has now been translated into Bengali.

Philosophy.—Original works on philosophy are very rare. Babu Bíreshvar Pānde's *Mánava Tattva,* so favourably noticed in the report for the year 1883, has gone through a second edition. Babu R. C. Vishvás attempts in a small brochure to prove that animals are as much endowed with souls as men, the difference being one of degree only, and not of kind. *Vedānta Bijayam* in Sanscrit prose by Shítala Chandra Vedāntabhúrshana is an attempt to rufute the doctrines of other philosophical systems, such as the Vaisheshika, Sāmkhya, and Bauddha, for the purpose of establishing the superiority of the Vedānta system. The author seems to follow Shankar Achārya very closely. *Tarka Rahasya,* by Babu Vishnupada Mukharji, discourses in Bengali on the *Naiyáyik* theories of perception, memory, proofs, and misconceptions. His attempt is to explain these terms and not to add anything of his own. These four complete the list of original works on philosophy. Of other works, *Tattva Chintamani,* the great work of the Maithil School of Nyāya Philosophy in the Bibliotheca Indica Series, has completed its second volume, which comes to the chapter on Fallacy (*Badhá*). And the translation of the *Aniruddha Vritti* of the Sāmkhya aphorisms in the same series has been completed, but not yet received in the library. Besides these, a number of *Upanishads* and short treatises on other systems of philosophy have been, as usual, published this year also. The most remarkable publication under this head, however, is a big volume containing the Vedánta aphorisms with an elaborate Bengali commentary, which does not follow any one of the four Vedántic schools. The publisher says in the preface that the book has been published according to the wish of his spiritual guide, and it seems that he has followed the opinions of his spiritual guide in interpreting the aphorisms.

Poetry.—Good books under this head have become exceedingly rare. Worthless doggerels, in the shape of miscellanies of unknown poetasters and worthless poetical readers, swell the number of works under this head. Of the younger generation of poets, Babu Govinda Chandra Dás writes, in easy language, flowing verses on engaging subjects. Two of his books namely—*Prem o Phul* and *Kunkurm*—were received during the year. These are his miscellaneous pieces. He has not yet brought out any large work. Though it is not possible to speak well of the vernacular poetry of the year, it is not so with Sanscrit poetry; two excellent works having appeared from two of the distinguished poets of the age. One is *Krishnabhaktirasámritam,* by Pandit Tárákumár Kaviratna, whose power of versification in Sanscrit deserves high praise. His style is not at all laboured; it is both elegant and graceful. The subject-matter of his work is the worship of Krishna from an unsectarian point of view. He identifies *Krishna* with *Bramha,* and gives him such a character as would be acceptable to all Hindus. *Chandra Vansa,* by Mahámahopádhyáya Chandra Kánta Tarkálankára, is a much more ambitious work. Taking his cue from Kálidása's *Raghuvansa,* the writer has given an account of the lunar race from the moon, the original progenitor, to Kshemaka, with whom the dynasty came to an end. Pandit Tarkálankára is one of the most valuable and voluminous writers in Sanscrit, both in poetry and in prose. Though his style is somewhat laboured still his mature scholarship, cultivated taste, and natural talents make his book thoroughly readable. *Chandra Vansha* will be regarded in future generations as a classical work of no ordinary merit. It has the ring of the best authors of antiquity.

Babu Rádhá Náth Ráy's little piece on the Chilká Lake in Uriya, deserves public attention, as it is concerned with some of the best scenery in India, and also, as Babu Rádhá Náth, appears again after a long interval in the character of a poet.

Politics.—The political spirit of the age finds its vent in newspaper articles only. It leaves very little permanent record in the literature of the country. Only one small pamphlet on local self-government has appeared during the year under review, and it is concerned with the attitude of Sir Charles Elliott towards self-government. Though it is a mediocre work, the writer, who is himself a member of a local Board, displays some practical knowledge of the workings of self-government, and advocates the establishment of village union committees in Bengal.

Religion.—The Christian missionaries are as active as ever. They are publishing tracts and translations of the gospel in all the various languages and dialects of the province. They

are preparing grammars of the dialects of the wild tribes, and translating the gospel into them. Their best work during the year is a Bengali book, entitled *Bange Khrista Mandali*, giving history of missionary work in Bengal from Lord Clive's time to the present day. The first Christian missionary in Bengal was an inhabitant of Sweden, named John Zakariah Kiernander, who established the Christian Knowledge Society at Cuddalore, in Madras, in 1740, and who was invited by Lord Clive to join him in Bengal in the year 1758. Kiernander's attempt, however, was not a success. It was not until the Baptist Missionaries Carey, Ward, and Marshman established their Mission at Serampore that a real beginning was made of the foundation of a Native Christian congregation in Bengal. Rám Rám Basu, though not converted, was the first Bengali writer on Christianity. He wrote the first Christian song—"*Keār tārite pār Ishvar jisas kraist biná go.*" He wrote the first Bengali account of Christ, entitled *Khristavivaraṇámritam*, in a variety of metres. His book was translated into various languages, and it passed through several editions in a short time. The first convert in Bengal was a carpenter, named Krishna Pál, who was at first a Hindu, then a *Kartábhajá*, and then a Christian. He had to suffer much persecution for the change of religion. The book runs through 240 pages, replete with information valuable for the Bengali Christian community.

The Roman Catholics rarely write anything in Bengal. One of them, however, Mr. Frederic Fanthome, has written two long works in defence of his religion, *viz. Defence, not Defiance*, and *Vindication of the Catholic Church*. He classes his opponents as "Atheists and non-Catholics." He defends all the various rites and ceremonies of the Roman Church.

Muhammadanism.—The only important work on this subject is the translation of the *Hadis* in Bengali, by Babu Grish Chandra Sen, the first translator of the Korán in Bengali. *Hadis* is the highest authority on Muhammadan law and customs after the Korán. It is based on the sayings of the direct and immediate followers of Muhammad. The word *Hadis* has passed into a household word in Bengali, in which it means the source or origin of any custom or event A new translation of the Korán Shariff, by Maulavi Naimuddin, is in progress. Maulavi Naimuddin writes in standard Bengali, and his style differs from that of his co-religionist, Mir Masharaf Hossain, in being less sanscritised, and therefore simpler Bengali.

Jainism.—Professor Hermann Jacobi has completed his edition of the Jain work entitled the *Parishishta Parvan*. In a long preface he gives the summary of the work in English, and proves the high antiquity of the Jain tradition. The work itself is an appendix to another elaborate work entitled *Tri-shashthi śalákapurusha charitam*, by Hema Chandra, and deals with the human followers of Mahābíra. Sthúlabhadra, who lived in the reign of Chandragupta and his successors, figure prominently in the *Parishishta*. The work is written in the style of a biography, but Professor Jacobi proves that the anecdotes in these biographies are not reliable. Various legends, he says, have been incorporated in them.

Hinduism.—Baboo Pratáp Chandra Ráy's translation of the *Mahábhārata* into English has advanced up to the *Mokshadharma parbādhyāya* of the *Shántiparva*. Babu Manmatha, Náth Datta's English translation of the *Rámáyana* is rapidly drawing to its close; and the indefatigable translator has commenced a new serial publication entitled "*Wealth of India*," with the view of giving the English version of some of the important *Puránas* and other religious works. The first number of the series has come out, and it contains the translation of the *Srímadbhāgabat* and of the *Vishnupurān*. The translation of the *Mahábhárata* in Hindi undertaken by the *Bangavási* Press is steadily advancing. The most important Hindu work that has appeared for many years is the *Brihat Sārāvalí* by Rádhá Mádhav Ghosh, who flourished about 100 years ago in the district of Bankura. It gives a metrical summary of all the religious works of the Hindus. It is a very large work, and is divided into five parts, entitled *Krishnalílá, Rámáyan, Mahábhárata, Jagannáthalílá* and *Chaitanyalílá*. Mukharji and Company, of Bankura, deserve the thanks of the community for bringing out such an important work in parts. From the thirteen parts that have already appeared, Radha Mádhav, the author, appears to have been a man of vast reading and cultivated tastes. Both his language and versification are chaste and charming.

The editions of the *Devi Bhágbat* and of the *Brahmánda Purána* are in progress. A very large number of parts of the *Adi Purána* was received during the year. Pandit Vishvesh-

var Bhágabatshiromani has written a small volume in Sanscrit containing two treatises. One is the account of a great sinner, named Gunanidhi, who never shrank from any crime, obtaining salvation by the mere accident of his dying at a *Shiva* temple on the night sacred to the god Shiva. The other relates to *Sadáchára*, the sanitary, hygienic, and religious regulations of the Hindus. The volume is entitled *Gunanidhi-Sadáchára*. The work is in prose, and the style of writing is simple and elegant. The treatise on *Sadáchára* is well worth perusal.

Babu Bálaram Mallik's account of his pilgrimage to Puri, in English, is an interesting little book on Jagannáth worship. The writer gives a long history of the building of the temple, the relation of the temple authorities with successive Governments, and the mode of conducting worship, which is uniformly done on a vast scale. The following lines from the work may be interesting:—"The Hindu faith is a living faith; its fountain-head is clear and cool, and its on-flow is perennial. No power on earth can reduce its vastness or extinguish its flame, and all the reformation that is preached against it is mere dwarfish business which touches not its adamantine basis."

Vaishnavism.—Chaitanya's second associate, Advaita, was profoundly versed in the different schools of Hindu philosophy and religion. In his early years he taught, with the learned men of his time, 'true knowledge' to be the only and the sole means of salvation. His opinion changed with the increase of years, and he began to teach the importance of *bhakti*, or devotion. He had a very large number of pupils, many of them hailing from Sylhet, Assam, and other distant countries. But when he joined Chaitanya and gave up his first belief, some of his advanced pupils left him as a madman, and the followers of these advanced pupils are to be found in Assam, Sylhet, and other distant places. Two of these pupils were Shankara Dev and Mádhava Dev, the founders of the Mahāpurushíya sect of Vaishnavas in Assam. To them the Shrímad Bhāgavat is the standard work of Vaishnavism. They do not confine their worship to the youthful life of Krishna at Vrindávan, and his amours with the milk-maids of the place. A *Kírtan* means in Bengal a musical performance attended with song describing the love of Rádhá for Krishna from its very inception to Krishna's departure for Mathurá. It leaves out all the intermediate incidents of Krishna's life, his migration to Dváraká, his connection in the Kurukshetra war, etc., and then comes to the great sacrifice performed by the Jadu race, in which Krishna was born, at Prabhás, in Katiawar. The last scene of the act of the *Kírtan* is at Prabhás, where the milk-maids are invited to the sacrifice, and are at last re-united with him. The *Kírtan* of the Assamese has a much larger scope; with them it means any song in honour of Vishnu and of his numerous incarnations. The *Kírtan Ghoshā* of Shankar Dev and *Hāzāri Ghoshā* of Mádhava Dev are *Kírtans* of this nature. They describe other events of Krishna's life and speak of other incarnations also. The language of these Kírtans do not differ much from that of the Bengal *Kírtans*. The language of the Bengali *Kírtans* then showed a distinct leaning towards Maithili, because the influence of Vidyápati was very great in Bengal in those days, while the Assamese had a leaning towards Sanscrit and Bengali. There is another reason why the Vaishnavas of Assam had a character distinct from those of Bengal. Vaishnavism in Assam was patronised by royalty and the nobility, and it became to a great extent a national religion imbued with the national spirit, while in Bengal it remained the religion of the lower orders; wealth, influence, learning, and power always standing aloof from it.

After the retirement of Chaitanya, Advaita seems to have again lapsed into a *Dārshanik* (philosopher); in any case he held a desponding view of the prospect of Vaishnavism in Bengal. When Chaitanya came to know this, he became grieved, and his anxiety for the perpetuation of his creed increased. He is said miraculously to have selected a Bráhman youth, a lad of about 12, the son of one of his devoted followers, whom he had never seen, as the person likely to continue the school, and this young man was Shrínivás Achāryya. Two books, namely *Premabilās* and *Karnānanda*, have been received during the course of the year, both written about 300 years ago, now published for the first time, bearing on the life and teachings of Shrínivás. They give a clear idea of Hindu society in those days. Shrínivás and his associate Narottama converted many Hindu and Musalman dacoits to Vaishnavism, and induced them to lead a peaceful and virtuous life. Many Bráhmans are mentioned as leading a plunderer's life, and the feeble Musalman Sultan at Gour found it difficult to cope

with them. Among the Muhammadan converts to Vaishnavism are mentioned Sher Khán Kutubuddin.

The love of Rádhá and Krishna seems to have been the great object of meditation to these Vaishnava leaders. Each considered himself to be a *Sakhí*, or female friend of Rádhá. Constant meditation on the same thing caused them to fall into trances on vacancies of excitement. The frequency and duration of these trances were an index of their success in devotional practices. On one occasion Shrínivás lay senseless and motionless for three days. When he came to his senses, he said that he was in the company of Rádhá and Krishna, who were engaged in sport in the Jumna; that Rádhá lost one of her earrings, and he was ordered to search for it, and it was with the greatest difficulty that he found it as it lay under water on the sand, and covered over with a lotus leaf. Of the two books, *Premabilas* is by Nityánanda Dás, a disciple of Jáhnavá Thákuráni, the widow of Nityánanda the great associate of Chaitanya. Nityánanda Dás was a Vaidya by caste and an inhabitant of Srí Khanda, so celebrated in Vaishnava literature as the place in which some of the most devoted followers of Chaitanya and some of the best writers on Vaishnavism flourished. The second *Karnánanda* work is by Jadunandan Dás, a Vaidya by caste, and an inhabitant of Málihátí on the right bank of the Ganges. His object in writing this book was to give an account of the disciples of Shrínivás Achāryya. But the Achāryya's daughter, to whom the work was read out, liked it so immensely that she gave it the name of *Karnánanda*, *i.e.* the Delight of the Ear. The language of the work is pure easy Bengali. There is no leaning to Maithilisum or to Sanscrit. Both the books were written for the masses, and so there is not a single word which a Bengali cannot understand.

Of the modern works on Chaitanyaism, *Chaitanya Lilámrita* in prose, by the late lamented Babu Jagadishvar Gupta, deserves special mention. The work is in two volumes; they show that the author had great respect for Vaishnava works and extensive acquaintance with them, and his connection with the Vaishnava families of Khanda and other places gave him opportunities of examining Vaishnava traditions which are a sealed book to others, and his books show that he made the best use of his opportunities. He gives an account of every event in Chaitanya's life, and all available information about those who surrounded him or were known as his *Parikara*. The untimely death of the author, shortly after the completion of his work, is a great loss to Bengali literature. With an amount of patience and erudition which are truly remarkable, he cleared away the clouds of mystery and misrepresentation that surrounded Chaitanya and his sect.

Science, Mathemetical; *Science*, Natural and other.—The works under these heads are all school-books, and they do not deserve any special notice.

Travels and Voyages.—The only work under this head received during the year under review is a description of the travels of Shiva Nārāyan Svāmi. It is an account of the travels of a *Sannyási*, and is not likely to interest general readers.

Periodicals.—A very large number of periodical publications have been received during the year. The organs of many religious denominations, which are not newspapers, used never to be sent to the library, and so many religious periodicals existed for years without the Bengal Library knowing anything about them. The *Tattvabodhiní Patrikā*, for instance, which has entered the fiftieth year of its existence, was received only in the second quarter of the year 1892, though it is one of the most respectable and ably-conducted periodicals of Bengal. It was started by an association of literary men about half a century ago, known as the Tattvabodhiní Sabhá, formed in imitation of the Council of the Asiatic Society of those day. Pandit Ishvarchandra Vidyāsāgara and Babu Akshaya Kumára Datta made it famous by their contributions, and Babu Devendra Náth Tagore's lifelong connection with the paper has given it a stability and a reputation not enjoyed by other periodicals. At the present day it is generally regarded as an organ of the Adi-Bráhmo-Sámaj. The East Bengal Navabidhān Samāj had its organ in a biglot paper entitled *Bangabandhu*, or "The New Light." The *Sebak* of Dacca and *Asha* and *Dharmabandhu* of Calcutta indicate the religious activity of the Bráhmos of the Sádháran Samáj. The Native Christian community has the *Tranodaya* for its journal; *Amāder Patrikā* and the *Sunday School Journal* are the organs of two Christian Associations. The

former, of the Association for Scripture reading, founded by the late Mr. Robert Williamson, and the latter of the Bengal Branch of the International Sunday School Association of Europe and America. The *Ranarab*, or War Cry, is the organ of the Salvation Army in Bengal. The *Khristiya Bandhab* is an organ of the Baptist Missionaries in Bengal. The modern followers of Chaitanya have two papers,—the *Sajjanítoshina*, is the organ of the Bengali Vaishnavas of Calcutta, and the *Chaitanyamatabodhiní* of those of Vrindában. Though the number of these various periodicals is very large, they are of very little general interest. They interest only the sects which they represent.

The medical journals are also becoming more and more numerous every day. The Homœopaths seem, however, to show much greater activity than the professors of any other system of medicine.

Some of the periodicals classed under the head "Miscellaneous" in the catalogue are important publications. Of these, the *Bharatí* and the *Nabyabhārat* maintain their old positon. They represent the thoughts and aspirations of the Bengalis who have received an English education and English culture. The *Janmabhúmi* represents Hindu culture. Some of the best pandits write in it, and the subjects are so chosen as to be appreciated by the general mass of '*Bhadralok*' in Bengal. During its short existence it has secured a very large circulation. Its tendency is extremely conservative, and it often runs counter to the views of the educated classes. The *Sāhitya* is slowly making its influnce felt, and some of its literary and philosophical articles have already attracted much public attention. *Sādhanā* is yet young, but some of its artieles are very well written.

There is besides these, a number of periodicals of ephemeral growth which spring up and die a natural death at seasons. The *Hindu Magazine* was brought out with a flourish of trumpets, but only three issues have been received in the library. It exists no longer. It is needless to speak of the old English journals of Calcutta, such as the *Calcutta Review* and the Asiatic Society's journals, Parts I and II. They maintain the high reputation which is their just due. If the Society's journal came out punctually, it woud leave nothing more to be desired. It has been proposed to add a third part to the journal treating of Anthropology, Ethnology, and Folklore. The *National Magazine* is a readable English journal under native editorship. The Vedic journal *Usha* is steadily doing good work in publishing and interpreting rare ancient and important treatises bearing on the reading, chaunting, and understanding of Vedic hymns on Vedic traditions and on Vedic culture.

There are three Hindi periodicals—the *Brahman*, the *Dvijapatrikā*, and the *Khatriya Patrika*, each with a circulation of about 200 copies. They seem to have wonderful vitality, though there is nothing worth noticing either in their matter or in the manner of treating their subjects. A good Hindi periodical is a real desideratum in Behar. The Uriya paper *Asha* seems to have ceased to exist.

The *Jonaki* and the *Bijuli* are two Assamese periodicals, which often contain interesting articles on the history, antiquities, and social development of Assam.

HARA PRASÁD SHASTRÍ,

Librarian, Bengal Library.

CALCUTTA:
The 23rd February 1893.

Tabular Analysis of the Angami Naga books received in the Bengal Library during the year 1892— TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Assamese books received in the Bengal Library during the year 1892— TOTAL 18.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	1	1	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	6	...	...	...	6	...	6	6
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	3	...	1	1	5	...	5	5
Science (Mathematical and Mechanical)	...	3	...	...	3	3	...	3
Science (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	12	4	1	1	18	6	12	18

Tabular Analysis of the Bengali books received in the Bengal Library during the year 1892— TOTAL 784.

Arts	1	...	...	...	1	...	1	1
Biography	8	2	...	...	10	...	10	10
Drama	22	...	...	...	22	...	22	22
Fiction	34	2	...	2	38	...	38	38
History	3	4	...	...	7	6	1	7
Language	85	38	...	1	124	121	3	124
Law	2	3	...	...	5	...	5	5
Medicine	37	7	...	2	46	...	46	46
Miscellaneous	189	19	...	1	209	7	202	209
Philosophy (including Mental and Moral Science)	2	1	...	...	3	...	3	3
Poetry	50	11	...	2	63	32	31	63
Politics	...	...	...	...	...	...	...	...
Religion	181	3	17	16	217	...	217	217
Science (Mathematical and Mechanical)	19	9	...	...	28	28	...	28
Science (Natural and other)	8	2	...	...	10	10	...	10
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	642	101	17	24	784	204	580	784

Tabular Analysis of the English books received in the Bengal Library during the year 1892—TOTAL 289.

SUBJECTS.	ORIGINAL WORKS.		Re-publi-cations.	Trans-lations.	TOTAL.	Educa-tional.	Non-educa-tional.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	3	...	...	1	4	1	3	4
Fiction	3	...	...	...	3	...	3	3
History	33	11	1	1	46	40	6	46
Language	30	6	...	4	40	40	...	40
Law	12	5	...	...	17	...	17	17
Medicine	23	...	...	3	26	...	26	26
Miscellaneous	73	2	1	...	76	...	76	76
Philosophy (including Mental and Moral Science)	4	...	2	1	7	5	2	7
Poetry	4	...	7	...	11	7	4	11
Politics	1	...	...	...	1	...	1	1
Religion	29	...	...	17	46	...	46	46
Science (Mathematical and Mechanical)	1	4	...	...	5	5	...	5
Science (Natural and other)	4	1	...	...	5	3	2	5
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	222	29	11	27	289	101	188	289

Tabular Analysis of the Garo books received in the Bengal Library during the year 1892—TOTAL 5.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	4	...	...	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	..	4	...	1	5	4	1	5

Tabular Analysis of the Hindi books received in the Bengal Library during the year 1892—TOTAL 123.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	6	...	...	...	6	...	6	6
Fiction	...	...	...	...	...	...	...	...
History	2	1	...	...	3	2	1	3
Language	6	3	...	...	9	8	1	9
Law	...	...	...	...	...	...	...	...
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	64	...	...	...	64	3	61	64
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	6	...	...	...	6	...	6	6
Politics	...	...	...	...	...	...	...	...
Religion	19	...	1	8	28	...	28	28
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	...	1	...	...	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	109	5	1	8	123	17	106	123

Tabular Analysis of the Mikir books received in the Bengal Library during the year 1892—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Mondari books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Musalmani-Bengali books received in the Bengal Library during the year 1892—TOTAL 13.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	4	...	...	...	4	...	4	4
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	3	1	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	2	2	...	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	10	3	...	...	13	...	13	13

Tabular Analysis of the Naga books received in the Bengal Library during the year 1892—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	1	...	1

Tabular Analysis of the Sanscrit books received in the Bengal Library during the year 1892—TOTAL 75.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	11	7	1	...	19	6	13	19
Law	...	...	4	...	4	...	4	4
Medicine	...	...	4	...	4	...	4	4
Miscellaneous	15	...	6	...	21	...	21	21
Philosophy (including Mental and Moral Science)	1	...	3	...	4	...	4	4
Poetry	5	...	1	...	6	...	6	6
Politics	...	...	...	...	...	...	...	...
Religion	3	...	13	...	16	...	16	16
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages 2	...	...	...	...	...	...	...	...
TOTAL	36	7	32	...	75	6	69	75

Tabular Analysis of the Santali books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1892—TOTAL 3.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	2	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	2	...	3	1	2	3

Tabular Analysis of the Urdu books received in the Bengal Library during the year 1892—TOTAL 14.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	4	...	...	...	4	3	1	4
Law	...	...	...	1	1	...	1	1
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	2	...	...	...	2	...	2	2
Politics	...	...	...	...	...	...	...	...
Religion	4	...	...	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	12	...	...	2	14	3	11	14

Tabular Analysis of the Uriya books received in the Bengal Library during the year 1892—TOTAL 45.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	2	...	...	...	2	...	2	2
Fiction	...	...	...	...	...	...	...	...
History	3	...	...	...	3	2	1	3
Language	2	6	...	...	8	8	...	8
Law	1	...	...	1	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	2	1	...	...	3	1	2	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	11	2	...	...	13	2	11	13
Politics	...	...	...	...	...	...	...	...
Religion	3	...	...	1	4	...	4	4
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	2	3	...	...	5	4	1	5
Travels and Voyages	1	...	...	...	1	...	1	1
TOTAL	31	12	...	2	45	20	25	45

Tabular Analysis of the Arabic and Bengali books received in the Bengal Library during the year 1892—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	..	...	...	.
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Arabic and Urdu books received in the Bengal Library during the year 1892—TOTAL 4.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	2	...	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	2	...	...	4	1	3	4

Tabular Analysis of the Bengal and English books receivedin the Bengal Library during the year 1892—TOTAL 59.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	33	10	...	...	43	38	5	43
Law	...	...	...	...	...	...	...	...
Medicine	12	...	...	...	12	...	12	12
Miscellaneous	3	...	...	...	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	48	11	...	...	59	39	20	59

Tabular Analysis of the Bengali and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 186.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	1	...	2	9	5	4	9
Law	...	...	...	2	2	...	2	2
Medicine	1	1	...	7	9	...	9	9
Miscellaneous	19	...	...	6	25	...	25	25
Philosophy (including Mental and Moral Science)	...	...	...	13	13	...	13	13
Poetry	6	...	1	6	13	...	13	13
Politics	...	...	...	...	...	...	...	...
Religion	3	...	8	102	113	...	113	113
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Tavels and Voyages	...	...	...	...	...	...	...	...
TOTAL	37	2	9	138	186	5	181	186

Tabular Analysis of the Bengali and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	..	1	1	...	1

Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1892—TOTAL 5.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	4	...	...	...	4	3	1	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	5	...	...	...	5	4	1	5

Tabular Analysis of the English and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 5.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	...	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	1	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	1	...	2	5	3	2	5

Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1892—TOTAL 3.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	
History	...	...	...	...	...	...	...	...
Language	1	2	...	...	3	1	2	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	2	...	...	3	1	2	3

Tabular Analysis of the English and Uriya books received in the Bengal Library during the year 1892—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Tabular Analysis of the Hindi and Manipuri books received in the Bengal Library during the year 1892—TOTAL 2.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	...	2	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	...	2	2

Tabular Analysis of the Hindi and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	1	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	1	2	...	2	2

Tabular Analysis of the Hindi and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Sanscrit and Uriya books received in the Bengal Library during the year 1892—TOTAL 4.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	2	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	2	4	...	4	4

Tabular Analysis of the Arabic, Persian, and Urdu books received in the Bengal Library during the year 1892—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Bengali, English, and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 23.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	19	1	...	...	20	20	...	20
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	1	1	2	2	...	2
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	20	1	1	1	23	22	1	23

Tabular Analysis of the English, Hindi, and Sanscrit books received in the Bengal Library during the year 1892—TOTAL 2.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	1	...	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	..	...	...
TOTAL	1	1	...	...	2	1	1	2

FORM I.—*Total books of all kinds received from the different Divisions in Bengal—1,675.*

No.	DIVISIONS.	ENGLISH.		OTHER LANGUAGES.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagalpur	...	...	1	2,000
2	Burdwan	9	5,400	54	57,150
3	Chittagong	...	...	5	4,500
4	Dacca	11	11,000	103	107,750
5	Orissa	1	1,000	49	59,000
6	Patna	1	1,000	112	61,585
7	Presidency	14	10,750	86	109,000
8	Rajshahi	...	...	8	6,850
9	Town of Calcutta	166	301,055	1,055	1,470,678
		202	330,205	1,473	1,878,513

FORM II.—*Total number of books and copies in English and other languages.*

ENGLISH.		OTHER LANGUAGES.	
Number of books.	Number of copies	Number of books.	Number of copies.
202	330,205	1,473	1,878,513

FORM III.—*Comprising Uni-linguals only for 1892, being 977 in number.*

No.	LANGUAGES.	Originals.	Re-publications and translations.	No.	SUBJECTS.	Originals.	Re-publications and translations.
1	Angami Naga	...	1	1	Art	2	...
2	Assamese	10	2	2	Biography	11	...
3	Bengali	507	41	3	Drama	33	1
4	English	164	38	4	Fiction	44	2
5	Garo	4	1	5	History (including Geography)	58	2
6	Hindi	62	9	6	Language	205	6
7	Mikir	...	1	7	Law	21	6
8	Mondari	...	1	8	Medicine	32	10
9	Musalmani Bengali	12	...	9	Miscellaneous	161	8
10	Naga	1	...	10	Philosophy	8	6
11	Sanscrit	28	32	11	Poetry	92	10
12	Santali	1	...	12	Politics	5	...
13	Tibetan	1	2	13	Religion	106	81
14	Urdu	12	2	14	Science (Mathematical)	43	...
15	Uriya	43	2	15	Ditto (Natural and other)	22	...
				16	Travels and Voyages	2	...
	TOTAL	845	132		TOTAL	845	132

FORM IV.—*Exhibiting the number of Periodicals published during 1892, amounting in all to 64 Magazines and Periodicals for 1892.*

MONTHLY.		BI-MONTHLY.		ANNUAL.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY		UNCERTAIN.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
14	41	...	...	...	2	...	...	1	...	...	2	...	1	...	...	2	1

Table of Books received in the Bengal Library during the year 1892—1,675.

1	2	3	4	5	6	7
No.	SUBJECTS.	Books published in English and other European languages.	Books published in the vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	REMARKS.
1	Art	1	1	...	1	
2	Biography	1	10	...	1	
3	Drama	4	30	...	...	
4	Fiction	3	43	...	...	
5	History (including Geography)	46	13	1	...	
6	Language	40	152	19	91	
7	Law	17	8	4	2	
8	Medicine	26	52	4	22	
9	Miscellaneous	76	287	21	31	
10	Philosophy	7	3	4	13	
11	Poetry	11	85	6	16	
12	Politics	1	...	...	...	
13	Religion	46	269	16	123	
14	Science (Mathematical)	5	38	...	1	
15	Ditto (Natural and other)	5	17	...	...	
16	Travels and Voyages	...	2	...	...	
	TOTAL	289	1,010	75	301	
1	Originals	251	948	43	146	
2	Re-publications { Originals	10	21	32	10	
	Re-publications { Translations	1	...	...	...	
3	Translations	27	41	...	145	
	TOTAL	289	1,010	75	301	
1	Educational	101	256	6	79	
2	Non-educational	188	754	69	222	
	TOTAL	289	1,010	75	301	

Uni-linguals	977
Bi-linguals	275
Periodicals (in number)	423
TOTAL	1,675

NORTH-WESTERN PROVINCES AND OUDH.

From J. D. LATOUCHE, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department, No. 1484, dated Naini Tal, the 5th June 1893.

In continuation of my letter No. 981, dated the 25th April 1893, I am directed to forward, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered, under Act XXV of 1867, during the year 1892.

From J. C. NESFIELD, Esq., M.A., Director of Public Instruction, N.-W. P. and Oudh, to the Secretary to the Government of the N.-W. P. and Oudh, Educational Department, No. 379 G., dated Allahabad, the 3rd May 1893.

I have the honour to submit my annual report on publications, together with the usua statements of works registered under Act XXV of 1867, during the year 1892.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 61 publications against 60 of the last year and 86 of the year before last. Of these, the most noticeable works are the following:—

"Dr. Rollison's Dilemma" (No. 1—260 of the second quarter),
"Felix Holt, Secundus" (No. 3—514 of the fourth quarter),
"The Maid and the Idol" (No. 1—107 of the first quarter),
"Queer Tales of our Station" No. 1—473 of the third quarter),
"Through the Eye of a Needle" (No. 6—616 of the fourth quarter),
"The Wooing of Webster" (No. 4—515 of the fourth quarter), and
"Yoshiwara Episode" (No. 5—516 of the fourth quarter), are works on fiction.

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No. 2—479 of the fourth quarter, "The Khirad-Afroz," is a translation from the Urdu original into English.

"The Indian High School Grammar" (No. 21—524 of the fourth quarter), and
"The Indian Middle School Grammar" (No. 20—523 of the same quarter).

No. 24—877 of the fourth quarter, "Barretto's Instructions in regard to Cholera Epidemic," is a medical work.

No. 28—586 of the same quarter, "The Indian Vegetable Garden," is on the cultivation of flowering annuals and gardening; Nos. 10—26, 11—27, 12—28, 13—29 of the first quarter, and No. 34—775 of the fourth quarter, "The Hymns of the Rig Veda, Volume II, Parts III and IV, Volume III, Parts I—IV, Volume IV, Parts I—IV" are an English translation of the Hymns of the Rig Veda, by Mr. R. T. H. Griffith, and still continue to be published in parts.

No. 37—541 of the fourth quarter is "Arithmetic for junior classes," compiled by Balkrishna Lal. B.A., and revised by B. D. Gordon, Head Master, Government High School, Allahabad.

4. The second statement relates to works in the Urdu language. It shows 295 publications against 301 of last year and 408 of the year before last.

Of these, the following 15 works are the most worthy of notice:—

Nos. 1—134, 1—375 of the first and second quarters, "Sirat-un-Nu'mán, Parts I and II," are the biographies of the Great Imám Abu Hanifa. No. 6—595 of the fourth quarter, "Police Nátak," is a drama on the work of police. No. 6—140 of the first quarter, "Fasána-i-Aládin and Laila," is a translation of Reynolds' "Leila, or the Star of Mingreilia."

"Matli'-ul-Anwár" (No. 23—744 of the fourth quarter), "Shams-un-Nahár" (No. 4—438 of the third quarter), and "Tafríh-ul-Ahrár" (No. 5—439), are translations of the Persian book entitled Bostán-i-Khiyál, Volumes V, IV, and IX, and contain interesting moral and religious stories.

Nos. 9—141 (first quarter) and 22—694 (fourth quarter) from Volumes V and VI of "Tilism-i-Hoshrubá," translated from the original Persian, entitled "Dástán-i-Amír Hamza."

No. 15—496 of the fourth quarter, "Tarjuma-i-fasána-i-Weher-Wolf," is the translation of the novel "The Wehr-Wolf," by Mr. G. W. M. Reynolds.

No. 16—146 of the first quarter, "Armaghán-i-Awadh," contains the history of Faizabad, Oudh.

No. 50—596 of the fourth quarter is "Civil Law Companion in Urdu."

No. 25—330 of the second quarter, "Risála-i-Rahan," is a manual on the law of mortgage, Volume I.

No. 28—254 of the first quarter, "Sharh-í-Act No. 19, san 1873 'Iswi Kánun-i-Málguzári, Mamálik Maghrabi wa Shímálí," contains notes on Act XIX of 1873, being the North-Western Provinces Revenue Act.

No. 27—411 of the second quarter, "Sharh í-Act-í-Intikál Jaidad," is a commentary on the Transfer of Property Act, namely Act No. 4 of 1882, as amended by Act No. 3 of 1885, by Munshi Rámprasád, Munsif, Partábgarh.

5. The third statement relates to works in the Hindi language. It shows 208 publications against 199 of last year and 213 of the year before last. Of these the following 10 works are deserving of notice :—

No. 1—35 of the first quarter, "Kavi-Bhánubhakt ká Jívan Charitra," Nepálí, is the biography of Bhánubhakt, the poet.

No. 1—609 of the fourth quarter," Sálibáhan, Varishth" in Hindi, is a life of Sálibáhan.

No. 3—455 of the third quarter, "Nyása-sabhá Nátak, Part I," is a drama.

No. 29—887 of the fourth quarter, "Homœopathic Chikitsá-tattva," is a hand-book of homœopathic treatment.

No. 7—390 of the second quarter, "Válmikíya Rámáyana Bháshá Chhand Men," is a Hindi metrical translation of Válmikíya's Rámáyana, published by Bábu Syámlál.

No. 79—597 of the fourth quarter, "Bíjak Srí Kabír Sáhib Trijyásahit, aur Bíjak kí Kunjí," contains poetical pieces of Kabír with the gloss called Trijya.

No. 15—422 of the third quarter, "Chaitanya-chandrodaya, Canto I, Arthát Bháshá Yoga-Vas'ishtha Padya," is a metrical translation of Yoga-Vasíshtha.

No. 82—836 of the fourth quarter, "Janána-dípiká," is a treatise on theology, psychology, ethics, and domestic economy.

No. 85—802 of the same quarter, "Sádhakaranjan," is a treatise on Yoga philosophy.

No. 106—690 of the fourth quarter, Mahábhárat Virát Parba in Nepálí, is a translation in Nepálí from the original Sanscrit, by Subba Homanáth Upádhyáya.

There is a decrease in the number of publications on history, language, law, science (mathematical and mechanical), and science (natural and other).

6. The fourth statement relates to works in the Sanscrit language. It shows 57 publications against 43 of last year and 38 of the year before last. The following 11 works are noticeable :—

Nos. 1—800 and 2—801 of the fourth quarter, "Upákhyán Manjari and Upákhán Sangrah," are collections of Sanscrit stories. They are full of wisdom and morality.

No. 19—99 of the first quarter, "Nyáyadarsánam Vaittisáhitam," is a work on Nyáya philosophy.

Nos. 20—803, 21—805 of the fourth quarter, "Naiskarma Siddhirnáma Vedánta-Prakarnam-Chandriká khyayánugatam," are the treatises on Vedánta philosophy by Suresvaráchárya with a commentary called Chandrika, by Jnánottama Misra.

Nos. 18—777, 19—780 of the same quarter, "The Pancha pádika of Padmapáda, Volume II, Parts I and II, Nos. 3 and 5," is also a Sanscrit text work on Vedánta philosophy, edited by Ráma Sástri Bhagvatáchárya, Assistant Professor, Sanscrit College, Benares.

No. 20—79 of the first quarter, "Shad-darsánam," contains the six schools of philosophy ; the first part, containing the Púrwa Mímánsa of Muni Jaimini, illustrating the practical part (the ritual) of religion and devotion, including also moral and legal obligations. The second part, or Uttara Mímánsa, ascribed to Vyása, is the same as the Vedánta, founded on the Jnánakánda or theological portion of the Vedas, and treating of the spiritual worship of the Supreme Being, by Viprarájendra, and commented on by the same author.

No. 16—691 of the fourth quarter, "Tattvánusandhánmaddvaita-Kaustubhatikopetam," is the Vedánta philosophy, with the commentary of Addvaitakanstubh, by Mahádvánanda Sarasvati Munivarya Chúdamani.

No. 24—98 of the first quarter, "Sri Pitribhaktih Sri Gayásradhapaddhatih," is on the ritual of the Sráddha at Gaya, compiled by Srídatt Upádhyáya and Váchaspati Misra.

No. 29—773 of the fourth quarter, "Siddhánta Síromanih Vásana Bhashya Sahitah," is a treatise on astronomy, by Bháskaráchárrya, with his own exposition, the Vásana Bháshya.

The monthly serial of the Benares College, known as "The Pandit," still continues to be published. The Benares Sanscrit series, "A Collection of Sanscrit Works," edited by the pandits of the Benares Sanscrit College, under the superintendence of Mr. R. T. H. Griffith and Dr. G. Thibaut, also continue to be published. Some books of the series are noted above.

The Vizianagram Sanscrit series, "A Collection of Sanscrit Works," edited by an Assistant Professor, Sanscrit College, Benares, under the superintendence of Arthur Venis, M.A.,

Principal, Sanscrit College, Benares, also continues to be published. One book of the series is noted above.

There has been an increase in works on fiction, language, poetry, philosophy and miscellaneous, and a decrease on law and religion.

7. The fifth statement relates to works in the Arabic language. It shows 14 publications against 23 of last year and 38 of the year before last.

The decrease is due to a fall in the number of books on language, medicine, religion, and miscellaneous.

The only book noticeable is—

No. 4—897 of the fourth quarter, "Sunan-uddár Kutni-at-Tálik-ul-Mughni," containing the traditional sayings of Mahomad, which have the force of law.

8. The sixth statement relates to works in the Persian language. It shows 54 publications against 75 of last year and 75 of the year before last.

There is also a fall in the number of works on fiction, language, law, medicine, poetry, philosophy, and religion.

The following is the most noticeable book on history :—

No. 1—615 of the fourth quarter, "Bostán-i-Awadh," is a history of the kings of Oudh, by Kunwar Durgá Prasád.

9. The next statements relate to polyglot works. A separate table for each bi-lingual and tri-lingual combinations has been prepared. They show 213 publications against 258 of last year and 249 of the year before last.

The noticeable works are four of biography, one of fiction, nine on languages, two on law, one on medicine, two miscellaneous, one poetical, two on politics, two on philosophy, and nine religious. They are—

Nos. 1—143, 2—248 of the first quarter in English and Persian, "The Life and Times of Háfiz of Shíráz" and "The Biographical Memoirs of the Travels of Sayyid Muhammad Kádíri of Bagdád."

No. 1—374 of the second quarter, "Sánihát-i-'Umrí wa Kulliyát-i-Sháirí, Rai Munshi Parmesvarí Sahai," in Urdu and Hindi, contains the personal history and complete poetical works of Rái Munshi Parmesvarí Sahái.

No. 1—896 of the fourth quarter, "Sarguzasht-i-Bu'alísená" in Urdu and Arabic, contains the memoirs of Hakim Bu'alísená.

No. 3—626 of the fourth quarter, "The Dasha-Kumára Charita, or the Adventures of Ten Princes of Dandí," is a translation in Hindi and Kumauní from Sanscrit, and is a book of fiction, giving the substance of Dandí's Dasha Kumara Charita, translated by Pandit Jvála Datt Joshí, Vakil, High Court, Allahabad.

Nos. 12—1 of the first quarter, 17—581 and 18—580 of the fourth quarter, "The Ashtádhyáyí of Pánini, Parts I, II, and III," in Sanscrit and English, is an English translation of the sútras of Pánini with notes, translated by Srisa Chandra Vasu, B.A., Vakil, High Court, North-Western Provinces.

No. 8—47 of the first quarter, "Sárasvatam Vyákaranam, Bháshátíka Sahitam," in Sanscrit and Hindi, is a work on Sanscrit Grammar, with a Hindi commentary, by Vaidya Rabidatt Sástri.

No. 14—142 of the first quarter, "Farhang-i-Anandráj, Volume I," is a complete dictionary of the Persian, Turkish, and Arabic languages, compiled by Munshi Muhammad Bádsháh, Mir Munshi of Maháraja Vizianagram.

Nos. 24—486, 25—598 of the fourth quarter, "Káminí Kalpadrum," in Hindí, Sanscrit, and Vaidic, are educational books for women, compiled by Bábú Bansílál Singh, Vakil, High Court, Lucknow.

No. 12—627 of the fourth quarter, "Stridharma-Sár," in Hindi and Sanscrit, contains useful lessons for the women of India, compiled by Munshí Jíwárám Kapúr Khattrí of Háthras.

No. 5—495 of the same quarter, "Tauki'át-Kisrawayya" in Persian and English, contains the wisdom of Naushirwan "The Just," King of Irán, commonly called Tauki'át-i-Kisrawiyya, transliterated in the Roman character and translated into English with notes and a preface, by William Young, Esq., B.A., Barrister-at-Law.

Nos. 18—239, 5—456 of the first and third quarters, respectively, "Mánava-dharma Sastra, Part I, Nos. 8, 9, 10, and 11," in Sanscrit and Hindi, is an edition of Manu's Code, commentated and annotated by Pandit Vhímsen Sarmá.

No. 6—443 of the third quarter, "Sri Mádhava Hidán Bhásá Tiká Sahit" in Sanscrit and Hindi, is the treatise on pathology, by Mádhava, together with a Hindi commentary, translated from Sanscrit by Pandit Mahesa Datt Sukla.

No. 24—176 of the first quarter, "Náráyaní Sikshá" in Hindí and Sanscrit, is a treatise on household duties, containing ordinances and instructions as given in the Vedas and Sástras.

No. 13—377 of the second quarter, "Risála-i-Aina-i-Dril, Ma' Farhangwa Tasáwir," in Urdu and English, is a manual of drill, together with a vocabulary of technical terms and illustrations.

No. 26—137 of the first quarter, "Sisupala Badha" in Sanscrit and Hindi, is an epic poem by Mágha on the subject of Sisúpála's death by the hand of Krishna.

Nos. 28—195, 37—726 of the first and fourth quarters, "Rája Dharmárka Mandalam," in Hindi, Sanscrit and Vaidic, contains a description of Hindu politics.

No. 33—224 of the first quarter, "Pairáhan-i-Yúsufi" in Persian and Urdu, is a translation of Volumes I, II, III, IV, V, and VI of the Masnawí Ma'nawi, by Maulána Rúm.

No. 13—418 of the third quarter, "Lokadváyopadesa" in Sanscrit, English, Hindi, and Hill dialects, contains philosophical precepts for this world and the next, translated by Pandit Ganga Datt Upareti, late Deputy Collector, Kumaun.

No. 44—64 of the first quarter, "Mantrártha dipiká" in Vaidic, Sanscrit, explains the meanings of mantras or sacred texts.

No. 70—696 of the fourth quarter, "Matsya Purána Satík," in Sanscrit and Hindi, is the Matsya Purána, with a commentary translated from the original Sanskrit, by Pandit Gokul Chandra and Bastirám.

No. 26—389 of the second quarter, Tasánif-i-Ahmadayya, Volume VII, Part I, in Arabic and Urdu, contains some religious works, together with certain interpretations of the Kurán, Volume V, by Hon'ble Sir Sayyid Ahmad Khán, K.C.S.I., LL.D.

Nos. 64—127 of the first quarter, 27—338, 28—339, 29—376 of the second quarter, 77—859, and 78—861 of the fourth quarter, "Sri Sáma Vedasya Bráhma Bháshyam, Nos. 11, 12, for 1891, 1, 2, 3, and 4 for 1892," in Vaidic, Sanscrit, and Hindi, contains the commentary called Bráhma Bháshya on the Sáma Veda by Pandit Jvála Prasád, Bhargava of Agra.

The decrease is due to a falling off in the number of publications on fiction, poetry, and philosophy.

10. Of the periodicals, the following new ones have been started during the year :—

Nos. 5—240 of the first quarter, "Gulchín," No. 8—857 of the fourth quarter, "Guldasta-i-dáman-i-bahár," Nos. 3—497, 4—519, 5—571, 6—619, and 7—884 of the fourth quarter, "Naghma-i-Andalíb," are monthly periodicals in Urdu on poetry.

Nos. 9—566, 10—567, 11—569, 12—570, and 13—586 of the fourth quarter, "Theosophical Society," are monthly periodicals in Urdu on theosophy and morality, compiled by Pandit Ráma Prasád, M.A.

Nos. 19—831 of the fourth quarter, "Tuhfa-i-Muhammadayya," is a monthly religious periodical in Urdu, Nos. 5—544 of the fourth quarter, "Guldasta-i-fazáil," is a monthly periodical in polyglot (Urdu and Persian) on religious odes.

The following periodicals still continue to be published :—"Tafríh-ul-Ulma" (Urdu), "Nazára" (Urdu), "The Allahabad Review" (in English and Urdu), "Bráhman Samáchar, Muzaffarnagar" (Urdu), "Arya Siddhánt" (in Hindi, Vaidic and Sanscrit), "Parcha-i-dhurma Sabhá, Farukhabad" (in Hindi, Sanscrit, and Vaidic).

11. The number of publications issued by each press in North-Western Provinces and Oudh during the year under review will also appear from the statement annexed herewith. The one work printed in Delhi, and two works printed in Calcutta and three works printed in London, but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 902 publications in all the subjects during the year as against 959 of the last year.

The decline in the number is mainly in publications in Arabic, Persian, and polyglot. The causes of the fall in the number of publications have been noted under their respective subjects.

NAINI TALL:
The 5th June 1893.

T. D. LA TOUCHE,
Chief Secretary to Government, N.-W. Provinces and Oudh.

1. English Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Drama	1	...	...	...	1	1	...	1
Fiction	7	1	...	...	8	...	8	8
History	11	2	2	...	15	2	13	15
Language	11	1	3	1	16	4	12	16
Medicine	2	2	...	...	4	3	1	4
Miscellaneous	2	1	...	...	3	...	3	3
Philosophy (including Mental and Moral)	1	1	1	...	3	...	3	3
Religion	1	...	...	5	6	...	6	6
Science (Mathematical and Mechanical)	3	2	...	...	5	3	2	5
TOTAL	39	10	6	6	61	13	48	61

2. Urdu Language.

Biography	1	1	...	...	2	...	2	2
Drama	16	4	...	...	20	...	20	20
Fiction	18	7	4	8	37	...	37	37
History	6	8	1	2	17	1	16	17
Language	18	8	7	6	39	19	20	39
Law	3	2	...	6	11	...	11	11
Medicine	8	4	...	2	14	...	14	14
Miscellaneous	21	11	3	1	36	2	34	36
Poetry	13	...	7	3	23	...	23	23
Philosophy (including Mental and Moral)	11	...	...	2	13	...	13	13
Religion	47	4	13	2	66	...	66	66
Science (Mathematical and Mechanical)	7	4	1	1	13	7	6	13
Science (Natural and other)	3	...	...	...	3	...	3	3
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	173	53	36	33	295	29	266	295

3. Hindi Language.

Biography	4	...	...	...	4	...	4	4
Drama	8	1	...	1	10	...	10	10
Fiction	3	1	...	2	6	...	6	6
History	6	2	1	1	10	2	8	10
Language	16	6	1	1	24	12	12	24
Medicine	...	1	...	2	3	1	2	3
Miscellaneous	20	5	...	1	26	...	26	26
Poetry	47	...	2	3	52	...	52	52
Philosophy (including Mental and Moral)	9	...	...	2	11	...	11	11
Religion	39	2	1	5	47	...	47	47
Science (Mathematical and Mechanical)	4	2	6	...	12	7	5	12
Science (Natural and other)	1	1	...	...	2	1	1	2
Voyages and Travels	1	...	...	...	1	...	1	1
TOTAL	158	21	11	18	208	23	185	208

4. Sanscrit Language.

Fiction	2	...	...	...	2	2	...	2
Language	23	...	2	...	25	...	25	25
Miscellaneous	2	...	1	...	3	...	3	3
Poetry	2	...	...	...	2	...	2	2
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	8	...	1	1	10	...	10	10
Religion	8	...	5	...	13	...	13	13
Science (Mathematical and Mechanical)	...	...	1	...	1	...	1	1
TOTAL	46	...	10	1	57	2	55	57

5. *Arabic Language.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
History	...	...	1	...	1	...	1	1
Language	...	...	1	...	1	...	1	1
Law	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	...	...	1	...	1	...	1	1
Religion	5	...	4	1	10	...	10	10
Total	6	...	7	1	14	...	14	14

6. *Persian Language.*

History	2	1	...	...	3	...	3	3
Language	14	8	8	...	30	15	15	30
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	2	...	2	...	4	...	4	4
Philosophy (including Mental and Moral)	2	...	11	1	14	...	14	14
Religion	1	...	...	...	1	...	1	1
Total	22	9	22	1	54	15	39	54

1. *English and Urdu Languages.*

Language	8	2	1	...	11	1	10	11
Miscellaneous	12	1	...	...	13	...	13	13
Total	20	3	1	...	24	1	23	24

2. *English and Hindi Languages.*

Language	2	...	...	...	2	...	2	2
Science (Natural and other)	1	...	...	...	1	...	1	1
Total	3	...	...	...	3	...	3	3

3. *English and Sanscrit Languages.*

Language	3	...	...	...	3	...	3	3

4. *English and Nepali Languages.*

Language	2	...	...	...	2	1	1	2

5. *English and Persian Languages.*

Biography	1	...	...	...	1	...	1	1
Language	2	...	...	...	2	...	2	2
Total	3	...	...	...	3	...	3	3

6. *Urdu and Hindi Languages.*

Biography	1	...	...	...	1	...	1	1
Language	3	...	...	...	3	...	3	3
Miscellaneous	1	...	...	...	1	...	1	1
Total	5	...	...	...	5	...	5	5

7. *Urdu and Arabic Languages.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Biography	1	...	...	1	2	...	2	2
Law	...	...	1	...	1	...	1	1
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	1	...	3	...	4	...	4	4
Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1
Religion	22	6	10	9	47	...	47	47
Voyages and Travels	1	...	...	...	1	...	1	1
Total	26	6	15	10	57	...	57	57

8. *Urdu and Persian Languages.*

Language	3	2	1	5	11	5	6	11
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	2	...	...	1	3	...	3	3
Religion	3	1	...	1	5	...	5	5
Total	9	3	1	7	20	5	15	20

9. *Hindi and Sanscrit Languages.*

Biography	1	1	...	...	2	...	2	2
Language	5	1	...	...	6	...	6	6
Law	2	1	...	...	3	...	3	3
Medicine	2	...	...	1	3	...	3	3
Miscellaneous	4	...	1	1	6	1	5	6
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral)	1	2	...	2	5	...	5	5
Religion	8	1	...	3	12	...	12	12
Total	23	6	1	8	38	1	37	38

10. *Vaidic and Hindi Languages.*

Philosophy	1	...	...	...	1	...	1	1

11. *Hindi and Nepali Languages.*

Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1

12. *Hindi and Kumaoni Languages.*

Fiction	...	...	...	1	1	...	1	1

13. *Vaidic and Sanscrit Languages.*

Religion	...	...	2	1	3	...	3	3

14. *Sanscrit and Bengali Languages.*

History	...	...	...	1	1	...	1	1
Religion	1	...	...	...	1	...	1	1
Total	1	...	...	1	2	...	2	2

15. *Sanscrit and Nepali Languages.*

Philosophy (including Mental and Moral)	...	...	...	1	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Total	...	...	...	2	...	...	2	2

16. Arabic and Persian Languages.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Philosophy (including Mental and Moral)	2	...	...	...	2	...	2	2
Religion	3	...	2	...	5	...	5	5
Total	5	...	2	...	7	...	7	7

17. English, Urdu, and Hindi Languages.

Language	3	...	...	...	3	1	2	3
Miscellaneous	2	...	...	...	2	1	1	2
Total	5	...	...	...	5	2	3	5

18. English, Sanscrit, and Persian Languages.

Miscellaneous	1	...	...	...	1	...	1	1

19. Urdu, Persian, and Arabic Languages.

Language	...	...	1	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Religion	...	...	...	1	1	...	1	1
Total	1	...	1	1	3	1	2	3

20. Urdu, Persian and Sanscrit Languages.

Miscellaneous	1	...	...	...	1	...	1	1

21. Urdu, Sanscrit, and Vaidic Languages.

Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1

22. Arabic, Persian, and Hindi Languages.

Language	1	...	1	...	2	...	2	2

23. Hindi, Sanscrit, and Vaidic Languages.

Language	1	...	...	...	1	1	...	1
Politics	2	...	...	...	2	...	2	2
Religion	20	1	...	...	21	...	21	21
Total	23	1	...	...	24	1	25	24

24. Persian, Arabic, and Turkish Languages.

Language	1	...	...	...	1	...	1	1

25. Urdu, Arabic, Persian, and Turkish Languages.

Language	1	...	...	...	1	...	1	1
Religion	...	1	...	...	1	...	1	1
Total	1	1	...	...	2	...	2	2

26. English, Hindi, Sanskrit, and hill Languages.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Philosophy (including Mental and Moral) . .	...	...	...	1	1	...	1	1

27. English, Urdu, Hindi, Sanscrit, and Persian Languages.

Miscellaneous	1	...	...	...	1	...	1	1

Table showing the total number of works published in each place and in each press during the year 1892.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
Lucknow	Munshi Nawal Kishore	55	
	Námí	50	
	Munshi Ganga Prasad Verma and Brothers . .	24	
	Munshi Gulab Sinh's	21	
	Dilpizir	13	
	Gulshan-i-Faiz	12	
	Anwár-i-Muhammadí	11	
	Roshan Lal's	9	
	Dabdaba-i-Ahmadí	5	
	Methodist Publishing House	2	
	Awadh	2	
	Islámia	2	
	Mustafái	2	
	Shaukat-i-Jafárí	2	
	Royal Printing	1	
	Rozána Akhbar	1	
	Munshi Muhammad Fakhr-ud-din . . .	1	
	Nazm-i-Akhtar	1	
	London Printing	1	
	Aryan	1	
			216
Benares	Bhárat Jivan	56	
	Medical Hall	36	
	Amar	22	
	Rájrájesvarí	16	
	Sayyid-ul-Matábí	12	
	Gaurís	12	
	Light	5	
	Timír Násak	4	
	Hari Prakás	4	
	Printing	3	
	Abhinav-granthá-dar's	2	
	Gorkhá	2	
	Zuhúr-i-Muhammadi	1	
	Sakhi-bináyak	1	
	Hari-Hara	1	
	Jalálí	1	
	Hari-prakás	1	
	Prabhákar	1	
	Nazáir	1	
			181
Allahabad	Sarasvatí	35	
	Indian	27	
	Anwár-i-Amadí	18	
	Nazáir Kanún-i-Hind	11	
	Dhármik	9	
	Queen's	9	
	Namwar	8	
	Imperial Printing	7	
	Trade Circular	5	
	Exchange	3	
	Church Mission Congregational . . .	2	
	Vidyá-dharma-Vardhak	1	
	Zubdat-un-Nazáir	1	
	Núr-ul-absár	1	
	Morning Post	1	
	Pioneer	1	
	Najm-us-sakib	1	
			140
	Carried over .	...	537

Table showing the total number of works published in each Place and in each Press during the year 1892—continued.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place
	Brought forward	...	537
Agra	Vidyá-Vilás	13	
	Rámdás, Chattree & Co.	11	
	Mufid-i-Amm	11	
	Iláhí	8	
	Satya-prakás	8	
	Akhbarí	7	
	Moon	7	
	Ornamental Job	5	
	Amír-ul-matábí'	5	
	Dabdabá-i-haidarí	3	
	Rashíd	3	
	Bambay-prakás	2	
	Niyázmand	2	
	Mumtázia	2	
	Anwarí	2	
	Advertiser	2	
	Husainí	1	
	Medical	1	
	Nairang	1	
	Agra Akhbár	1	
	Mambá-i-faiz	1	
	Gulshan-i-'Ilm	1	
			97
Cawnpore	Munshi Nawal Kishore	38	
	Ahmadí	20	
	Mahábír Prasad	9	
	Shula-i-túr	7	
	Nizámí	5	
	Law	3	
	Commercial Union	1	
	Christ Church Mission	1	
	Muhammadí	1	
			85
Muttra	Muttra	19	
	Gurjar	10	
	Syám Kásí	10	
	Vidyo-daya	1	
			40
Meerut	Vidyá-darpan	15	
	Shankat-ul-matabí Shahna-i-Hind	6	
	Mahbúb	6	
	Chaman-i-Hind	3	
	Dár-ul-Ulúm	1	
	Fakr-ul-Matábi'	1	
	Medical Hall	1	
			33
Farukhabad and Fatehgarh	Munshi Chintámaní's	12	
	Ditto	9	
	Bhárat-bhúshan	3	
	Nazír Kánún-i-Hind	2	
			26
Moradabad	Vidyá-bhúshan	9	
	Gúlzár-i-Ahmadí	4	
	Dharma-Vijay	1	
	Sitára-i-Hind	1	
	Nayyir-i-ázam	1	
			16
Bulandshahr	Varná-prakás	11	
			11
Fatehpur	Lámi-un-Núr	10	
			10
Sháhjahánpur	Arya-darpan	8	
			8
Bijnor	Mihr-i-Nímroz	3	
	Karím-ul-Matábi'	2	
			5
	Carried over	...	868

Table showing the total number of works published in each Place and in each Press during the year 1892.

Place of Publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
	Brought forward	...	68
Sitapur	Subh-i-Sádik	5	5
Gorakhpur	Riyáz-ul-akhbár	3	
	Orphanage	1	4
Partábgarh	Hanumat, Kálakankar	2	
	Gulshan-i-Ahmadí	2	4
Ballia	Kádirí	3	3
Etáwah	Isvarí prakás	2	
	Masdar-ul-tálim	1	3
London	Newcastle-on-Tyne, the place of printing	3	3
Almora	Kumaun printing works	2	2
Bareilly	Dabda-i-Kaisari and Gulshan-i-Ahmadí	1	
	Nadirí	1	2
Aligarh	Aligarh Institute	1	
	Bharat Bandhu	1	2
Mirzapur	Legal Remembrancer	1	
	Khichri Samachár	1	2
Calcutta	Calcutta Central	2	2
Unao	Kaisar	1	1
Delhi	Insári and Kádiri	1	1
	Total	...	902

Statement showing the number of Publications during the year 1892 *on each subject.*

Biography	12
Drama	31
Fiction	54
History	47
Language	184
Law	16
Medicine	26
Miscellaneous	99
Poetry	83
Politics	3
Philosophy (including Mental and Moral)	68
Religion	239
Science (Mathematical and Mechanical)	31
Science (Natural and other)	6
Voyages and Travels	3
Total	902

PUNJAB.

From H. MAUDE, Esq., Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 269, dated Lahore, the 10th March 1893.

I am directed to forward, herewith, for the information of the Government of India, a copy of a letter, No. 493, dated 18th February 1893, from the Director, Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab, under Act XXV of 1867, during the year 1892.

From J. SIME, Esq., LL.D., Director of Public Instruction, Punjab, to C. L. TUPPER, Esq., Chief Secretary to the Government of the Punjab,—No. 493, dated Lahore, the 18th February 1893.

I have the honour to forward the Annual Report on books registered during the year 1892, under Act XXV of 1867, furnished by the Registrar, Education Department.

From LÁHÁ RAM KISHAN, Registrar, Education Department, Punjab, to J. SIME, Esq., LL.D., Director of Public Instruction, Punjab,—No. 62, dated Lahore, the 16th February 1893.

I have the honour to submit my report, together with the prescribed statements, on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1892.

2. The total number of books received for registration rose from 1,286 to 1,483, and it is a satisfactory feature of the year that the increase is mostly confined to publications written in the vernacular languages of the province, Panjábí and Urdú.

The encouragement given by the Punjab Text-Book Committee, as noticed last year, has borne fruit, inasmuch as a spirit of literary emulation has been created, resulting in the production of a considerable number of valuable educational and other works likely to enrich the vernacular literature.

3. The number of books, of which the copyright was registered during the year, shows a decline from 165 to 152, which indicates a want of full appreciation of the advantages that the law of copyright holds out to authors.

4. The number of publications in different languages registered during the previous year, as compared with those received during the year under report, is given below :—

	1891.	1892.
English	38	86
Arabic	56	48
Hindí	98	79
Kashmírí	...	2
Panjábí	179	308
Pashto	5	11
Persian	60	54
Sanscrit	9	7
Sindhí	36	21
Takre	...	1
Urdú	700	745
Bi-lingual	90	102
Tri-lingual	12	18
Polyglot	3	1
TOTAL	1,286	1,483

As usual, the largest number of publications, *viz.* 745, or 50 per cent. of the total number for the year, appeared in Urdú. Panjábí has this time 305, as against 179 during the previous year, embracing chiefly a host of indigenous ephemeral productions in verse, sung by the street minstrels, or recited at the fire-side circles. There is also a marked increase in numbers against English and Pashto, but almost all the other languages show a decline.

On the whole, the year, in spite of its unprecedented unhealthiness, has been one of literary activity, which, it is hoped, will be maintained.

5. Arranged according to the prescribed subjects, the publications for the year stand as follows :—

Art	2
Biography	18
Drama	15
Fiction	23
History	17
Language	160
Law	99
Medicine	61
Miscellaneous	234
Poetry	369
Politics	1
Philosophy (including Mental and Moral Science)	10
Religion	395
Science (Mathematical and Mechanical)	72
Science (Natural and other)	5
Voyages and Travels	2
TOTAL	1,483

Religion has this year outstripped poetry in representing the largest number of publications.

All matters relating to the various religious sects into which the population is divided, and all versified compositions, religious or profane, are included in one or other of these kindred heads.

The number of publications received on the more important subjects, such as Biography, Fiction, History and Philosophy, is still small, but it is at the same time a matter for congratulation that the productions include some decidedly superior and valuable original works and translations. Travels are as yet almost unrepresented and uncared for.

6. Of the total number of publications registered during the year, 1,309 are books and 174 periodicals. The latter include 81 legal, 12 medical, 28 religious, 44 miscellaneous, 8 scientific, and 1 linguistic. The legal periodicals have risen from 55 to 81, as they find a brisk demand among the legal practitioners of the province. Religious periodicals mostly aim at keeping up religious controversies, whilst miscellaneous periodicals generally advocate social reforms in some of the more enlightened communities. Notable among the latter is the Káyasth Mittra, a bi-monthly journal, very ably conducted in Urdú and valued for its style and matter, even by those outside its intended range of circulation.

7. The following original works, translations, and re-publications may be mentioned in order of the subjects under which they have been grouped :—

Arts.—Almost all the industrial arts are learnt by young boys, not from books, but at the shops and manufactories of their fathers or relatives; and this speaks of the almost total want of publications under this head. The only two works received during the year refer to arts imported from foreign lands. They are—

(*a*) *Iksír-i-Mulamma.*—A treatise in Urdú on the art of gilding and preparing galvanic batteries.

(*b*) *Mujarrabát-i-Badrí Krishan, Hissa-i-Awwal.*—An Urdú work on photography It professes to teach the art without the aid of a master.

Biography.—The year has been fruitful in the production of a number of very good works and translations under this important head. There were altogether 16 original works and 2 translations, of which the following may be mentioned :—

(*a*) *Life of Pandit Gurú Datta, Vidyárthí, M.A.*—A very interesting and touching account of the life and death of Pandit Gurú Datta, M.A., who was a renowned Sanscrit scholar, and a zealous promoter of what seemed to him good for his country and community.

(*b*) *Janam Sákhí*—In Panjábí, by Bhái Maní Singh, a devoted Sikh, describes minutely the birth, early life, travels and teachings of the renowned Gurú.

(*c*) *Kabír Kasautí ya'ní Sawánih Umrí Sri Kabír Sáhib*—In Urdú, is the life of Kabír, a Hindú saint who flourished in the sixteenth century. The book contains many religious discussions which the pious Kabír is said to have entered into with the followers of different Indian sects.

(*d*) *Marhúm Pandit Gurú Datta, Vidyárthí ke Jiwan Charittra, Hissa-i-Awwal*—In Urdú. In this part the early life, education, devotion to the Arya Samjás, and death of Pandit Gurú Datta, are recounted with much interest.

(*e*) *A Short Life of the Hon'ble Birbar Raja Sir Sahib Dyal, K.C.S.I., of Kishan Kot.*—The work is full of interest to the Natives of this province, and shows that the Raja, who was a resident of Amritsar, was an enlightened administrator, a veteran soldier, and a faithful and honest councillor of the State.

(*f*) *The Autobiography of a Spin.*—Describes how a young girl threw over a good many chances of marriage, trifled with the young admirers that she managed to gather around her, and caused, through sheer heartlessness, the death of the youth who really loved her.

Drama.—The dramatical literature of the province shows no signs of improvement. It seems that very little, if any, demand exists for this kind of composition. The subject as yet is almost foreign to the popular taste, and therefore fails to attract good authors. Of the 10 original works and 5 re-publications, the following may be noticed :—

(*a*) *Sángit Kunjrí wa Dilbar.*—A work in Hindi, describing, in the form of a dialogue, the amorous adventures of a peon who seduced the wife of a green-grocer. The book is full of idle verbosity, without any poetical or dramatical worth.

(*b*) *Naí Ummat ki kárguzárí urf, Teacher of Good Conduct.*—The subject-matter of this book is not to teach morality, as the name of the publication (Teacher of Good Conduct) would imply, but on the other hand it parades immorality in indecent terms, and is altogether quite unworthy of perusal.

(*c*) *Sáng Púran Bhagat Bálak Rám, Krit*—Is a dramatic piece, descriptive of the holy life led by Púran Bhagat, a prince of Síalkot, who was sorely persecuted through the machinations of his step-mother.

Fiction.—The publications grouped under this head include some very beautiful social and historical novels.

Out of the 13 original works, 2 re-publications and 8 translations, the following deserve notice :—

(*a*) *Hámid aur Dil Bahár.*—A tale of love, adventures, perils, and retribution, written in a very interesting and enchanting style. The book is a valuable addition to the Urdú light literature of the day.

(*b*) *Bostan-i-Khiyál, Jild-i-Awwal.*—An abridgment in Urdú of the original voluminous book of imaginary stories in Persian, narrating marvellous exploits of Muhammadan Princes and zealots in the propagation of Islám by force of arms.

(*c*) *Solah Sahelián.*—Sentimental stories told by sixteen handmaids, in which each recites her misery occasioned through some defect in her husband. The tales seem to have been designed for illustrating the baneful effects of child marriage and matches arranged by parents without allowing the young couple to exercise their own choice.

(*d*) *Sachchá Yátrí.*—An allegorical work describing the hardships and difficulties that a seeker after true happiness has to undergo, and the temptations and errors he ought to avoid in order to secure beatitude. The author appears to have received his inspiration from Bunyan's Pilgrim's Progress; but he is wanting in originality, and not free from sectarianism. The attempt is, however, praiseworthy, as affording the public a readable book in Urdú.

(*e*) *Alif Laila bar Tarza* (*a Novel*), *Shabistán-i-Hairat.*—An improved Urdú edition of the Arabian Nights, neatly lithographed and illustrated. The present work is far superior to the original translation.

(*f*) *Qissa-i-Mahtáb Begum.*—An adaptation of an English novel, depicting the despotic rule and profligate conduct of an Indian Nawab who had taken a fancy to a Persian lady of high birth, and how the latter contrived to save her honour at the hands of the powerful but unprincipled autocrat.

The book is likely to afford some pleasant reading to Urdú scholars.

(*g*) *Mubárak aur uski dilrubá Rúp Singár.*—A tale of love and adventure, in which one Mubárak met with numerous accidents, attended with extreme bodily pain and mental anguish. The style is good, but in places the subject is rather grotesque and ridiculous.

(*h*) *Bhárath Parpanch ya'ní Jasodhá kà Novel, Pahla Hissa.*—An Urdú novel, designed to ameliorate the condition of the Hindú society, which the author delineates by relating fanciful stories of people deceived by Sádhús, astrologers, and others. The evils of extravagant expenses on marriages, of wearing jewels, of polygamy of and widowhood, have been cleverly described, and Hindús are asked to make strenuous efforts for acquiring useful knowledge and educating their females. The style is fair, with an inordinate mixture of Sanscrit and Hindi terms. The author intends to bring out three more volumes in continuation of the present work.

(*i*) *Ayama.*—A sentimental novel, describing most effectually and vividly a very touching story of a young and beautiful Muhammadan widow. After a prolonged illness brought on herself through sorrow and self-denial, when her end was approaching, she summoned to her presence her kinsmen and neighbours, and lectured to them on the necessity of the re-marriage of widows, supporting her statements by her personal experience of over twenty years. The book is written in choice Urdú, and is altogether an acquisition.

History.—Of 17 publications registered, 10 are non-educational, several of which are well written. The following specimens will serve to show their worth:—

(*a*) *Masíhí Kalísá ki Tawárikh, Jild-i-Awwal* (Urdú).—History of the Christian Church, describing in detail its commencement and progress. The second volume of this work, entered at No. 541, includes the lives of some of the persons who helped to spread the Christian religion, religious discussions with the Jews, and the gradual developement of religious rites and observances.

(*b*) *Bír Charittra* (*Urdú*).—Short but spirited sketches from the lives of some of the brave Rájpúts who sacrificed themselves for the sake of their honour and country; the devotion of Rájpút ladies to their husbands furnishes matter for some very interesting pieces in this excellent book.

(*c*) *Tawárikah-i-Gurú Khálsa, Hissa-i-Awwal* (Urdú).—A history of the Sikh Gurús and Sikh religion. The present part contains an account of the Sikh Gurús. Part II of this work, registered at No. 851, gives an account of the rise of Banda Bairagi; his depredations and final overthrow; the persecution and hardships endured by the Sikhs; and their gradual development and supremacy. The style and matter require careful revision to make the work acceptable to the general reader. A Punjábí edition of the book is also available.

(*d*) *Tawáríkh-i-'Ajíb* (Urdu).—A short account of Port Blair, to which the author was transported for life for having helped with money the Afghán rebels in 1863. In describing his trial in the Criminal Court, the author has attempted to throw much blame on the officers of Government, who are said to have been over-anxious to entangle him in the case, and to have exercised undue vigour and oppression in extorting evidence against the culprit. In places the language is inflammatory.

(*e*) *Sawánih Umrí Muhammad Sáhib.*—An Urdú translation of the "Life of Muhammad" by Washington Irving.

Language.—All the publications, with only a few exceptions, are educational. Those designed for educational institutions are, as a rule, of the best kind. This time a large number of books have been issued on grammar, composition, the art of translation, and so forth, which goes to show that our authors are earnest in their endeavours to prove useful. Of these, the following may be mentioned:—

(*a*) *Tibyán-us-Sarf Sharh-i-Mizán-us-Sarf.*—A commentary in Persian on the Arabic Grammar *Mizán-us-Sarf*. The commentator has simplified the matter by putting it in the form of a catechism.

(*b*) *Hissa-i-Suwum Mubádi-ul-Inshá.*—Treats of Urdú composition, poetry, and prose. The author's description of the requisites of good poetry seems to be full and interesting. The book includes suggestions likely in the opinion of the author to diffuse civilization and elevate morals throughout India.

(*c*) *Chasham-i-Faiz yání Rahnumá-i-Tarjama-i-Angrezi.*—A bi-lingual production on the art of translation from Urdú into English, with a large number of examples and exercises, adapted to Primary and Middle Class students. The book is, however, not free from errors.

(*d*) *Diráyát-un Naho.*—A standard work on Arabic syntax.

(*e*) *Gulshan-i-Urdú.*—A collection of select Urdú verses on various subjects, and involving idiomatic phrases and fables, with copious explanatory notes and other useful information.

(*f*) *Hissa-i-Chahárum Mubádí-ul-Inshá.*—Essays on various subjects, social, intellectual, and moral, designed to help the student in learning the method of essay-writing.

(*g*) *Ghuncha-i-Tahzíb ma'rúf ba Ruqqi'át-i-Niswán.*—A letter-writer for females, by a well-known Urdú scholar of Delhi. The letters are written in the language of women as spoken in Delhi.

(*h*) *Ashta Lhiyáí Dutya Adhyá,* Chapter II, of the aphorisms of Panini, with explanatory notes in Hindí.

Law.—Legal periodicals, translations of Acts, and collections of decisions of the highest tribunals in the land constitute the bulk of the publications registered under this head.

The following are worth mentioning:—

(*a*) *Urdú Digest ya'ní Khulása-i-Nazáir Faisalaját-i-Chief Court, Punjab, etc.*—An abstract of the Civil, Criminal, and Revenue decisions of the Chief Court, Punjab, and the Financial Commissioner, from 1866 to 1890, designed as a reference book by legal practitioners.

(*b*) *Hádí-i-Wukalá.*—A guide to legal practitioners, containing some very useful and interesting information respecting the different sorts of people with whom the members of the bar come in contact, and directions as to how to behave with their clients.

Medicine.—During the year under report, 47 original works, 3 re-publications, and 11 translations, or altogether 61 books, were received under this head. Of these, 24 were on the European system, 15 on the Greco-Arabic (Yunání) system, and 5 on the Vaidak system of medicine, with 17 books embracing all or some of these modes combined.

The European way of treatment is being largely availed of, and seems to be destined to throw all the others into the back-ground at no distant future.

The following deserve notice:—

(*a*) *Tibb-i-Yúsufí.*—A Persian work on Yunání medicine, including chapters on diagnosis, sanitation, the nutritious properties of several articles of food and drink. Numerous receipts are given in verse for facility of learning them by heart.

(*b*) *Tálíf-i-Ihsnáí.*—A glossary of medicinal herbs, minerals, and other articles showing their names in Persian, Urdú and Hindi, their properties and the quantity that can be taken for a dose.

(*c*) *Malí ya'ní Rinderpest.*—A valuable small pamphlet containing directions for the treatment of amimals suffering from rinderpest, and the precautions necessary to save unaffected cattle. Translations in Hindi and Gurmukhi also are distributed free for the benefit of the agricultural classes of the province by the compilers, who take much interest in the welfare of the people.

(*d*) *Risála Sihhat ká Dost.*—Treats of sanitation and domestic economy. The peculiarity of this work is its denouncement of meat as an article of food.

(*e*) *Aksír-i-Kushta* (*Hissa-i-Awwal*).—*Iksír-i-Kushta* (*Hissa-i-Duwum*).—This work, in two parts, treats of the methods of preparing oxides of various kinds of minerals for medical purposes according to the Vaidak system, and gives directions for administering the preparations for different diseases.

(*f*) *Shifá-ul-Atfál.*—A work on the Yunání way of treating children. Medicines adapted to protect health and remove sickness are given in abundance.

(*g*) *Human Anatomy, Descriptive and Surgical, in Urdú.*—A revised and enlarged edition of the work has appeared during the year. The book is designed for use by medical students and practitioners.

Miscellaneous.—Every publication that cannot be classified under any of the prescribed heads is grouped under this. Altogether 234 books, including 172 original works, 16 re-publications, and 46 translations, were received during the year.

The following will give an idea of the variety of the publications brought together under this head:—

(*a*) *Flesh-eating* versus *Vegetárianism.*—A reply to objections raised by the vegetarian against flesh-eating. The author brings forward arguments designed to show that animal food is superior to vegetable diet in containing a greater degree of nutrition, and in being assimilated to a greater extent than vegetable food.

(*b*) *Kurítí Niwáran.*—Exhorts the Aror Bans community to marry their girls according to the dictates of the Shastras, which are against early marriage and denounce the acceptance of money in return for the bride.

(*c*) *Aryon ke Jhúthe Ilzámát aur unki múnh mání Shikast.*—An account of the libellous attacks said to have been made by a couple of Arya organs against the founder of the Dev Dharma Mission, and the ultimate apology tendered by the former.

(*d*) *Do Hindú Bewah Aurton ki Bát-chít* (Urdú).—An imaginary dialogue between two Hindú widows, who relate their sad condition and pray that the Viceroy may pass a rule enforcing the re-marriage of Indian widows just as the pernicious rite of *Satí* was put down by law. An Arya Samájist steps in and imparts the hopeful news of Pundit Daya Nand having taken upon himself to introduce the cherished reform.

(*e*) *Fazílat yá M'allim-ut-Tulaba.*—An Urdú book written with the view of affording useful reading, including sound advice for the formation of character in small children and young boys.

(*f*) *Aqsám-í-Ta'ám Sháhahán í al mausúm ba Khán-i-nímat ma-í-Murakkabát-i-Tibíyah.*—Receipts for Indian dishes, pickles, and preserves. Prescriptions for a number of common diseases are also appended.

(*g*) *Occult Science*: *The Science of Breath.*—An English translation of a Sanscrit work on watching the passage of the breath from the nostrils. It is said that by steadily following the rules and directions given in the book the student can acquire mastery over the elements (*tatwa*) and become a perfect Yogi, capable of preserving health, curing disease, reading thought, and performing wonders.

(*h*) *Guldasta-i-Zaráfat.*—Humorous anecdotes in Urdú—affording pleasant reading for leisure hours.

(*i*) *Zát aur uskí Khaufnák Buráíyán* (Urdú).—In this pamphlet an attempt has been made to expose the alleged baneful influence of caste restrictions on Hindu society.

(*j*) *The Zamíndári.*—A monthly Journal of Agriculture, Horticulture, Veterinary Art and Miscellany conducted with ability by an enterprising Muhammadan gentleman of Lahore.

(*k*) *Máns Bhakhshan Nishedh.*—A Hindi lecture, striving to show by quotations from Charak and Sushurat, two antique Sanscrit works on medicine, that Indians, the Chinese, and some other Asiatic and European nations did not take animal food, and that meat is not recommended as an article of food.

(*l*) *Sharábí kí sachchí Sarguzashat.*—An Urdú translation of a true story of an habitual drunkard, who, after suffering for a long time from the excesses to which he was addicted from infancy, took the pledge of abstinence and was restored to his family. The book amply repays a perusal.

(*m*) *Mahárája Bhartarís* (100 couplets on renunciation).—A prose translation in English of the noble Sanscrit verses of Bhartríhari on the renunciation of the world and all its transient pleasures and vain hopes.

(*n*) *Agnihotri demolished.*—A controversial tract, published by an Arya Samajist, in reply to an anti-Aryan production by Dev Samajist. The language in places is full of banter and raillery.

Poetry.—Every metrical composition, be it a devotional song, a love tale, or a dirge, goes to swell the numbers registered under this head.

The following, among others, will give an idea of the diversity of subjects treated of in these publications. It cannot be said that works possessing poetical merit and beauty of diction are altogether wanting in the collection

(*a*) *Qissa Sassi Punún.*—A poem in Panjábi, relating the popular story of love between Sassi, a princess of Bhambur. and Punun, a Bilochí youth. The verses are melodious and spirited.

(*b*) *Binaya Patrika, Atwán Bhág.*—A collection of devotional songs in Panjábi, by Lálá Bihári Lál, very extensively read and sung by Panjábís.

(*c*) *Bostán Panjàbi.*—A metrical translation of the original Persian work by Sa'd, which might be advantageously introduced, in parts, in Gurmukhí schools, both for boys and girls.

(*d*) *Haft Paikàr Nizámi.*—A standard Persian poem by Nizámí, in which the author has inculcated moral teachings by means of interesting anecdotes.

(*e*) *Furs Náma-i-Rangín.*—A poem by Sa'ádat Yár Khán Rangin on horse-keeping, and the treatment of the diseases to which this useful animal is subject. The book is not only a useful treatise, but is valued also for the beauty of its verses.

(*f*) *Ek Bewáh kí Munáját.*—One of the best productions from the pen of Maulavi Altáf Husain Hálí, a celebrated living poet of Delhi. In this poem the author has depicted in vivid colours the sad life of the widow, her deep affliction, unabatable grief, and her final resignation to the Divine will, which alone can grant consolation to the poor, bereaved, and forlorn creature.

(*g*) *Srí Shánt Sarovar.*—A Hindí poem, written in the Gurmukhí character, including sections on the praise of God and the spiritual guide (Gurú); the transitory enjoyments of the world, devotion, contemplation, and union with the Supreme Spirit, which is said to be one with the human soul divested of its impurities.

(*h*) *Qissa-i-Mirzá Sáhibán.*—A tragical love story, very popular and extensively sung by street minstrels and village bards. The present work is written in Panjábí verse, full of merit, fine imagery, and keen pathos. The author is a living poet of a village in the Gujrát district.

(*i*) *Masnawí-i-'Atá-i-to ba Laqá-i-to.*—A short satirical poem, exposing and ridiculing Mirzá Ghulám Ahmad of Qádián, who is said to have visited Delhi with a view to discuss religious subjects with the learned of that place.

(*j*) *Avala Matí Veg Rodhak Sanjit.*—Devotional songs, written by an Arya Samájist lady, for the use of native women on occasions of marriages.

(*k*) *Rám Lilám Git arthát Sanskshipt Rámáyan Bálmíkí.*—An abridgment of the celebrated Rámáyan of Bálmíkí, by the renowned poet and saint Bhái Ratan Singh, of Amritsar. The versification of this poem, an acquisition to Hindí literature, is melodious, and its language dignified.

Politics.—Only one publication was received during the year, which is noticed below:—

(*a*) *Dastúr-us-Saltanat.*—A book on State craft, in which the author tells what in his opinion a State Minister should be, and how he should advise the king in matters of State.

Philosophy.—Some very useful publications, notably the following, have been registered under this head:—

(*a*) *Sharh-i-Sullam Bahr-ul-'Ulum ma'-i-Minlúyat.*—A commentary of a standard Arabic work on logic.

(*b*) *Yog Wáshisht Bháshá.*—A Hindí translation, lithographed in the Gurmukhí character, of the chapters on Vairág (renunciation), and Mumoksh (search after salvation) of the well-known Sanscrit work which is ascribed to the venerable ancient poet Bálmík. The work is mostly read by orthodox Hindús and Sikhs.

(*c*) *Ta'lím-ul-Khisál, talím-ul-Akhláq, Ta'lim-ul-Intizám.*—A series of three books by the well-known Maulaví Muhammad Zaká Ulla, of Delhi. They are a very valuable addition to Urdú literature. All are moral readers, based chiefly on the writings of Smiles. The first-named book shows how character is formed and developed, and how good habits and pleasing manners can be acquired. The next is about man's noble nature, and his obligations to himself, to society, and to God. *Ta'lím-ul-Intizám,* the last in the series, treats of sanitary science and economy, by attending to which a man, however poor, can hope to get on well through life.

Religion.—No less than 395 publications, including 291 original works, 80 re-publications, and 24 translations, were received during the year.

The different faiths professed are thus represented—

Muhammadan	217
Christian	62
Sikh	41
Arya	27
Hindú	24
Brahmo	17
Jain	5
Kabír Panth	2

Besides purely religious books, a large number consists of those on religious controversies which are kept alive by the parties interested.

The following seem to call for notice—

(*a*) *Who wrote the Puráns?*—A small pamphlet, in which the author attempts to show by arguments that the Puráns were not written by the sage Viyása, to whom they are ascribed; but by some other persons who flourished much later.

(*b*) *The Defence of Manú against the calumny of Christian priests.*—A reply to a pamphlet entitled Manava Dharma Shástra, etc., in which the Code of Manú was adversely criticised by a Missionary. An attempt has been made to show by comparing passages from the Bible and the Code that the latter is superior in respect of religious and moral teaching.

(*c*) *The Doctrine of Re-incarnation.*—In this work the author tries to support the law of transmigration of souls by quoting copiously from Louis Figuier's Day After Death, and other authorities on the subject.

(*d*) *True Manhood.*—The author pourtrays the requisites of true manhood, illustrating the subject by references to some of the celebrated individuals of different ages and countries.

(*e*) *Dropatí Árihant púja khandan británt.*—In Hindí, by a Jainí. Condemns the worship of Aribant through the medium of an image.

A list is appended showing what deeds are highly sinful and what exceedingly meritorious.

(*f*) *Jap Jí.*—Verses by the 10th Gurú recounting the praises and attributes of God. A number of devotional songs have also been included. The general get-up of this book is creditable to Bháí Basant Singh, the editor.

(*g*) *Injíl Marqas Panjábí bolí vich.*—St. Mark's bible, translated into idiomatic and easy Panjábí; is beautifully lithographed.

(*h*) *Kabír Manshúr* in Urdú.—A voluminous book, describing the life, doings, and teachings of Kabír, a well-known saint of Benares. The author, a follower of Kabír, has striven to deify the latter, and to show to the world that it was he who appeared from time to time to the great prophets and reformers of all ages and countries for the amelioration of mankind.

(*i*) *Táid-i-Muhammad wal Qurán.*—An Urdú translation of an apology for Muhammad and the Qurán by John Davenport, in which an attempt has been made to defend the prophet of Islám and the Qurán from attacks made on them by Christians. The author's comparison of the justice, veracity, and religious

tolerance of Moslems and Christians, includes some remarks on the treatment of the Indian subjects and Native States which are likely to lower the English in the eyes of the people.

(*j*) *Núr-i-Islám, Jild awwal ke pahle áth nambron ká majmú'a.*—Religious and moral discourses in connection with Islám, including incidents from the lives of famous religious men. The style is good and the book on the whole is well written.

(*k*) *Gurú Nának Parkásh.*—A neatly lithographed Urdú book relating the life of Gurú Nának, with abundant matter on religion and theology.

(*l*) *Áina-i-Dil*—In this very interesting and instructive little book the human heart is compared to a house in which, if the owner is pious, live the Holy Ghost and conscience; but if the possessor is wicked, the tenants are satan and his host—*i.e.* evil passions reign supreme, driving out virtue.

(*m*) *Mundúk opanishad Bhásha Anuwad aur Viyakhiya Sahit.*—A Hindí translation of the English commentary of the Mundúk Opanishad, by the late Pandit Gurú Datta.

(*n*) *Sri Gurú Granth Sáhib Jí Ád.*—A new edition of the Sikh Granth, neatly printed and moderately priced. It embraces in it a large collection of devotional songs by the Sikh Gurús, and selected poems and verses from the worke of several Hindú and a few Muhammadan devotees.

(*o*) *Sarmáya-i-Sohágan.*—By a well-known Muhammadan reformer, who has made strenuous efforts in uprooting the evil custom of enforced widowhood among Muhammadan Rájpúts of the Punjab and the North-West Provinces. This publication contains an account of the large gathering held at Kalánour, where an agreement was drawn up and confirmed in favour of the reform set on foot and vigorously pushed on by the unflinching author.

(*p*) *The Conqueror.*—A monthly journal, conducted in English by the Deva Dharma Mission, including articles on various subjects chiefly religious, moral, and social.

(*q*) *Risála-i-Jihád ya'ní Dín-i-Muhammadí kí Bunyád*—A controversial publication by an Arya Samájist, in which the author tries to show, by quoting from the Qurán and other religious works of the Muhammadans, that the latter spread their religion with the sword and spared no one who refused to embrace Islám.

(*r*) *Majmú'a-i-Qasáid, Hissa-i-Awwal.*—A collection of Arabic poems by 'Abdul Qádir Gilání, a Muhammadan saint of note, together with directions to recite them for the attainment of temporal and spiritual good. Explanatory notes in Persian and Urdú are added for the use of the reader.

Science (*Mathematical and Mechanical*).—Most of the publications received are educational. The following deserve mention:—

(*a*) *Mahájani kí Dúsrí Kitáb.*—Designed to teach the way of keeping accounts according to the native method pursued by baniás, shopkeepers, and bankers in the province.

(*b*) *Hisáb ke Mashqí Sawálát.*—Brief explanations of the principles and rules of arithmetic, and a collection of exercises, Middle and Entrance Examination papers.

(*c*) *Makhzan-i-Jabríyah.*—Algebraical rules up to equations, together with a large number of examples and exercises useful to school students.

(*d*) *The Indian Architect.*—A monthly Urdú Journal of Civil Engineering and Building. Short lives of great engineers are sometimes given for amusement and instruction.

(*e*) *Lessons in the Mechanical Powers.*—This little book contains a number of lessons in English on the mechanical powers, a knowledge of which is necessary for the Punjab University Entrance Examination. The language is simple and the arrangement and selection of lessons judicious.

Science (*Natural and other*).—Only 5 publications were registered during the year. Of these, the following are worthy of notice:—

(*a*) *Ibtidáí likchar Qúwwat-i-Miqnátísi par.*—An Urdú translation of John Tyndall's lecture on magnetism. The subject is very interesting, and the translation is

simple and easy language has rendered the work so readily intelligible to ordinary students that the publication is likely to find a large number of readers.

(*b*) *Practical Hints on Electricity.*—Fractional and Voltaics for schools. Valuable hints to assist teachers in using apparatus for illustrating leasons on electricity.

(*c*) *A Course of Practical Analytical Chemistry.*—A collection of lecture notes to supply the want of a text-book of practical and analytical chemistry for the Assistant Surgeon Class of the Lahore Medical College, by Dr. Tarleton Young.

Voyages and Travels.—Of the two books received the following deserves mention as being the only instance approaching the requirements of this important but neglected department of literature :—

Roz Náma-i-Siyahat-i-Kashmír.—A diary of a trip from Kapúrthála to Kashmir by the Mahárája of Kapúrthála, containing an interesting description of the route to, and the scenery of, the Happy Valley.

LAHORE;
The 16th February 1893.

SÁLÁ RAM KISHAN,
Registrar, Education, Department, Punjab.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB, UNDER ACT XXV OF 1867, DURING THE YEAR 1892.

SUBJECTS.	ORIGINAL WORKS.		Republication.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Art	2	...	...	...	2	...	2	2
Biography	14	...	2	2	18	...	18	18
Drama	10	...	5	...	15	...	15	15
Fiction	13	...	2	8	23	...	23	23
History	12	3	1	1	17	7	10	17
Language	80	41	26	14	161	161	...	161
Law	77	...	2	20	99	...	99	99
Medicine	43	4	3	11	61	5	56	61
Miscellaneous	136	36	16	46	234	89	145	234
Poetry	233	20	114	1	368	9	359	368
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	10	...	...	...	10	5	5	10
Religion	272	19	80	24	395	1	394	395
Science (Mathematical and Mechanical)	41	25	3	3	72	64	8	72
Science (Natural and other)	4	...	...	1	5	4	1	5
Voyages and Travels	2	...	...	...	2	...	2	2
TOTAL	950	148	254	131	1,483	345	1,138	1,483
English.								
Biography	5		...	...	5	...	5	5
Fiction	2	...	...	...	2	...	2	2
Language	2	3	...	...	5	5	...	5
Law	20	...	...	...	20	...	20	20
Medicine	4	...	...	...	4	1	3	4
Miscellaneous	10	4	2	1	17	7	10	17
Philosophy (including Mental and Moral Science)	1	...	...	...	1	1	...	1
Religion	26	...	1	...	27	...	27	27
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Science (Natural and other)	2	...	...	...	2	2	...	2
TOTAL	75	7	3	1	86	19	67	86
Arabic.								
History	...	1	...	...	1	...	1	1
Language	4	...	11	...	15	15	...	15
Philosophy (including Mental and Moral Science)	3	...	...	...	3	1	2	3
Religion	14	...	14	...	28	...	28	28
Science (Natural and other)	1	...	...	...	1	...	1	1
TOTAL	22	1	25	...	48	16	32	48

Hindí.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Drama	2	...	2	...	4	...	4	4
Fiction	...	...	1	...	1	...	1	1
Language	6	4	1	5	16	16	...	16
Medicine	4	...	...	2	6	1	5	6
Miscellaneous	4	...	...	1	5	...	5	5
Poetry	20	1	12	...	33	...	33	33
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	7	..	3	1	11	...	11	11
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Total	46	5	19	9	79	19	60	79

Kashmírí.

Language	...	...	...	1	1	1	...	1
Poetry	1	...	...	...	1	...	1	1
Total	1	...	...	1	2	1	1	2

Panjábí.

Biography	2	...	...	...	2	...	2	2
Fiction	...	...	...	1	1	...	1	1
History	1	...	...	...	1	...	1	1
Language	5	...	4	4	13	13	...	13
Medicine	3	...	1	2	6	1	5	6
Miscellanous	2	...	1	5	8	4	4	8
Poetry	131	10	73	1	215	1	214	215
Religion	43	...	16	...	59	...	59	59
Science (Mathematical and Mechanical)	2	...	...	1	3	3	...	3
Total	189	10	95	14	308	22	286	308

Pashto.

Poetry	5	2	...	...	7	...	7	7
Religion	3	1	...	...	4	...	4	4
Total	8	3	...	...	11	...	11	11

Persian.

Language	4	9	4	...	17	17	...	17
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	1	1	...	...	2	2	...	2
Poetry	7	...	7	...	14	6	8	14
Religion	17	1	1	...	19	...	19	19
Total	31	11	12	...	54	25	29	54

Sindhí.

Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	2	2	...	2	2
History	2	...	1	...	3	3	...	3
Miscellaneous	2	...	1	...	3	1	2	3
Poetry	5	...	4	...	9	...	9	9
Religion	3	...	...	...	3	...	3	3
Total	13	...	6	2	21	4	17	21

Tákrí.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

Urdú.

Art	2	...	...	...	2	...	2	2
Biography	7	...	2	2	11	...	11	11
Drama	7	...	3	...	10	...	10	10
Fiction	11	...	1	5	17	...	17	17
History	7	3	...	1	11	4	7	11
Language	42	18	5	1	66	66	...	66
Law	57	...	2	20	79	...	79	79
Medicine	29	4	2	7	42	2	40	42
Miscellaneous	110	31	12	39	192	74	118	192
Poetry	40	4	11	...	55	...	55	55
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	5	...	...	...	5	3	2	5
Religion	116	14	37	20	187	...	187	187
Science (Mathematical and Mechanical)	33	25	3	2	63	55	8	63
Science (Natural and other)	1	...	...	1	2	2	...	2
Voyages and Travels	2	...	...	...	2	...	2	2
Total	470	99	78	98	745	206	539	745

Sanscrit.

Language	1	...	...	...	1	1	...	1
Poetry	1	...	...	...	1	...	1	1
Religion	5	...	...	...	5	...	5	5
Total	7	...	...	...	7	1	6	7

Arabic-Panjábí.

Poetry	...	...	1	...	1	...	1	1
Religion	1	...	1	...	2	...	2	2
Total	1	...	2	...	3	...	3	3

Arabic-Urdú.

Miscellaneous	1	...	...	...	1	...	1	1
Religion	18	1	1	1	21	...	21	21
Total	19	1	1	1	22	...	22	22

Arabic-Persian and Persian-Arabic.

Religion	6	2	3	...	11	1	10	11
Total	6	2	3	...	11	1	10	11

Arabic-Pashto.

Religion	2	...	...	...	2	...	2	2
Total	2	...	...	...	2	...	2	2

Panjábí-Urdú.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Medicine	1	...	...	...	1	...	1	1
Poetry	5	...	2	...	7	...	7	7
Total	6	...	2	...	8	...	8	8

Panjábí-Hindí and Hindí-Panjábí.

Poetry	5	2	1	...	8	...	8	8
Total	5	2	1	...	8	...	8	8

English-Urdú.

Language	9	7	...	1	17	17	...	17
Total	9	7	...	1	17	17	...	17

Persian-Panjábí and Panjábí-Persian.

Poetry	1	...	1	...	2	...	2	2
Total	1	...	1	...	2	...	2	2

Persian-Sindhí.

Language	1	...	...	...	1	1	...	1
Total	1	...	...	...	1	1	...	1

Persian-Urdú and Urdú-Persian.

Language	3	...	...	...	3	3	...	3
Poetry	4	...	...	...	4	...	4	4
Total	7	...	...	...	7	3	4	7

Hindí-Urdú.

Miscellaneous	...	...	1	...	1	1	...	1
Poetry	4	1	2	...	7	...	7	7
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Total	5	1	3	...	9	2	7	9

Sanscrit-Urdú.

Religion	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

Sanscrit-Hindí and Hindí-Sanscrit.

History	1	...	...	...	1	...	1	1
Language	...	...	...	2	2	2	...	2
Religion	4	...	1	1	6	...	6	6
Total	5	...	1	3	9	2	7	9

Pasto-Urdú.

Subjects.	Original Works.		Reprints.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	2	...	...	...	2	2	...	2
Total	2	...	...	...	2	2	...	2

Arabic-Urdú-Panjábí.

Religion	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

Arabic Persian-Urdú and Urdú-Persian-Arabic.

Language	1	...	1	...	2	2		2
Religion	6	...	1	...	7	...	7	7
Total	7	...	2	...	9	2	7	9

Persian-Urdú-Panjábí.

Poetry	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

Hindí-Urdú-Panjábí.

Poetry	2	...	...	...	2	...	2	2
Total	2	...	...	...	2	...	2	2

Arabic-Persian-Hindí.

Poetry	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

English-Persian-Urdú.

Miscellaneous	4	...	...	...	4	...	4	4
Total	4	...	...	...	4	...	4	4

English, Persian, Urdú, Sanscrit, and Hindí.

Miscellaneous	1	...	...	...	1	...	1	1
Total	1	...	...	...	1	...	1	1

CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India,—No. 535, dated Nagpur, the 24th January 1893.

I am directed, in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit four statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890, during the year 1892.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, ETC., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1892.

English Language.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Law	1	...	...	...	1	...	1	1

Maráthí Language.

Fiction	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	1	...	...	...	1	...	1	1

Hindí Language.

Religion	1	...	...	...	1	...	1	1
Science (Natural and other)	1	...	...	...	1	1	...	1
Fiction	1	...	...	...	1	...	1	1

Hindí and English.

Language	...	...	...	1	1	1	...	1

Summary of contents of statements showing analysis of Publications registered in the Central Provinces during the year 1892.

SUBJECT.	Languages.	Contents.
Law	English	The Central Provinces Civil Courts Act, No. XVI of 1885.
Fiction	Maráthí	Rupsen and Chandra Kala.
Religion	Ditto	Gotra Ghatita.
Poetry	Ditto	Sugriva Shatak (being a poetical miscellany of one hundred stanzas).
Religion	Hindí	"Bhrama Mochan Bramh Bilas," religious instruction.
Science (Natural and other)	Ditto	"Object Lessons," or Padarth Mala, Part II.
Fiction	Ditto	Prem Sundar Natak.
Language	Hindí and English	"Elementary Lessons on English Composition," prepared on Dr. Arnold's plan, in Hindí and English.

NAGPUR;
The 24th January 1893.

C. E. B. CRITCHLEY,
Assistant Secretary to the Chief Commissioner, Central Provinces.

BURMA.

From F. C. GATES, Esq., I.C.S., Junior Secretary to the Chief Commissioner, Burma, General Department, to the Secretary to the Government of India, Home Department, No. 497-3 B—2, dated Rangoon, the 17th February 1893.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this province during the year 1892, under Act XXV of 1867, as amended by Act X of 1890.

2. Sixty-six publications, of which 6 were printed at Mandalay, were registered during the year against 176 in 1891 and 149 in 1890. Classified according to language, there were 4 publications in English, 34 in Burmese, 8 in Karen, 12 in Pali-Burmese, 5 in English-Burmese, and one each in English, Karen, French and Shan. Classified according to their subject-matter, there were one each under "Drama, History, Law, and Science (Mathematical)," 28 under "Religion," 21 under "Poetry," 6 under "Miscellaneous," and 7 under "Language," or, according to another mode of classification, there were 9 of an educational and 57 of a non-educational character.

3. Of these publications the only work deserving of notice is "Mandalay Yadanabôn-maha-yazawin," which is a history of the reigns of Mindôn and Thebaw.

Analysis of Publications in the English Language registered in Burma during the year 1892.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	2	...	2	...	2	2
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	1	...	3	...	4	1	3	4

Analysis of Publications in the Burmese Language registered in Burma during the year 1892.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	2	...	...	1	3	2	1	3
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	2	...	2	...	2	2
Poetry	11	...	10	...	21	...	21	21
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	2	...	1	2	5	...	5	5
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	18	...	13	3	34	2	32	34

Analysis of Publications in the Karen Language registered in Burma during the year 1892.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	..	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	4	...	...	4	8	...	8	8
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	4	...	...	4	8	...	8	8

Analysis of Publications in the Pali and Burmese Languages registered in Burma during the year 1892.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	8	1	3	...	12	1	11	12
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	..	...
Total	8	1	3	...	12	1	11	12

Analysis of Publications in the English and Burmese Languages registered in Burma during the year 1892.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	1	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	3	...	2	...	5	4	1	5

Analysis of Publications in the English and Karen Languages registered in Burma during the year 1892.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	1	...	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	1	...	1

Analysis of Publications in the French Language registered in Burma during the year 1892.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Analysis of Publications in the Shan Language registered in Burma during the year 1892.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	...	1	1

General Analysis of Publications registered in Burma during the year 1892.

Subjects.	Original Works.		Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	4	...	2	1	7	6	1	7
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	4	...	6	1	5	6
Poetry	11	...	10	...	21	...	21	21
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	16	1	4	7	28	1	27	28
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...		...
Total	36	1	21	8	66	9	57	66

ASSAM.

From F. C. Daukes, Esq., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{17 \text{ Regn.}}{840G}$, dated Shillong, the 8th February 1893.

I am directed to forward, for the information of the Governor General in Council, a copy of letter No. 2, dated the 31st January 1893, from the Officiating Director of Public Instruction and Registrar of Books, Assam, submitting the annual report and analysis of publications registered during the year 1892, under Act XXV of 1867, as modified by Act X of 1890.

From M. Prothero, Esq., M.A., Officiating Director, Public Instruction, Assam, and Registrar of Books, to the Secretary to the Chief Commissioner, Assam,—No. 2, dated Shillong, the 31st January 1893.

I have the honour to submit herewith a statement in the form prescribed by the Government of India for the publications registered in the Province of Assam during the year 1892, under the provisions of Act XXV of 1867, as modified by Act X of 1890, from which it will be seen that 19 works were registered during the year of report against 31 in the preceding year, showing a decrease of 12 books. Of the 19 books registered during the year, 10 are educational and 9 non-educational. Of the original works, 14 are of first edition and 5 of new edition. The number of copies of educational works decreased from 17,500 in 1891 to 10,500 in 1892, and the number of non-educational works issued in the year of report was 4,400 against 6,750 in the preceding year.

2. The publications registered during the year 1892 come under the following heads :—

1. Fiction	2
2. Law	2
3. Language	10
4. Religion	3
5. Miscellaneous	2
	19

3. As the publications are now supplied free of cost according to Act X of 1890, no statement of expenditure is submitted.

4. No copyright of books was registered during the year under report.

5. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. 1-463, of the 12th September 1882, a separate statement of each of the Bengali, Assamese, Sanscrit languages, and two for bi-lingual combination, is herewith submitted.

6. No periodicals were registered in the Province of Assam during the year 1892.

7. No books were catalogued during the first quarter of the year, the three-quarterly catalogues of books, *viz.* for the second, third, and fourth quarters registered are appended to this report.

Analysis of publications registered in Assam, under Act XXV of 1867, during the year 1892.

Subjects.	Books published in English and other European languages.		Books published in the Vernacular languages spoken in the Province.		Books published in Indian classical language.		Books published in more than one language.		Remarks.
	1891.	1892.	1891.	1892.	1891.	1892.	1891.	1892.	
1. Law	1	...	1	2	...	...	...	...	
2. Science (Mathematical and Mechanical)	1	...	...	...	...	...	...	...	
3. Poetry	...	...	3	...	...	...	...	...	
4. Religion	...	...	1	1	2	1	3	1	
5. Fiction	...	...	2	2	...	...	...	...	
6. Language	...	...	12	8	...	...	4	2	
7. Miscellaneous	...	...	1	2	...	...	...	...	
Total	2	...	20	15	2	1	7	3	
Original works — First edition	2	...	11	11	2	1	6	3	
Original works — New edition	...	...	9	4	...	...	1	...	
Total	2	...	20	15	2	1	7	3	
Educational work	1	...	13	8	...	...	4	2	
Non-educational work	1	...	7	7	2	1	3	1	
Total	2	...	20	15	2	1	7	3	

Abstract of the Subject.

Subjects.	Original Works.		Re-publications.	Translations	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	3	...	...	...	3	...	3	...
Miscellaneous	2	...	...	...	2	...	2	...
Fiction	2	...	...	...	2	...	2	...
Law	2	...	...	...	2	...	2	...
Language	5	5	...	...	10	10	...	...
Total	14	5	...	...	19	10	9	...

Bengali Language.

Fiction	2	...	...	...	2	...	2	...
Language	4	4	...	...	8	8	...	...
Law	2	...	...	...	2	...	2	...
Miscellaneous	2	...	...	...	2	...	2	...
Total	10	4	...	...	14	8	6	...

Assamese Language.

Subject.	Original Works.		Re-publications.	Translation.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	1	...	...	...	1	...	1	...

Sanscrit Language.

Religion	1	...	...	...	1	...	1	...

Bi-lingual Language (Bengali and Sanscrit).

Religion	1	...	...	...	1	...	1	...
Language	1	...	...	...	1	1	...	...
Total	2	...	...	...	2	1	1	...

Bi-lingual Language (English and Bengali).

Language	1	...	...	...	1	1	...	...

M. PROTHERO,
Officiating Director of Public Instruction
and Registrar of Books, Assam.

MYSORE.

From Resident in Mysore, to the Secretary to the Government of India, Home Department, No $\frac{1084}{64-93}$, dated Bangalore, the 29th March 1893.

With reference to your letter No. $\frac{19-1150}{1158}$, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the State of Mysore, and the Civil and Military Station of Bangalore during the year 1892.

General Statement of Publications registered in Mysore during the year 1892.

Subject.	Original Works.		Re-publications.	Translations.	Total	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	5	2	6	...	13	...	13	13
Fiction	9	...	8	4	21	...	21	21
History	2	...	...	...	2	1	1	2
Language	13	4	20	2	39	39	...	39
Law	...	2	...	...	2	...	2	2
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	4	2	...	1	7	...	7	7
Poetry	6	4	12	...	22	2	20	22
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	3	...	...	5	...	5	5
Religion	47	...	16	4	67	...	67	67
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	2	1	2	...	5	5	...	5
Voyages and Travels	...	...	...	...	...	...	...	...
Total	93	18	64	11	186	48	138	186

Analysis of Publications registered in Mysore during the year 1892 in the English Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	2	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	...	...	2	2	2	...	2

Kanara.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	4	2	6	...	12	...	12	12
Fiction	6	...	8	4	18	...	18	18
History	2	...	...	...	2	1	1	2
Language	13	3	6	...	22	22	...	22
Law	...	2	...	...	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	3	1	...	1	5	...	5	5
Poetry	5	4	8	...	17	2	15	17
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	2	...	...	3	...	3	3
Religion	10	...	12	3	25	...	25	25
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	2	1	2	...	5	5	...	5
Voyages and Travels	...	...	...	...	...	...	...	...
Total	48	15	42	8	113	31	82	113

Analysis of Publications registered in Mysore during the year 1892 in the Telugu language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Urdú Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	1	...	1

Sanscrit Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	...	...	11	...	11	11	...	11
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	4	...	5	...	5	5
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	18	...	4	...	22	...	22	22
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	21	...	19	...	40	11	29	40

Sanscrit and Kanara Languages.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	2	...	...	...	2	...	2	2
History	...	...	...	...	...	...	...	...
Language	...	...	2	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	1	...	...	2	...	2	2
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	15	...	...	1	16	...	16	16
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...		...
Total	*20	1	2	1	*24	2	22	24

Sanscrit and Telugu Languages.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	..	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	1	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	3	1	...	...	4	...	4	4

English, Kanara, Tamil, Telugu, and Hindustani Languages.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	..	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	1	...	1

Review and Analysis of Publications in Mysore for the year 1892.

The total number of publications catalogued in 1892, was 186, or two more than in 1891. Of these, 168 were books and 18 were periodicals. The average number of publications for the five years, from 1887 to 1891, was 146.

2. Classified according to languages, the publications of 1892 are as follow :—

I.—English	2
II.—Vernaculars spoken in the province—	
Kanara	113
Telugu	1
Urdu	1
Total	115
III.—Indian Classical language—	
Sanscrit	40
IV.—More than one language—	
Sanscrit and Kanara	24
Sanscrit and Telugu	4
English, Kanara, Tamil, Telugu, and Hindustani	1
Total	29
Grand Total	186

3. The following table shows the number of publications in 1890, 1891, and 1892, under the heads of "Original Works," "Re-publications," and "Translations"—

	1890.	1891.	1892.
Original Works	101	114	111
Republications	78	57	64
Translations	14	13	11
TOTAL	193	184	186

4. The publications designed for the purposes of education were 48, and the non-educational publications were 138.

5. Under the heads of *Arts, Biography, Politics,* and *Voyages and Travels* there were no publications during the year.

6. *Drama.*—Under the head of *Drama* there were 13 publications, one of which is in Sanscrit and the rest in Kanara. The Sanscrit drama is an edition of Bhavabhuti's Uttaramacharitra, with a commentary by Veeraraghavacharya. This drama is considered to be the best production of Bhavabhuti. The plot, is taken from the Rámáyana, and has reference to the latter part of Ráma's life after his return to Ayodhya from banishment. In the volume containing Utta-ramacharitra is also published the text of another play, called Vasantikaparinaya, written by Sathakopa Yatiswara. It treats of the marriage of Yasantika, daughter of Suraswa, a hunter The dramas in Kanara are in the form of Yakshaganas, or light dramatic compositions, of little or no literary merit, suited to the tastes of the rustic population. Three of them appear to have been written during the year. They are all based on the episodes of the Mahabharata and the Rámáyana.

7. *Fiction.*—Under the head of *Fiction* there were 21 publications. The most important are Karnataka Kadambari, Part I, Abhinava Kadambari and Bassappa Sastree's Damayanti Svayamwara. The first-named book is a Kanara version, partly in prose and partly in verse, of Banabhatta's romance of the same name by Nagavarma, a famous Jain scholar, grammarian and poet, who lived in the twelfth century, and who is best known for his work on Kanara prosody, called Nagavarma chandees. Karnataka Kadambari is edited by B. Mallappa, Head Master of the Government Kanara School, Mysore, who is well known for his scholarly knowledge of old Kanara. Abhinava Kadambari is a Sanscrit champu work by a pandit of the name of Yelandur Srikanta Sastri, who reproduces the story of Banabhatta's work in his own language.

Damayanti Swayamwara is a champu work in Kanada, composed by Basavappa Sastri, a well-known scholar of Mysore, who has translated Kalidasa's Sakuntala into Kanara. It treats of the marriage of Nala to Damayanti. The work possesses great literary merit. Under the same head have been brought the Kanara prose versions of the Sabha Parva, the Santi Parva and the Aranya Parva of the Mahábharata. These are written in a learned style and afford interesting reading to the general public of Mysore. The other works under this head are not of much importance.

History.—Under the head of *History* is catalogued a School History of India in Kanara.

Language.—There were 39 publications under the head of *Language,* all designed for educational purposes. Two of them are English translations of the Kanada text prescribed for the Matriculation Examination of 1892. Twenty-two of the publications are in Kanara. Four of these are compilations of notes on text-books prescribed for the Matriculation and Lower Secondary Examinations of 1892, 4 are of the nature of glossaries of difficult words and phrases occurring in elementary reading-books, and 6 of the books are Kanara First Books. Under the same head are 9 reprints of Amarakosha, a book of inflections of Select Sanscrit words, a Sanscrit story intended for the use of beginners and eight monthly issues of a periodical called Kavyamanjari, in which are published for the first time old Kanara works, both in poetry and prose. The editors propose to publish the text of many Kanara works of which they possess manuscripts.

Law.—Under the head of *Law* were published a reprint of the Kanara translation of the Indian Penal Code and a Kanara pamphlet on some points of Hindú Law of Marriage.

Medicine.—Under *Medicine* were published a Kanara Manual of Vaccination by Mr. K. M. Appaiya, L.M.S., and a Kanada work on medicine compiled from Sanscrit works by a pandit.

Miscellaneous.—Under the head of *Miscellaneous* have been grouped 7 books on omens, divination, and other superstitious beliefs.

Poetry.—Under the head of *Poetry*, besides reprints of Jaimini Bharata, a popular Kanada epic, and the Mégha Sandesa of Kalidasa, was published the Hamsa Sandesa, a poem composed on the plan of Kalidasa's Mégha Sandesa, by Nigamanta Desikachar. The poem is annotated by the present Swami of the Parakal Mutt at Mysore. It is much inferior in literary merit to Kalidasa's poem. The subject of the poem is a message sent by Rámá to Sitá, who was at Lanka, assuring her that he would rescue her from the hands of Rávana soon. A Kanarda poem, called Ambika Víjaya, was published, apparently for the first time. It is composed by Ranganatha, a Bráhmin pandit, who is said to have lived about 300 years ago. The subject is the fight of Ambika, consort of Siva, with the demon Raktabijasura, and her victory over him. The remaining works are not of much importance, being chiefly reprints of songs sung on occasions of marriage and other ceremonies, or school text-books.

Philosophy.—The publications under the head of *Philosophy* consist of a work on the Advaita doctrines, and four books containing moral and religious maxims drawn from the Puránas and other sacred works.

Religion.—Of the publications coming under *Religion*, 6 relate to Jainism, 4 to Christianity, and 57 to Hinduism, including Vira-Saivaism. Looking at the contents of these, we find that 25 of them are praises or descriptions of Vishnu, Siva, and other deities, or of saints or shrines; 2 reproduce portions of Yajurvéda; 8 contain rules regulating the daily religious practices or observances of the different sects of Hindús or descriptions of rites to be performed in certain months of the year. Parasara Madhaviya Dharma Sastra is worthy of mention. It is a translation into Kanara of the sacerdotal laws of Parasara, and deals with the Prayaschitta kanda, or expiratory ceremonies. A small book, called Tatva Sarakhya Bala Bodhini, is an attempt to impart to children elementary instruction in Hindú religion. In the Visvakarma Kulabhu-Shanam the Panchalas claim identity with the Bráhmins. A small pamphlet, named Daiva-paradha Nirodhini, denounces offences committed by trustees in regard to charitable and religious endowments, chiefly of temples. One book takes up the question of widow marriage and cites authorities against it. The Veera-Saiva Matha Prakasika, of which 8 numbers were issued during the year, expounds the doctrines of Veerasaivaism.

Science.—Under *Mathematical Science*, one book gives questions in arithmetic in verse. Under *Natural Science*, one book treats of the elements of geology in Kanara, two books treat of general geography, and two of the geopraphy of Dharwar district. All these books are designed for school use.

Periodicals.—Eight issues of Karnataka Kavyamanjari, Volume I, Nos. 1 to 8, already noticed under the head of *Language*, were published during the year. Ten issues of Veera-Saiva Matha Prakasika, Volume I, Nos. 7 to 12, and Volume II, Nos. 1 to 4, noticed under the head of *Religion*, were also published. These were the only periodicals published in 1892.

BANGALORE:
The 6th March 1893.

H. J. BHABHA
Secretary to the Government of Mysore, in the Education Department.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATIONS OF BANGALORE DURING THE YEAR 1892.

English Language.

Subject.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	3	...	...	...	3	...	3	3
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	1	...	1
Science (Natural and other)	2	...	...	...	2	...	2	2
Voyages and Travels	...	...	...	...	...	...	...	...
Total	7	...	...	...	7	1	6	7

Kanarese Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	1	...	...	1	1	...	1
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	..	1	...	...	1	1	...	1

Tamil Language.

Arts	...	...	...	...	...	...	...	...
Biography	1	...	...	...	1	...	1	1
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	..	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	..	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

COONDAPUR;
The 9th February 1893.

E. MARSDEN,
Inspector of Schools.

Review and Analysis of Publications registered in the Civil and Military Station of Bangalore during the year ending the 31st December 1892.

Nine books were published during the year, of which 7 were in English, 1 in the vernacular spoken in the province, and 1 in Tamil.

Divided according to subjects there were—

Law	3
Science (Mathematical)	1
Science (Natural and other)	2
Biography	1
History	1
Miscellaneous	1

Out of these 2 were educational and the rest non-educational.

E. MARSDEN,
Inspector of Schools.

COORG.

From—MAJOR C. W. RAVENSHAW, Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department, No. 52, dated Bangalore, the 16th January 1893.

I am directed to report that the return of publications registered in Coorg for the year 1892 is blank.

HYDERABAD.

From—G. R. IRWIN, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department, No. 32, dated Hyderabad Residency, the 31st January 1893.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1892, was 15, against 11 for 1891.

2. The Statement enclosed contains an analysis of these works, as prescribed in Home Department Resolution No. 1—464, dated the 12th September 1882.

Maráthí Language.

SUBJECT.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	14	1	...	...	15	7	8	15
Poetry	...	...	...	...	...	...	...	...
Polities	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Science (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	14	1	...	...	15	7	8	15

Miscellaneous.—Under this head the following books have been received :—

1. The Berar School Paper, of which 5 numbers have been received, is an educational monthly magazine and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.
2. Maráthí Geography of Berar is a small departmental book containing description of Berar, and used in the lower classes of the Primary Schools.
3. School Discipline is a small book and contains lectures on the model of those given by Dr. Fitch, Inspector of Training College, England.
4. National Congress is a hand-bill and contains information regarding "the National Congress" of India.
5. Duyan Sangraha, of which 7 numbers have been received, is a monthly magazine, and contains essays, etc., on literary, social, and moral subjects.

AKOLA:
The 7th January 1893.

S. B. JATAR, B. A.,
Director of Public Instruction, Hyderabad Assigned Districts.

Government of India Central Printing Office.—No. 137 H. D.—18-8-93.—500.—H. R.

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REPORT

ON

PUBLICATIONS ISSUED AND REGISTERED

IN THE

SEVERAL PROVINCES OF BRITISH INDIA

DURING THE YEAR

1893.

Published by Authority.

CALCUTTA:
OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.
1894.

CALCUTTA:

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,

8, HASTINGS STREET.

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„	„ Bengal, No. 1232, dated 3rd April 1894	53—74
„	„ the North-Western Provinces and Oudh, No. 845, dated 25th June 1894	75—83
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„	„ of Burma, No. 377-3 B.-2, dated 16th January 1894	98—101
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PAPERS

REGARDING THE

PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1893.

MADRAS.

Extract from the Proceedings of the Government of Madras in the Educational Department, Nos. 142—143 (Educational), dated the 5th March 1894.

READ the following paper :—

From the Honourable Mr. A. MONRO, M.A., B.C.L., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. B.B. 153, dated Madras, 2nd March 1894.

I have the honour to submit the report of the Registrar of Books on the publications registered during the year 1893 under Act XXV of 1867.

2. The number of works registered during the year under review was 806, of which 642 were books and 164 periodicals, the corresponding figures for the year preceding being 982, 799, and 183. Of the registered publications, 596, or nearly 74 per cent., were original productions, 143 republications and 67 translations. The position of registered publications in 1893 was in every respect very nearly the same as that held by them in 1891, as will be seen from the following comparative statements for the past five years :—

YEARS.	Books and pamphlets.	Periodicals.	TOTAL.
1889	1,138	228	1,366
1890	846	176	1,022
1891	627	157	784
1892	799	183	982
1893	642	164	806

YEARS.	Original works.	Republications.	Translations.	TOTAL.
1889	749	546	71	1,366
1890	598	389	35	1,022
1891	580	148	56	784
1892	695	206	81	982
1893	596	143	67	806

3. The number of publications, of which the copyright was registered during the year 1893, was 231 against 272 in 1892. It is gratifying to note that while the decrease of about 18 per cent. in the total number of registered works was followed by a corresponding fall in the number copyrighted, the number of educational works stood at almost the same figure as in 1892, *viz.*, 182 against 181. Classified according to languages, the largest number of registered publications was, as usual, under Tamil, English came next, followed by Telugu, Sanscrit, Malayalam, and Canarese. The subjoined statement furnishes full particulars for the past five years :—

YEARS.	English.	Sanscrit.	Arabic.	Persian.	Tamil.	Telugu.	Malayalam.	Canarese.	Hindustani.	Uriya.	English-Tamil.
1	2	3	4	5	6	7	8	9	10	11	12
1889	263	95	3	9	413	211	74	72	58	1	14
1890	219	42	6	3	346	153	49	52	16	...	11
1891	240	35	2	2	200	120	42	34	16	....	18
1892	242	66	1	1	283	199	31	26	4	...	14
1893	187	60	1	...	208	177	33	32	9	...	9

Years.	English-Telugu.	English-Malayalam.	English-Canarese.	English-Hindustani.	Sanscrit-English.	Sanscrit-Tamil.	Sanscrit-Telugu.	Sanscrit-Malayalam.	Sanscrit-Canarese.	Others.
	13	14	15	16	17	18	19	20	21	22
1889	12	6	4	4	...	28	64	1	8	26
1890	5	1	1	...	2	28	45	3	4	36
1891	6	1	2	1	8	23	21	1	1	11
1892	9	...	1	4	...	34	43	8	2	14
1893	15	...	2	...	7	29	22	2	1	12

4. The following statement shows the classification of publications according to subject during the years 1892 and 1893 :—

Subject.	1892.	1893.
Art	10	7
Biography	7	12
Drama	22	20
Fiction	24	19
History	20	14
Language	87	86
Law	48	31
Medicine	13	13
Miscellaneous	158	186
Poetry	163	87
Philosophy	4	...
Politics	1	7
Religion	362	280
Science, Mathematical and Mechanical	26	16
Do., Natural	36	26
Travels and Voyages	1	2
Total	982	806

Religion takes the foremost place, as usual, in respect of the number of publications. Works on fiction show a slight decrease. Most of the works under this head are translations and adaptations of English books. Under art, the gradual growth of illustrated works for girls' schools, home education classes and young children is noticeable. Works on philosophy and travel continue to be as few as ever. The increase under biography is noteworthy as indicating the gradual growth of a tendency in Native authors to recognise its value. Under history, Dr. Oppert's work on the "Original Inhabitants of Bharata Varsa or India" may be noted. The number of published works under language continues to be almost the same as in the preceding year, and includes some very important and useful works in Sanscrit and Tamil. The following are works of importance :—

(1) The Vaijayanti of Yadavaprakasa Sanscrit lexicon with a Sanscrit-English vocabulary, edited by Dr. Oppert.
(2) The grammar of Sakatayana, Volume I, edited by Dr. Oppert.
(3) Tolkappiam Solladikaram, with commentary.
(4) The Indian Penal Code, with amendments, notes, etc., by R. A. Nelson, Esq.
(5) A Treatise on the diseases, lameness, and accidents to which the horse is liable, by Veterinary Major W. S. Adams.
(6) Rama Rajiyamu in Telugu, edited by Dr. Oppert.
(7) Memorandum on the Progress of the Madras Presidency during the last forty years of British administration, by Dewan Bahadur Srinivasa Raghavaiyangar, C.I.E.
(8) Geometrical exercises in paper-folding, by T. Sundara Rao.

Enclosures.

From M. R. Ry. Rao Bahadur V. Krishnama Chariar, Registrar of Books, to the Acting Director of Public Instruction,—No. 17, dated Madras, 14th February 1894.

I have the honour to forward, for submission to Government, the usual report, together with the prescribed statements, on the publications registered in the Madras Presidency under Act XXV of 1867 during the calendar year 1893.

2. The total number of publications received and catalogued during the year stands at a lower figure than that reached in 1892, which exceeded by so many as 176 works. Nothing has happened, so far as I am aware, to affect persistently the literary or publishing activity of the Presidency, and therefore the decrease may be regarded as only temporary, caused partly by a sudden drop, during the latter half of the year, in the number of serial publications of ancient works newly edited with vernacular comment or paraphrase in monthly parts, as well as in the number of annotated text-books of the University and periodicals due for the last quarter,—all owing perhaps to the fall in the exchange value of the rupee and the consequent rise in the cost of imported paper and printing and binding materials, and partly by the effect of an adverse season on the limited resources and working power of native printers, and also to some extent by the strict enforcement of section 9 of Act X of 1890, according to which all reprints of original works without any changes have been exempted from registration, and have therefore been rigorously excluded from the quarterly catalogues.

3. The number of works actually registered during the year of report was 806, which may be divided into two great groups and compared with the corresponding figure for the preceding year, thus,—

	1893.	1892.
Books and pamphlets	642	799
Periodicals	164	183
TOTAL	806	982

4. The following is a re-classification of the registered publications with reference to languages under three other heads :—

DESCRIPTION OF WORKS.	Books published in English and other (European) languages.	Books published in the Vernacular languages spoken in the Province.	Books published in the Indian classical languages.	Books published in more than one language.	TOTAL.
Original works	166	322	27	81	596
Republications	20	79	34	10	143
Translations	1	59	...	7	67
TOTAL	187	460	61	98	806

The first group includes all magazines and other periodical publications as well as 32 of *new* or improved editions of recent original works. The number of bi-lingual and tri-lingual works involving especially Tamil and Telugu matter, which used to be steadily progressive, having gone back this year for reasons already stated, it is best to say very little just now as to how soon the rate of production at the native presses will become more regular and certain to recover the ground lost during the latter half of the period of report.

5. The details of each language and its combinations with one or more of the other languages spoken in this part of India exhibited according to the subject-matter of the publications, being given in the several statements appended to this report, I shall now proceed to notice briefly such works as are of any importance in each subject.

Art.—The only works in English under this head are a "Free-hand Drawing Book" containing a graduated series of over 150 figures for the use of art schools, and a lecture on the church organ and harmonium, their preservation and treatment, with explanations of technical terms employed and hints for the accompaniment of a verse or hymn, the object of the lecture being to awaken an intelligent interest in such musical instruments as are used by church organists and the clergy. There are two Tamil books on gymnastics and drill and dumb-bell exercises intended for schools, and a manual of forestry in Tamil in two parts designed to teach the principles of forestry to the officials and watchmen of the Forest Department, and zemindars and other owners of forest estates in Southern India. There appears also in this group another rare publication of antiquarian interest not printed heretofore, *viz.*, a small Sanscrit book in verse on the art of building, with a Malayalam version of each stanza. In connection with the subject of art, I may refer to what is called book-illustration, concerning which many are interested as a means of bettering the general character of the current literature of the country, and children's books in particular. The gradual growth of illustrated books indicates the desire of authors, publishers, and printers to introduce wood-cuts or lithographic sketches at intervals, and is an important feature of the publications of recent years not perhaps noticed by the casual observer. Though what is being done in the direction of book-illustration is not remarkable for any startling reform, yet the beginning made goes to show an appreciation of the fact that pictorial illustrations are a kind of translation of mere

verbal descriptions of the author. It is not uncommon to hear printers say that they must live and do the work which will immediately buy their daily bread, but there is a great and unlimited field in India for artists if they can put themselves into an alliance with authors. This relation between art and literature, if fairly established, is sure to prove a new means of expression helpful to both, and useful to the cause of sense education which has been sadly neglected, but which is absolutely necessary in the opinion of all thoughtful educationists who think that much more reality must be constantly aimed at in the teaching in our public schools or home education work than has been done as yet, in order to educate the eye and other senses and to train the faculty of observation.

Biography.—Of the biographical works, the value of which is not yet adequately recognised by native authors, the vernacular works worthy of mention are an enlarged edition of the biographies of Telugu poets, and a brief but an appreciative and abundantly illustrated account rendered into Telugu from the Christian Literature Society's English edition of the "Life of the Queen-Empress and of her Family," with traits of character and lessons from her life, and a sketch of the progress made in India during Her Majesty's reign; and the instructive biography of General Garfield in Telugu. Of the English biographies, the accounts of Luther and William Carey, and "Some noted Indians of Modern Times," being a collection of twenty-five biographical sketches of Hindu statesmen, religious and social reformers, philanthropists, educationists, lawyers, journalists and heroes of industry, are important publications supplying model lines for imitation by the rising generation.

Drama.—Under the head of dramatic literature, fewer works are recorded this year than in the past, and the following seem to be prominent among the new publications:—An illustrated work on the influence of chaste and good women, got up in Tamil by a literary society in Bangalore; an entertaining Mahratta publication on the boyhood of Krishna; and also two Malayalam plays based on no puranic legends like the usual run of native dramas. The first of these is a tragedy in Malayalam written in prose and verse and based on the story of a Brahmin in a choultry or wayside inn who was dismissed on a charge of immoral conduct with a lady of the king's palace in accordance with the suggestion of the commander of the army, who was the king's brother, but against whom the choultry Brahmin bore a grudge. The plot describes how a rumour was set afloat that the General carried on an illicit intercourse with the queen, how the king was poisoned and how the innocent queen was suspected of the foul deed; and the whole terminates with the sad end of all the characters when the truth was out at last. The other is a comic piece entitled "The Clod of Earth," based on the fictitious alliance of a clod of earth with his friendly leaf of the banyan tree, and how the two travelled on a pilgrimage to Benares on the distinct promise that the former would protect the latter from the fury of the wind, and that the latter would shelter the former from rain. A heavy storm, however, overtakes them, ending with the complete destruction of the clod of earth and the transport of the leaf by the wind to a distant region. The object of the whole seems to be an indirect attack against numerous dramatic authors and novel writers who have recently sprung up in Malabar. The other Malayalam plays are based on the puranas and written after Sanscrit models; and a Tamil translation of Shakespeare's "Midsummer Nights' Dream" also appears in this group, side by side with a Telugu translation of an allegorical and philosophical play in Sanscrit called the *Prabodha Chandrodaya*, or "The rise of the Moon of True Intelligence or Knowledge," abounding in moral and religious truths.

Fiction.—One of the English works under this head is "A Tale of Monte Carlo," a novelette intended for railway travellers and other readers, in which scene follows scene quickly, and the whole ends with the reflection that man, forgetting that death and sorrow are absolutely certain, counts upon the uncertain and accepts the problematical without hesitation. The other is Mr. Russell's collection of some ten of the current fables and stories told by an Indian mother and serving as representative of a very large class of oriental fiction amusing and instructive to English-speaking children as well as to Indian children. The prominent Vernacular books are "The Picture Stories of Noble Women" in Tamil, "Choice Stories and Pictures" in Telugu, the Tamil translation of the "Merchant of Venice" from Lamb's Tales from Shakespeare, a Malayalam translation of Shakespeare's "Winter's Tale," and an adaptation in the same language of the "Comedy of Errors," "Kadhá Ratnavali," a collection of tales in Tamil and Telugu rendered from the Arabian Nights and several other sources; Rao Bahadur Ananda Charlu's new series of Indian Legends under the title of "Chamatkára Tarangini," the story of Chandrahasa and a novelette by another pleader in the Northern Circars, both in Telugu.

History.—There are a few school-books as usual under this head, but the attention of the reader is arrested by some important works, of which the most interesting is Dr. Gustav Oppert's

monumental work on the "Original inhabitants of Bharatavarsa, or India," treating of Indian theogeny in support of philological evidence respecting the non-Aryan Gonudas and Dravidians; a Gazetteer in Canarese of the Karnataka districts and the Southern Mahratta States in the Bombay Presidency; a brief account of "India in vedic Times" or the Aryan period, and the advent of the Aryans in India more than 3,000 years ago, and of the aborigines whom they sought to conquer; a tract on the eastern hill tribes of the Salem district; an account of the "Maravars and Kallars," or the non-Aryan heroes and armed band of thieves of the South Tamil country; a revised and enlarged edition of a pamphlet entitled "The Slaves of the soil in Southern India" on the emancipation of the Pariah, the question of the day in this part of the country.

Language.—This branch of the year's publications, besides maintaining the usual rate of production, has more important and interesting work to show than in the previous year. The best works under this head are the first printed edition of the *Vaijayanti* of Yádava Prakása, a celebrated lexicon with a Sanscrit-English vocabulary by Dr. G. Oppert, and of *Sakatayana's* Grammar, Volume I, containing the ancient text with a lucid commentary of Abhaya Chandra Súri. These are the first of a series of ancient texts in Sanscrit found heretofore but in manuscript and edited for the Madras Sanscrit and Vernacular Text Society. The ancient grammar of the Tamil language called *Tolkappiam* with commentary is another important publication, of which the part now published treats of Tamil words. It is from this work that the Nanúl used generally in the Tamil country is said to have been deduced. The other works worthy of mention are a Sanscrit-Telugu Dictionary to facilitate the study of the Aryan and Dravidian sacred books and poetical works and as a help to students, popular Canarese proverbs with English equivalents, a manual of Sanscrit and Canarese roots, Mr. Arden's Tamil Reader, Volume II, containing the Panchatantra with notes and an English translation, and a companion reader for the use of European students, Mr. David Joseph's comprehensive *Tamil Grammar* in prose and another "abridgment" of Tamil Grammar simplified with questions and answers and exercises for the use of schools, besides two small booklets on "Figures of Speech and Grammatical Idioms" in English. The other English works in this collection are annotated editions of the University Text-books and numerous keys or catch-penny publications generally written by adventurers having no other walk of life, but what encourage cramming and destroy the spirit of self-help in the student. To check this tendency to cramming in high-class schools, a practicable method of prose-writing and paraphrase on a new plan has been published this year under the title of "English Synthesis" by the Revd. J. H. Walton.

Law.—Legal periodicals, translations of Acts with notes and a collection of decisions of High Courts constitute the bulk of the publications registered under this head and call for no remarks. The following, however, are worth mentioning: Mr. R. A. Nelson's notes on the Indian Penal Code with introductory remarks on almost every chapter dealing especially with the general exceptions on the subject of insanity and homicide and principles of criminal law which underlie the exceptions, and an exhaustive list of decided cases and an analysis of the important Sections of the Code; "Notes to the study of Medical Jurisprudence" for non-medical students by Surgeon-Captain F. J. Crawford; "Decisions of the highest tribunals on the Hindu law" of adoption, alienation, debt-liability of ancestral estate, maintenance and Survivorship, edited by Mr. C. Ramachandra Aiyer, C. S.; and the Sanscrit "Manu Dharma Sástra" published with a Telugu comment under the patronage of the Maharajah of Vizianagram, besides a tiny pocket-book on the Hindu Law of Inheritance for ready reference and for the use of Tamil readers.

Medicine.—There is the usual number of medical works this year also, of which "A treatise on the diseases, lameness, and accidents to which the horse is liable," by Veterinary Surgeon W. S. Adams, is the only noteworthy work in English. The Hindu and Unani systems are represented by a Tamil work on medicines for improving one's blood, and another on honey and other articles fit to be mixed with medicine to make it agreeable, a Telugu work on remedies for venereal diseases, and another in Sanscrit on the treatment of diseases generally, printed in the Malayalam character. There is also a Tamil prose work on "The Secret of Medical Science as tested by experience." A new work on midwifery in Malayalam by a native medical practitioner is based on English and Sanscrit works on the obstetric art and on his own practical experience. There are also in this group two tracts in Telugu on the value of pure water and the supposed and real causes of disease in simple Telugu, a Tamil translation of Dr. King's handbook of directions and caution to those who are ignorant of hygienic principles bearing on village sanitation and conservancy arrangements in municipalities, and an improved Canarese translation of the guide to the Mattei remedies.

Miscellaneous.—Educational works and periodicals and other publications that cannot be classed under any of the principal heads are grouped under this. The year under review has witnessed the production of two valuable publications which are a new departure in educational literature, *viz.*, Mrs. Brander's "Indian Kindergarten" in English and Miss Dryden's "Object Lessons," in three parts, in Telugu, both of which are intended to show to schoolmistresses and teachers of the Kindergarten classes in Indian schools how to satisfy the characteristics of child-nature in accordance with the requirements of the Grant-in-aid Code of the Madras Presidency, how to educate the child's powers of intelligent observation, of construction and invention, of movement and of expression, how children may be made self-reliant and how their bad habits may be discouraged. Such interesting methods of teaching and helpful guides to educate the hand, the eye and other senses of children are new and suggestive to the people of this country, and foreshadow the Kindergarten as a very desirable means of improving the Indian elementary schools and bringing about the equilibrium of education so much wanted in them, to develop the mind for the reception of knowledge and give it active expression through the training of the senses and the constructive powers of children. The *Teacher's Guide* in English and some manuals of school method in Tamil also appear in this group, besides the Indian Journal of Education and the Christian College Magazine in English, the magazines for schools and home reading like the richly illustrated magazine the *Maharani* in Tamil, Telugu and Malayalam, the *Viveka Chintamani* in Tamil for the diffusion of useful knowledge, the *Chintamani* in Telugu, and other literary miscellanies—all of which are advancing in their useful career, and enjoying a fair share of popular favour. An edition of Mr. Satyanadan's "Four Years in an English University" contains interesting details of student life at Cambridge from every point of view, and describes the influence of English home life, and University friendships and the various advantages to be gained by Indian youths by spending some years in an English University. Among school geographies, descriptive accounts and maps of countries, the most notable are—the *Pictures and Stories from many lands* and *Pictures of Russia and its people* compiled from various sources and abundantly illustrated like other publications of the Christian Literature Society, a concise *Geography* of the *Nizam's Dominions* and of the *Bombay Presidency* in Canarese, besides a wall-map and sheet-map of *Mysore*. Next come a few pamphlets and tracts treating of the reforming spirit of the present day, especially against the Hindu marriage expense, against the Indian *nautches and nautch women*, on the *importance of cleanliness*, and *how to bring up children*, on the expediency of the *mother-in-law and the daughter-in-law* living in peace and harmony in Hindu families, another containing a concise description of quarrels between the husband and wife or their children, under the title of *Hásya Manjari* in Telugu, and, lastly, the chit-chat papers in English, being a collection of amusing papers reprinted from the *Madras Athenæum* of twenty years ago and reflecting the shades and lights of Madras society in the past. But the most important work of antiquarian or historical interest in this collection of miscellaneous publications is Dr. E. Hultzsch's volume of South Indian Inscriptions in Tamil forming a part of a serial publication of the Government Press. The inscriptions are to be found in the Rájésvara temple at Tanjore, and four plates and descriptive notes and translations are given in this part. An ephemeral paper in English entitled "There is no new thing under the Sun" contains an interesting discussion on the charge of paraphrase or plagiarism preferred against the late Lord Beaconsfield (Mr. Disraeli) by the newspaper press on account of the close resemblance between his speech about the funeral of the Duke of Wellington in 1852 and some other speech delivered by him on a previous occasion.

Poetry.—Original metrical compositions or good poems have become rare, but there are a few interesting pieces more so on account of the narrative or amusing description which they give than of the beauty of versification or flowing diction. The *Legend of the Severn—a Lay of Ancient Britain*, a collection of *English popular songs*, comic and sentimental, *Mehir Muneer*, a poem in three cantos, ascribed to an Indian young lady, a *dream* and other poems make up the fragments of English poetry for the year. The best of the vernacular poems deserving public attention is the text of the *Rámarájiyamu*, a local chronicle of the sixteenth century in Telegu verse edited by Dr. Gustav Oppert for the Madras Sanscrit and Vernacular Text Society, and containing an account of the Narapati princes that ruled over the celebrated kingdom of Vijayanagar or Bijpore who were killed in the battle of Talikotah by the united armies of the Muhammadan Chiefs of Golokonda and other parts of the Deccan. The Andhra *Máha Bhárata* re-edited as a serial publication has reached the *Santiparvam* with a comment and an abstract of each stanza, and a similar serial edition of the Rāmāyana has been commenced. A short champu or a descriptive poem based on the story of the exile of the Pandu princes in the city of Virata is a new publication

issued under the patronage of the Venkatagiri Chief. A series of Telugu classic poems has been commenced, of which the old poem *Rukmani Parinayamu* on the marriage of Rukmani and Krishna by Timma Kavi forms the first number, side by side with a serial publication called the Anudrita Grandha Chintámani reprinting rare Telugu poems, the Itihása Manjari and Vidyá Vinodini, two similar serial publications in Tamil, and the standard poems named the Kasi Khandam and Peria Puranam with Tamil commentary. Of the productions of the new generation of poets, the following may be mentioned:—Bilvesvariyamu inculcating the elements of Sankhya philosophy, Stri Nitichandrika containing epigrammatic stanzas intended to convey instruction on moral subjects, together with verses in praise of His Royal Highness the Prince of Wales and the Royal Jubilee of the Queen-Empress with their portraits, a metrical version of Parnell's Hermit in Sanscrit, a Malayalam poem on the sad story of the truthful king Harishchandra, *Amarúka Satakam*, a love poem ascribed to Sankarachariar with a Malayalam translation and a brief introduction and notes by Kerala Varma Koil Tambiran of Travancore, and, lastly, the Hindustani poetical selections, one entitled "Muandus-al-Hami" describing the past and present condition of the Muhammadans and giving them advice and instruction to ensure their progress, and the other "Gulzari Ibrahim" being ethical selections from Arabic, Persian and Hindustani poets.

Politics.—Good books on political subjects are generally scarce in this part of India. During the year of report, however, public attention was arrested by a few noteworthy works, the most important of which is the "Memorandum on the Progress of the Madras Presidency during the last forty years of British Administration," by Dewan Bahadur Srinivasa Raghavaiyangar, C.I.E., containing a full and useful review of the work of each department of Government, with maps and statistics and of the improvements effected already or still required in the material condition of the people, with several suggestions affording food for serious thought. The election of Mr. Dadabhai Naoraji as the first Indian Member of the Imperial Parliament, the resolution of Mr. H. Paul regarding simultaneous examinations for the Civil Service both in India and England, and the agitation respecting the improvement of the condition of the Madras Pariah which often find expression in public journals resulted in the production of a few pamphlets of a controversial character or something more permanent than newspaper articles. Another work particularly interesting to the chiefs and people of Malabar and useful to the future historian is a collection of treaties and engagements and other papers of importance relating to the earliest settlement of the English on the Malabar coast, and forms the third volume of the complete texts of such documents commenced in 1881, the glossary annexed being a valuable guide to the reader going through the intricacies of the Portuguese and English spelling of Indian names and terms.

Philosophy and Religion.—Philosophy in the European sense in almost unknown, and is more often mixed up with, than emancipated from, doctrinal theology. Taking, therefore, the two subjects together, I find this group to constitute a little less than 35 per cent. of the total publications of the year, which may be classified thus:—

Hindu	228
Muhammadan	9
Christian	37
Brahmo and Theosophic	6
TOTAL	280

Under Hinduism, the publication of vedic works, such as the Krishna Yajus Samhita with Padavibhága, published in parts, the puranic legends like those on the sacred waters of the Cauvery and Pennar, and ritualistic works and other Sanscrit treatises and tracts bearing on Hindu religious philosophy propounded by Ramanuja Chariar and Sankara Chariar on the advaita system and other Hindu doctrines of the human soul and the divine spirit, still continues in large numbers and indicates the literary activity of the orthodox Hindu. As I observed last year, the desire to study and to make the best use of the *Bhagavatgita*, which has the ring of the best philosophy of the Hindu school, is growing as proved by the issues of a serial publication called "*Bhágavatgita*," "*Bháshyartha Chandrika*" and other editions of this "Sacred Lay" approached from different standpoints; and one of them, in the form of a series of lectures in English under the title of *Some thoughts on Bhagavatgita*, shows that the Hindu revivalists of the conservative class are bestowing some attention on this philosophic work and the commentaries thereon as containing the highest ideas of the Hindu religion and morality. The *Andhra Sarikaka*, Part II, is a vedantic work with Telugu comment on polemical divinity or theological criticism, and is a continuation of the work begun in the year 1891. The

Véda Védanta Nirnaya in Sanscrit prose is also a new tract of this class printed in the Devanagiri character. The *Sútra Dipika* which throws light on the Brahma Sutra of Véda Vyása from the standpoint of the Madhva school, *Nyása Dasaka* containing the hitherto unpublished text of the Vaishnava plan of salvation, stated concisely but clearly by Védánta Désika with a Tamil introduction and paraphrase, Jivakárunya Olukkam or tracts in Tamil prose against the cruel destruction of animals for man's food and in favour of kindness to animals when they are hungry, Áchárakovai by one of the Madura Sangam poets on various rules of conduct for man, published with a paraphrase of each stanza, are also worthy of notice. *Visva Brahama Puránam* represents in serial parts the creed of the goldsmiths and other artisans of this part of the country. The new additions of the Sanscrit and Telugu Mahá Bhárata, Rámáyana and Sri Bhágavata have advanced by several parts, while a prose version in Telugu of Valmiki's Rámáyana has been completed in three volumes. *Sanmanoranjini* is a new serial edition of the Rámáyana started in Sanscrit with Tamil and Telugu paraphrase and abstract of each stanza, and is steadily advancing through the Bálakánda, while Kérala Vilásam is a Sanscrit poem on the greatness of the Kérala or Parasuráma's land by Vikráma Rajah in Devanagiri. As a class-book for the higher forms of Hindu schools may be mentioned the Introductory Text-book of *Hindu Theology and Ethics* in English and Sanscrit, which is intended also for the use of the general reader in other parts of the world. But Hindu scholars and writers of various creeds who were not fond of airing their opinions in the form of pamphlets now seem to contribute equally to the following religious periodicals or serial publications of the orthodox class :—

Brahmá Vidyá Patrika in Sanscrit and Tamil.
Advaita Manjari in Sanscrit and Devanagiri.
Satyasamvardhani in English and Telugu.
Sri Raja Yogi in Telugu and English.
Sivabhakti Chandrika in Sanscrit and Tamil.
Sundarsana in Canarese..

The Hindu revivalists of the liberal class have not published much beyond the two accounts in Telugu of Chaitanya and other religious reformers of Bengal who ignored caste distinctions and whose views therefore are acceptable to the Brahmos, and the "Brahma Padya Kalpakamu," a tract in Telugu verse for the use of the South Indian Brahmo Samaj. Although most of the Christian publications are tracts and leaflets, yet the following, *viz.*, the Tamil translation of the Old Testament, Part I, brought out by the Lutheran Mission, a Church History of the rise and progress of Religion in Tamil, an account of St. Augustine, with an introductory description in English of the state of religion in Europe fifteen centuries ago, and a collection of papers on the National Church of India in English urging the development of the Christian Religion in South India, especially in sympathy with national sentiments and aspirations, are worthy of mention. The "Forward," a monthly journal in English of missionary progress and record of the London Missionary Society's work, and "Alinopakari" in Malayalam by the Basel Mission, are among the new organs of the Christian community. There are also four numbers of the "Theosophist" and two anti-Christian tracts in this collection along with a set of Christian tracts originally written in Bengali and now translated into English in order to bring Christian truth to bear upon the English-speaking Muhammadans, besides the tenth number of the Hindu Reformer. Muhammadanism is represented by very few works this year, and only two of them are worthy of mention,—the first, *Nasi Katé as-khud Raftagan*, is a Hindustani publication, being a mixture of religious philosophy and morality containing wholesome instruction and advice; and the next is a Telugu tract intended evidently for Muhammadan converts in the Telugu country to teach them the fundamental doctrines of Islam. As a literary curiosity may also be mentioned a pictorial sheet with Arabic and Tamil letterpress, noticing the incidents which are to occur on the day of judgment.

Science, Mathematical.—Under this head there is an ingeniously constructed book in English to aid the teaching of Geometry in schools and colleges and affording mathematical recreation to students by a series of exercises in paper-folding. In Tamil a new ephemeris showing the weekly and monthly notation with columns stating the dates of the English and Tamil year for about a century from 1807 A.D. is worthy of mention, while the rest are designed for school use and are deserving of no special notice.

Science, Natural.—There are three works in English, one entitled "Curious Little People or the Insects," the next containing useful descriptions of the Hesperüdæ or of 230 species of butterflies to be found in India, Burma and Ceylon hitherto scattered over a large number of books and periodicals not easily available, and the other on the revival of astrological studies treating of the higher branches of astrology as a practical science to enable all educated

Hindus to understand the planetary influences on the physical and intellectual peculiarities of man and on his success or failure in life, and presenting illustrative horoscopes from all parts of the globe from which to draw inferences and prediction, and to rouse the attention of scientific men to watch the influence of planets on the fortunes of nations as well as of individuals. The Sanscrit and Vernacular works under this head treat of horoscopy, divination, palmistry, magic, interpretation of dreams and omens, and sounds of birds, lizards and the like.

Travels and Voyages.—This is the most neglected department of Indian literature, and the only work received under this head is in Telugu giving an account of the Bobbili Rajah's travels in Upper India. This educated and intelligent Native chief having visited England since the publication of this Telugu book, a similar account of his voyage to and back from the far West and of his impressions of scenes of English life, if he thinks of publishing them, is likely to interest the general reader. A Malayalam poem of the manipravalam kind, descriptive of a trip to Madras, is another vernacular book of travel published during the year.

6. Dividing the registered publications again into *educational* and *non-educational* works, the former are found to have nearly the same figure as in the previous year, while other than educational works are much fewer. Local publications intended for use in educational institutions are not likely to be so numerous for some time as they have been heretofore, owing to the proposed system of introducing some of the series of English Readers and other educational works brought out by the great publishing firms in England in supersession of the Madras series.

7. The number of works registered for copyright this year under review shows a decrease of about 18 per cent., being 231 against 272 of 1892, and no Government publications came under this class of optional registration.

8. In conclusion, I have only to express again my belief that some publications escape registration as apprehended when the law was passed abolishing the system of payment for books and pamphlets registered; and sometimes the date given in the imprint of a book differs from the actual date of publication entered in the printer's memorandum of particulars, and such a difference, though suspicious at first sight, need not necessarily be the result of carelessness or neglect. But this office has not the means of knowing or detecting cases of real carelessness or default on the part of printers, nor the power of calling for a periodical return of publications from any printer or publisher. As the Press Act, however, is worked by the Police Department and the Magistracy, and as the District Registrars of Assurances are entrusted with the duty of receiving and transmitting whatever is printed by the mofussal presses, it occurs to me to suggest whether it might not be as well to invite the attention of the Police Department and of the Inspector General of Registration to the importance of bringing to notice cases of neglect to deliver books, or evasion of the Registration Act by the managers of the local presses, with sufficient evidence to maintain a prosecution.

I have also to report that another year has passed away without witnessing the completion of the catalogue of the Reference Library, the printing of which was entrusted to the Government Press. As an alphabetical index of the books deposited in the library, the entries are made separately therein for each language under sixteen heads according to subjects, so as to show the reader at a glance all the books and editions available on a given subject in the order of their year of publication. But the task of confining the description of each work to a single line giving only its name, omitting all the verbiage of the title-page so as to reduce the bulk of the volume and the cost of printing, has involved more correction and revision in proof than was anticipated when the MS. lists were prepared. The concluding sections relating to Sanscrit, Persian and Arabic and their combinations with the Vernacular languages of this Presidency are now passing through the press, and as soon as this last portion is struck off, the catalogue will be completed and bound for publication during the current year; and it will be found to possess in reality the advantages of a classified catalogue without its usual embarrassments.

English Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	2	...	...	...	2	1	1	2
Biography	4	...	1	...	5	1	4	5
Drama	1	1	...	...	2	2	...	2
Fiction	1	1	...	...	2	...	2	2
History	3	2	1	...	6	1	5	6
Language	19	...	7	1	27	27	...	27
Law	19	4	1	...	24	...	24	24
Medicine	...	1	...	...	1	...	1	1
Miscellaneous	74	1	3	...	78	25	53	78
Poetry	5	...	3	...	8	4	4	8
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	5	...	2	...	7	...	7	7
Religion	15	...	2	...	17	...	17	17
Science (Mathematical and Mechanical)	2	...	...	...	2	2	...	2
Do. (Natural and other)	4	2	...	...	6	2	4	6
Travels and Voyages	...	...	...	...	...	...	...	...
Total	154	12	20	1	187	65	122	187

Tamil Language.

Art	4	...	...	...	4	2	2	4
Biography	2	...	...	1	3	...	3	3
Drama	5	...	...	1	6	1	5	6
Fiction	4	...	...	2	6	...	6	6
History	2	...	...	...	2	2	...	2
Language	13	1	4	...	18	15	3	18
Law	2	...	...	2	4	...	4	4
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	32	1	2	...	35	13	22	35
Poetry	25	...	...	...	25	1	24	25
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	41	...	25	22	88	...	88	88
Science (Mathematical and Mechanical)	5	...	...	...	5	3	2	5
Do. (Natural and other)	4	2	2	1	9	3	6	9
Travels and Voyages	...	...	...	...	...	...	...	...
Total	141	4	34	29	208	40	168	208

Telugu Language.

Art	...	...	...	...	...	...	...	...
Biography	2	...	...	2	4	...	4	4
Drama	2	1	1	...	4	...	4	4
Fiction	4	...	1	2	7	...	7	7
History	1	1	...	...	2	2	...	2
Language	7	4	2	1	14	11	3	14
Law	1	...	...	1	2	...	2	2
Medicine	3	...	2	...	5	2	3	5
Miscellaneous	36	2	1	2	41	20	21	41
Poetry	23	2	1	...	26	1	25	26
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	35	...	21	8	64	...	64	64
Science (Mathematical and Mechanical)	1	...	2	1	4	3	1	4
Do. (Natural and other)	...	...	...	3	3	...	3	3
Travels and Voyages	1	...	...	...	1	...	1	1
Total	116	10	31	20	177	39	138	177

Malayalam Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	6	...	...	...	6	...	6	6
Fiction	1	...	...	1	2	...	2	2
History	...	...	...	...	...	...	...	...
Language	...	...	1	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	3	...	...	...	3	1	2	3
Poetry	...	...	4	3	7	...	7	7
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	3	...	10	...	10	10
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	1	2	...	2	2
Travels and Voyages	1	...	...	...	1	...	1	1
Total	18	1	9	5	33	2	31	33

Canarese Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History	...	...	1	2	3	2	1	3
Language	...	1	1	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	1	...	...	1	...	1	1
Miscellaneous	15	...	1	...	16	4	12	16
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	2	...	4	...	4	4
Science (Mathematical and Mechanical)	4	...	...	...	4	4	...	4
Do. (Natural and other)	...	...	...	1	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	22	2	5	3	32	12	20	32

Marathi Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Hindustani Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	1	1	1	...	1
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	1	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	7	...	...	2	9	3	6	9

Arabic Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	1	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Sanscrit Language.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	1	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	3	...	2	...	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	22	...	29	...	51	...	51	51
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	1	...	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	26	...	34	...	60	1	59	60

Bi-Lingual—English-Latin Publications.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	...	1	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	..	...	1	...	1	1

Bi-Lingual—Latin-English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	..	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	..	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	1	...	1

Bi-Lingual—English-Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	...	...	...	...	...	...	...	...
Total	2	...	...	...	2	2	...	2

Bi-Lingual—English-Telegu Publications.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	...	1	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	6	...	...	...	6	...	6	6
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	10	1	...	1	12	4	8	12

Bi-Lingual—English-Uriya Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	1	...	1

Bi-Lingual—English-Marathi Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	1	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	...	1	1	1	...	1

Bi-Lingual—English-Sanscrit Publications.

Subjects.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	1	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	1	...	2	...	2	2

Bi-Lingual—Tamil-English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	1	1	1	...	1
History	...	...	...	...	...	...	...	...
Language	5	...	...	...	5	5	...	5
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	5	...	...	2	7	6	1	7

Bi-Lingual—Tamil-Sanscrit Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	...	1	...	1	...	1	1

Bi-Lingual—Telugu-English Publications.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	1	2	3

Bi-Lingual—Kanarese-English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	1	...	2	1	1	2

Bi-Lingual—Hindustani-Persian Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Arabic-Tamil Publications.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Bi-Lingual—Sanscrit-English Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	...	...	3	1	2	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	3	...	1	1	5	1	4	5

Bi-Lingual—Sanscrit-Tamil Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	26	...	2	...	28	...	28	28
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	26	...	2	...	28	...	28	28

Bi-Lingual—Sanscrit-Telugu Publications.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	4	...	...	...	4	...	4	4
Poetry	8	...	1	...	9	...	9	9
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	3	...	5	...	5	5
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	2	...	...	...	2	...	2	2
Travels and Voyages	...	...	...	...	...	...	...	...
Total	18	...	4	...	22	1	21	22

Bi-Lingual—Sanscrit-Malayalam Publications.

Art	...	...	...	1	1	...	1	1
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	1	2	...	2	2

Bi-Lingual—Sanscrit-Kanarese Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	1	...	1

Tri-Lingual—English-Tamil-Sanscrit Publications.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Tri-Lingual—Tamil-Telugu-Sanscrit Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	2	...	...	...	2	...	2	2

Tri-Lingual—Sanscrit-Telugu-Hindustani Publications.

Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	..	1	1

Polyglot.

Subjects.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Art	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Order thereon, No. 142 (Educational), dated 5th March 1894.

The review and analysis of publications registered under Act XXV of 1867 in this Presidency during the year 1893 will be forwarded to the Government of India.

2. The attention of the Inspectors General of Police and Registration will be drawn to paragraph 8 of the Registrar's report.

(True Extract.)

J. F. PRICE,

Chief Secretary.

Endorsed by the Government of Madras.

No. 143 (Educational), dated 5th March 1894.

Copy to the Government of India, Home Department, with reference to Resolution No. 10—707, dated 26th April 1875, and to Home Department letter No. 19—1150, dated 13th June 1877.

J. F. PRICE,

Chief Secretary.

BOMBAY.

From W. L. Harvey, Esq., I.C.S., Under-Secretary to the Government of Bombay, General Department, to the Secretary to the Government of India, Home Department,—No. 2163, dated Bombay Castle, 9th June 1894.

I am directed to forward herewith, for submission to the Government of India, copy of a report by the Reporter on the Native Press and Registrar of Native Publications, Bombay, containing a brief review and analysis of publications registered in the Quarterly Catalogues for the year 1893, together with its accompaniments prepared in accordance with the orders contained in the Resolutions of the Government of India, No. 10—707, dated 26th April 1875, and No. 1—456, dated 12th September 1882.

From A. V. Páthek, Esq., Acting Registrar of Native Publications, to W. L. Harvey, Esq., I.C.S., Under-Secretary to the Government of Bombay, General Department,—No. 110 dated 23rd April 1894.

I have the honour to submit a brief review and analysis of the publications registered in the Quarterly Catalogues for the year 1893.

2. The total number of works catalogued during the year was 2,130 as against 1,368 registered the year previous, showing an increase of 762, or nearly 56 per cent. This large increase is attributable, in a measure, to the gradual progress that is being made by the vernacular literature both in quantity and quality, and partly to the receipt of a large number of books and periodicals for some previous years which were not delivered in time for registration by their printers,—the latter result being brought about by the request made in paragraph 2 of the Government Resolution, General Department, No. 3201, dated 8th September 1893, to the Collectors of the several districts to issue a notice warning the printers that, if the works printed at their presses were not delivered to the Collectors within the prescribed time, they would become liable to the penalty prescribed by law, and to the requests now and then made to some of the Collectors by this office in the cases of books and periodicals which were discovered not to have been received in time for registration. These 2,130 works may be divided into 1,145 books and 985 periodicals. Of the 1,145 books, 593 were original works in their first editions, 116 original works, revised editions, 235 republications with notes, and 201 translations. Of the 985 periodicals, 923 were original works in their first editions, and 62 were republications with notes.

3. The 1,145 books may again be divided into 113 English, 1 Portuguese, 265 Maráthi, 274 Gujaráti, 70 Kánarese, 44 Hindi, 97 Urdu, 29 Arabic-Sindi, 3 Márvádi, 2 Kachchhi, 1 Brij, 4 Konkanim, 1 Árvi, 1 Bhatkuli, 11 Jávi, 1 Mádágáskar, 1 Naváyati, 56 Sanskrit, 14 Persian, 11 Arabic, 1 Hebrew and 144 polyglot works. The 985 periodicals included 197 English, 215 Maráthi, 422 Gujaráti, 11 Sanskrit and 140 in more than one language.

4. The details of each language as regards the number of works under each of the various headings, such as arts, biography, drama, etc., are given in the statements appended at the end of this report, the works deserving particular notice being mentioned below in the order of languages and subjects.

English.

5. *Biography.—The Esoteric She—the late Madame Blavatsky* is a brief sketch of the career of the founder of the Theosophical Society in New York and author of "Isis Unveiled" and some other works. She declared that the object of the Society was to form a nucleus "for a universal brotherhood, the study of ancient and other religions and sciences, and the investigation of the physical and recondite laws affecting man and nature." Madame Blavatsky was believed by her followers to have been endowed with abnormal psychic powers. The sketch states that "the aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man; she wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it; hence she brought forward to the West the old Eastern doctrines of Karma and Re-incarnation." The sketch is a reprint from the *Sun* of 26th September 1892, a daily paper published at New York, U. S., America, and has appended to it an article entitled "The Theosophical Society and H. P. Blavatsky," written by Annie Besant, F.T.S., a reprint from the *Lucifer* of December 1890. *The late Mr. Sorábji Shápurji Bengáli, J.P., C.I.E.*, is a short biography of a learned gentleman, a successful merchant and a well-known philanthropist. At the commencement of his career Mr. Bengáli was the editor of a leading Gujaráti paper and the author of some works. He also took a leading part in most of the philanthropic and progressive movements started at Bombay during more than the last twenty-five years, and was a highly respected and much honoured well-known citizen of Bombay. The whole city of Bombay deplored his loss, as is to be seen from the numerous obituary notices in the local press, English and vernacular, and from the proceedings of the public meeting in the Town Hall, of the meeting of representative women, of the meeting of cricketers, and of the meeting for the distribution of prizes at the Bhikáiji Bengáli Female School, which form a large portion of the sketch. *The Rev. Nárayan Sheshádri, D.D., late of Jálna, Nizám's Dominions*, is a brief account of the life of a Bráhmin convert to Christianity who was baptised in 1843, and whose baptism produced great sensation at the time among the Bráhmins and the higher classes of the Hindus. Mr. Sheshádri afterwards attended the theological class in the Bombay Free Church Institution, of which he was a student, in order to qualify himself for the work of a preacher. He finished his course in 1851 and was licensed to preach the same year. He achieved his fame in Europe and America "not more by his intellectual eminence than by his Christian worth." A Canadian University is said to have given Mr. Sheshádri a D.D., "while his own church did not do itself the honour of conferring a similar mark of appreciation on him." The sketch is a reprint from the *Madras Christian College Magazine*.

Drama.—Of the 5 works 3 are annotated editions of Goldsmith's plays—*She stoops to conquer* and *The good-natured man*, each of these by a graduate of the Bombay University and

two together by Professor Sharp, of the Elphinstone College, and are highly useful to native students. Shakespeare's *The Merchant of Venice* edited by Dr. Peter Peterson, of the Elphinstone College, is also a valuable aid to Indian students in their study of the play. The original operetta *Diego, in two acts,* relating the tale that a band of brigands captured two tourists who the captain of the brigands afterwards discovered were his father and brother and then the band broke up, the chief returning home to lead a peaceful life once more, is well written.

Fiction.—A Fair Exchange—a Deccan Tale is a well-drawn picture of one of the phases of the social life of the officers of a European regiment in India. The "Fair Exchange" was that the colonel gave his daughter in marriage to a lieutenant of his regiment, on the latter permitting his widowed mother to marry the colonel. The tale is superior to the general run of works on fiction that at rare intervals appear in this Presidency, and is very pleasant and entertaining reading, sustaining the reader's interest up to the last.

Law.—A Treatise on the Law of Bills of Lading, by E. Leggett, Solicitor and Notary Public, defining the various principles and cases by which the constitution of the bill of lading must be governed; *The Central Provinces Tenancy Act* or Act IX of 1883 as amended by Act XVII of 1889 with explanatory notes, etc., etc., by M. B. Dádábhái, Barrister-at-Law; *H. V. Sáthe's annotated edition of the Land Revenue Code* containing Bombay Act of 1879 and the rules passed thereunder, and the *Rules and Orders of the High Court of Judicature at Bombay in its several jurisdictions,* compiled by an advocate and an attorney of the Bombay High Court, are useful works to legal practitioners.

Medicine.—Pharmacographia Indica, a history of the drugs of vegetable origin met with in British India, Part VI, by Dr. W. Dymock, and *Index and Appendix to the Pharmacographia Indica* by same, are evidently valuable additions to medical literature. *Every wife's guide* by Dr. Bunshaw; *Parturition without pain* by Dr. Holbrook, M.D.; *Private words for men* by Dr. Foote, M.D.; *Private words for women* by same; *Home treatment for sexual abuses* by Dr. Trall, M.D.; *Hints on the reproductive organs, their diseases, causes and cure on Hydropathic Principles,* by Dr. Jackson, M.D.; *Marriage and Parentage; Perfect Manhood;* and *Perfect Womanhood* by unprofessional persons—are popular works printed and published by the Century Publishing Company.

Miscellaneous.—Under this head there are several instructive and interesting works. *The Journal of the Bombay Branch of the Royal Asiatic Society,* 1892, well sustains the reputation of its predecessors by presenting several interesting contributions by distinguished scholars, such as courtship in Ancient India, Carlyle's hitherto unpublished lectures on the periods of European culture. Subandhu and Kumárila, the Divine Comedy of Dante and the Viráf Námeh of Ardái Viráf, a first century account of the birth of Buddha, etc., etc. *The Orion or Researches into the Antiquity of the Vedas* by a graduate of the Bombay University is a highly interesting work. It states that "the traditions recorded in the Rig Veda unmistakeably point to a period *not later* than 4000 B.C., when the vernal equinox was in Orion, or, in other words, when the Dog-star (or the Dog as we have it in the Rig Veda) commenced the equinoctial year." Several Vedic texts and legends are cited in support of the position, and an attempt is made to show that these legends are corroborated by the legends and traditions of Irán and Greece. The subject is of considerable importance, and the work is, it seems, very creditable. The essay was, it is said, originally written for the Ninth Oriental Congress held in London in 1893, in whose proceedings its summary only has been included, as the work itself was found too large for the purpose. The work as it now appears has, says the author, "incorporated into it such additions, alterations and modifications as were suggested by further thought and discussion." *Forceps used by the ancients of India* shows that forceps were used by the medical men of ancient India in their surgical practice so far back as the ninth or tenth century before Christ. *Brief Sketch of the Zoroastrian Religion and Customs* was prepared with great precision for being read before the General Committee on the Religious Congress Auxiliary in connection with the World's Columbian Exposition in 1893 at Chicago. As remarked by the President of the Rahnumá Mázdayasnán Sabhá, "the Sabhá's Committee expects the brief sketch will be of permanent use not only to strangers to the religion, but to the Zoroastrians themselves." *Baroda State Delegate at the VIIIth International Congress of Orientalists, Stockholm (Sweden) and Christiana (Norway) (1889),* contains a brief note about the VIIIth International Congress of Orientalists; a note on the Elements of Euclid's Geometry in Sanscrit in 15 Books by Jagannáth Samrát (*circa* A.D. 1720 to 1728); a note on Neo-Vernaculars of Western India—particularly in regard to Gujaráti; a note on The Antiquities and Archæological Finds of Baroda territory, India, and the light shed by them on Gujarát History, etc.,—every one of these

papers possesses great interest. *Cucullin and Conloch and Rustam and Sohráb* describes the main points of close resemblance between the Irish story of Cucullin the Ulster Knight and his son Conloch and the Persian story of Rustam, a renowned general of Irán or Persia, and his son Sohráb, as given by Firdousi in his Sháh-námeh. *Elphinstone College Union Lectures*, First Series, 1891-92, contains interesting and instructive lectures by well-known persons on the following subjects:—1, College Boys; 2, the Educational Syndicate of Burmah as a substitute for a University; 3, Vernacular Literature; 4, Heredity and the regeneration of India; 5, Politics, ancient and modern; 6, Maráthi Poetry; 7, the influence of nature on literature and politics; 8, Examinations and how to deal with them; 9, Migration and the growth of cities. *Public School Life in England* places an interesting picture of school life in England before the Indian reader, who ought to strive hard to introduce at the earliest time the excellences of the English system for the benefit of the coming generations. *Marriage and Disease* contains an exposition of the dangers to limb and life from venereal diseases during married life, and advice for avoiding them. *Sind as a field for the Naturalist and Antiquarian* makes some interesting suggestions and hints for an intelligent and industrious explorer, before whom there exists a vast field. *The evils of the Military Medical Service Monopoly* alleges that certain evils have been caused by all higher grades and important posts in the Medical Department in the Bombay Presidency, including the professorial chairs in the Grant Medical College, being strictly monopolised by the Military Medical Service. *A short history of the lives of the Bombay Opium-Smokers* contains living evidence contradicting the assertions made by the anti-opiumists that the use of opium was highly pernicious, ruining the body and soul of the consumers of the drug. *The Bombay Riots of August 1893* contains daily accounts of the Hindu-Muhammadan riots at Bombay of 11th, 12th and 13th August 1893, with some correspondence and articles on the subject that appeared in the *Times of India*, from which it is a reprint. A similar account was issued also by the *Bombay Gazette*.

Philosophy (*including Mental and Moral Science*).—*The Uttara Gitá* is a translation of the well-known philosophical work, in Sanscrit, of the same name. It is an initiation of Arjuna, one of the Pándava princes, by Krishna, the eighth incarnation of God according to Hindu mythology, into Yoga and Dnyána philosophy. It amplifies and gives practical details upon points which the Bhagavad Gitá, a well-known philosophical work, passes over with merely a general reference. *The Mahá Kárana, or the origin or source of the whole Universe* propounds that the origin of the universe is Brahmá or divine substance, arriving at this conclusion by the arguments furnished by the fundamental principles of the Vedánta philosophy. *On the Philosophy of the Vedánta in its relations to the Occidental Metaphysics* by Dr. Paul Deussen, Professor of Philosophy in the University of Kiel, Germany, delivers the opinion that "the Vedánta is the strongest support of pure morality and is the greatest consolation in the sufferings of life and death," exhorting the "Indians to keep to it." *The Metaphysics of Aristotle* by Professor F. G. Selby, M.A., of the Deccan College, supplies a simple and intelligible account of the contents of Aristotle's Metaphysics.

Religion.—The Higher Life or rules of the Rája-Yoga prescribed by Bhagawan Buddha are quite similar to those prescribed in the esoteric teaching of the Hindus—the Rája-Yoga. *Touchstone of Philosophers* treats of the existence of God, the falsity of the doctrine of transmigration of the soul, and the Korán being the true revelation. *The Portuguese Royal Patronage in British India considered in its various aspects and relations* furnishes a history of the Padroado up to the present time, giving its source and foundation, and tracing its influences for good and evil, of which, the author asserts, the latter predominates, and says that the Catholics of British India have been losers by their religious subjection to Portugal. *Christianity tested by Reason* is a Christian missionary tract addressed to non-Christians in India, in order to convince them that Christianity is the true revelation. The reason assigned by the author of *Exposure of Popery* for the preparation and publication of the work is, that "a work of this kind seemed to be imperatively demanded by the circumstances of this country and the present time. It is well known that the Roman Catholic priests and Jesuits have of late been entering communities of Native Christians and drawing away, at least temporarily, many of these poor people, who are ignorant of the history, the spirit and the tactics of Popery.

Science (*Mathematical and Mechanical*).—*The Mechanical Powers, being the first steps in Mechanics* and *A Manual of Elementary Statics* are elementary works, the first being prepared by a graduate of the Bombay University and the second by the Professor of Mathematics, Elphinstone College, and supply the very wants of the Indian students.

Science (*Natural and other*).—*A Companion Reader to Lockyer's Astronomy Primer* for Matriculation students and *A Hand-book of Natural Science*, chiefly intended for candidates

for the Matriculation Examination, are also elementary books that have been written in particular view of the needs of the Indian students, the first by a graduate and the second by D. B. Wells, M.A., a reverend gentleman long connected with education in India.

PORTUGUESE.

6. The single work in Portuguese, entitled *Recipes Da Confeição E Iguarias* or receipts for confectionery and household dishes, describes the different kinds of confectionery and dishes prepared and used by the Portuguese community in Western India.

MARÁTHI.

7. *Arts.*—Of the 8 works under this head the following 3 only deserve notice:—*Skru Kating Hishobánchyá Máhitichá Upayukta Sangraha,* Bhág Pahilá, or a useful collection of tables for screw cutting, Part I, gives some information on screw cutting, and is a pocket book highly useful to fitters and turners whose knowledge of reading and writing is generally very limited and who are often at a loss to find the help rendered by this book. The author of the work seems to belong to the same class of artizans for whom the work is intended. *Satárichen Pahilen Pustak,* or the First Book of Indian Guitar, is the revised third edition of the work that appeared in 1883, and facilitates the progress of a person learning to play upon the guitar. The notation of satár music introduced into the work is of great service to the student. *Páschimátya Pákashástra, Bhág Illá,* or the Western Culinary Art, Part I, is a translation of the English work entitled "Culinary Jottings" said to be much popular with the Anglo-Indians, with appropriate notes and explanations for Maráthi readers. The translation is prefaced with a short but interesting and instructive paper by Surgeon-Major K. R. Kirtikar, on taste, cooking and food, greatly enhancing the value of the translation. The work has been prepared and published by order of His Highness the Gáekwád, and is evidently intended to create a taste among natives for European dishes.

Biography.—Of the three biographies one is that of a historical personage and two of saints. *Subhedár Thorle Malhárráv Holkar yánchen Charitra,* or the life of Malhárráv Holkar I., describes the career and military achievements of one of the chief generals of the Peshwá's Government and a helper in the extension of the Maráthá rule in Northern and Southern India and the founder of the Holkar family of Indore. The work is, on the whole, well written. *Námdev Charitra,* or the achievements of Námdev, is the biography of a popular poet, saint and philosopher of Mahárashtra, who was a tailor by caste and has been highly revered by all classes of the Hindus. The poet's works are also highly popular. The biography is founded upon legendary and other sources, and makes mention of some miracles performed by the saint.

Drama.—The 25 works under this head may be classed as under:—9 works on popular legendary subjects from that inexhaustible source the Puráns, such as the touching episode in the Rámáyana in which the step-mother of Prince Ráma prevailed upon her husband the king to send the young prince, the rightful heir to the throne, into exile for fourteen years and to instal her own son Bharata, and the prince submitted to the parental command without showing the least sign of unwillingness or displeasure on his part, and assuring his own mother that he was gratified to have to submit to the father's wishes; the popular story of King Harischandra, who was reputed for his veracity and integrity and was subjected to much persecution at the hands of a certain celestial being that was desirous of testing his claims to those virtues, and Harischandra and his queen Tárámati stood the test most creditably; the charitable and liberal King Shriyál, who was reputed to have never refused charities to the applicants, being put to a test by a god to see if his renown was well founded, and the king and his queen Chánguna without much hesitation sacrificing their only son at the god's inhuman demand, though they took the applicant for an ordinary religious mendicant; the slaying of Duhshásan, a Kavarava prince who was very vicious, cruel and impudent, and had taken a leading part in the persecution of the Pándava princes, by Bhima, one of the Pándavas, at the great battle at Kurukshetra between the cousins; the signal dishonour and ignominious disgrace inflicted on the Kavarava princes, the heartless persecutors of the Pándavas in connection with the marriage of the Princess Vatsalá; the gods Brahma, Vishnu and Shiva, the Hindu triad, are equal in importance and no one is superior to the other, they being the emanations of the Supreme Being; the victories of Shankaráchárya in the field of philosophy, who was the defeater of Jainism and reviver of Hinduism, the great interpreter of the Vedánta philosophy and the founder of the Advaita school of Vedántism; certain incidents of the beautiful well-known Sanscrit tale of Kádambari by Bánabhatta. All these Puránic

legends are either beautiful or elevating in their tone and are happily chosen, though the works, excepting the last, based upon them are from a literary point of view ordinary. The *Sangita Shápa Sambhrama Nátak*, or the drama showing the effects of malediction, in musical verse, based upon Kádambari, lays some claim to literary purity and dramatic effect. Three are historical dramas. *Shiva Chhatrapati Vijaya*, or the victories of King Shiváji, dramatises the main events of the career of Shiváji, the founder of the kingdom that afterwards grew into the Marátha Empire, from the time of the deputation of Sháistekhán by the Emperor of Delhi to reduce Shiváji to subjection and to take him a prisoner to Delhi to the time of Shiváji's coronation. Shiváji is praised for his great valour, unswerving patriotism, superior statesmanship and consummate generalship. The account of Shiváji's achievements and exploits given in a manuscript written in Peshwá's time by a Marátha courtier, and recently published, is made use of in composing the drama. *Shrimant Bájiráv Ballál* or the Peshwá Bájiráo Ballál, who contributed a great deal to the formation and extension of the Marátha Empire, is highly praised for his great valour in the wars with the Muhammadans and his forgiving kindness towards his opponents and enemies. *Nárávanráo Peshwá yánchyá Mrityuchá fárs*, or the farce about the murder of Náráyanráō Peshwá, relates the touching episode of the murder of the Peshwá at Poona at the instigation of Anandibái, the wife of his paternal uncle Rágobhá, who coveted the Peshwá's masnad in favour of her husband and progeny, and who met with contempt and disdain from all sides for her inhuman propensities, and had to rue the day on which she allowed herself to submit to the temptation. The title of "farce" is quite unsuited to the work. Three works depict the sincere love and unbounded devotion of married pairs to each other in the face of diverse difficulties by which their path in life was crossed. Two are on the social vices, prodigality and loose character, severely condemning them. One is a condemnation, by the orthodox, of the Hindu reformers at Poona who joined a tea party at a gathering held by some Christian missionaries. One may be styled a political drama, since it conveys a warning to the native princes that the old days of oppression and tyranny by rulers have ceased, by relating that an oppressive and immoral prince was deposed by his subjects, who changed the absolute monarchy into a republic. Four are adaptations of English dramas, namely, *Shakespeare's Antony and Cleopatra* and *Taming of the Shrew*, an entertaining drama of temporary misunderstandings created through fun and sportiveness by a shrewd young man between the different members of a family, and the contents of the *First Canto of the Illiad*. One is a translation of Goldsmith's *She stoops to conquer*, and 1 a translation of the political drama entitled *Kaliban*, by the French *savant* Ernest Renan, the great Semitic scholar and author of the well-known work "Life of Jesus Christ," supplying a genuine picture of the relationship between the rulers and the ruled and the consequences of strained relations between the two. The translated and adapted works, which are evidently far superior to original works under this head and have been mostly prepared by University graduates, are well executed and a good addition to Maráthi literature.

Fiction.—Of the 14 works under this head, 6 are either translations of such works as the "Turkish Tales or the History of the Sultáness and Vazirs of Persia," "The Persian Tales or the thousand and one days," "The Persian Nights", or small original tales containing a free mixture of the miraculous and the marvellous with which the oriental mind is so much delighted; 1 is a translation of George W. H. Reynolds' novel. *The Pixy or the unbaptised child*. The following 5 works possess some merit and deserve particular notice:—*Pan Lakshánt kon gheto*, or "who minds it," is the autobiography of a young lady giving an entertaining and bright picture of the homely life of a Marátha Bráhmin family of Poona of the middle class. The picture is good deal faithful to life. *Anurág patriká* or "love letters" is a small tale written in an attractive manner and containing the confessions of a sincerely repentant husband who committed the folly of unjustly suspecting his wife of unchastity and murdering her. *Julyá Bahini* or "the Twin Sisters" is also a tolerably well written small historical tale. It is stated that it was publicly settled between Aurungzeb before he ascended the throne of Delhi and his brother Sultán Sujáh that the former's son Muhammad and the latter's daughter Ayeshá should be joined in marriage, and an intimacy befitting a betrothed pair grew up between the cousins. Afterwards Aurungzeb ascended the throne by deposing his father Empe ror Sháh Jehán and driving his brothers into exile. During the intimacy Ayeshá came into an interesting condition and had to leave Delhi with her father after Aurungzeb's enthronement. Sultán Sujáh commenced hostilities against his brother, and while war was going on between the brothers, Aurungzeb married Muhammad against his wishes with the only daughter of the Kutubsháhi king of Golkonda, with the object of securing the kingdom to him after the king's death. Muhammad's affections were firmly fixed upon Ayeshá, and he yearned much to marry her,

but had to fight with his uncle in company of his father. Ayeshá secretly gave birth to the twins, and on learning of her affianced's marriage with the daughter of the king of Golkonda, was so much grieved as to die of the shock. Before her death Ayeshá charged her confidential nurse to make over the twins to Muhammad, but by some unfortunate occurrence they fell into the hands of Aurungzeb, to whom the nurse was obliged to divulge the secret. Aurungzeb, against whom Muhammad had in the meanwhile rebelled, threw him into a prison and treated him with great rigour. Aurungzeb was moved to bring up the twins as his own blood and flesh, and had them brought up at a lonely palace in a secluded locality, and visited them frequently, and spent a few happy hours in their company at times. The fact of the twins being the grand-children of Aurungzeb was kept secret from the girls by his desire. When these girls grew up to about the age of discretion they accidentally learnt the fact and their father being kept in rigorous confinement in the fort of Gwálior, but they did not believe the account, and the elder girl in her innocence resolved to ask her grandfather if the account she heard was true. At the first next visit of Aurungzeb to the twins, the elder girl questioned him on the subject in all the innocence of confiding youth. This so much exasperated Aurungzeb that in a moment of uncontrollable wrath he murdered her there and then with his dagger in the presence of the younger child, which soon afterwards died of grief. Aurungzeb repented of his inhuman act afterwards. The mausoleums or tombs erected by the emperor on their graves are said to exist at Ahmednagar, where the tragedy is said to have taken place. The story is pathetic and is on the whole well written. *Karan Vághelá*, or the tale of that name, Parts I and II. This is another historical tale. This is a translation of a portion of a tale of the thirteen century, in Gujaráti, of the same name. Karan Vághelá, the king of Anhilpurpátan in Gujarát (now known as Pátan), forcibly carried off the beautiful wife of his minister, and the latter obtained the aid of Alláuddin Khilji, Emperor of Delhi, and drove the king from his throne to die an exile's death. The original tale is a well-written production.

History.—Of the 24 works under this head 4 are school-books of the usual type, 9 are small tracts on Christian sacred history, and of the remainder the following deserve particular notice:—*Maháráshtra Grantha Málá—3, Ingland Desháchá Vistár*, or Maráthi Series No. 3, Expansion of England, is a translation of Professor J. R. Seeley, M. A.'s Expansion of England, and is undoubtedly a valuable addition to Maráthi literature. The translation is prefaced by an introduction summarising the contents of the book and describing the observations made on some portions of the book by well-known persons. The introduction is carefully prepared and will assist the reader in intelligently understanding the contents of the book. The translation is a careful production of a University graduate, who has also written the introduction. *Ráshtra Kathá Málá, Irán I.*, or story of the nation's series, Persia I, contains ancient history of Persia, being a translation of the work entitled *Persia*, in the story of the nation's series. This translation is also made by a University graduate and is well rendered. *Ráshtra Kathá Málá, Turkastán 3*, or story of the nation's series, Turkey 3, is a translation of Stanley Lenpool's History of Turkey in Europe by a University graduate. The translation is well rendered. *Ráshtra Kathá Málá, Kárthej* 4, or story of the nation's series, Carthage 4, contains a history of the Carthagian Empire translated by a University graduate. The translation is well made. These four works are prepared and published under the orders and patronage of His Highness Sayáji Ráo, Gáekwád of Baroda, who has been of late rendering great help to the improvement of the Maráthi and Gujaráti literatures by rendering liberal help to the preparation and publication of translations of valuable English works in those languages by University graduates or other competent persons. *Malhár Rámráv Chitnis Virachit Thorle Sháhu Mahárájyánchen Charitra*, or the life of Sháhu Maháráj I., written by Malhár Rámráv Chitnis, is an old work giving the life and administration of Sháhu Maháráj I., King of Sátára, who reigned from A.D. 1689 to A.D. 1748. The author of the work was chitnis or secretary to His Highness Sháhu Maháráj II., by whose orders he wrote this and other historical accounts of the kings of Sátára. The present work is edited by a University graduate. *Itihásik goshti va upayukta máhiti, Bhag I.*, or historical facts and useful information, Part I, contains scraps of information on diverse matters, both interesting and instructive, of the Sátára Rájás' and Peshwás' Governments that are hardly to be found in any other place. A translation of *Miss Arabella B. Buckley's History of England for beginners*, published by the Department of Public Instruction, and *Hindusthánáchá Chhotá Itihás*, Khand 1 to 4, or Brief History of India, Parts 1 to 4, containing a brief account of the main events in the history of India brought up to date, are valuable school-books. The latter gives much information that will interest a native school-boy, but contains indications of its being written by an admirer of Hinduism. *Mahádji Sindyáchen Charitra*, or the achievements of Mahádji Scindia. Mahádji, the founder of the Gwálior State, was one of the

brave and powerful Marátha Chiefs who materially helped in the expansion of the Marátha Empire. *Pánipatchá Mohorá,* or the great hero of the battle of Pánipat, relates the story of battle of Pánipat that was fought between the Maráthás and the Afgháns under Ábdalla in January 1761, the departure of the Maráthás from the Deccan to the seat of war, and some incidents of the battle. The Maráthás, who were signally defeated in this engagement, are highly praised for their great valour and endurance of hardships. Sadáshiv Ráv Bháu Peshwa, who took a leading part in this battle and performed several feats of bravery and exhibited great generalship, is styled "the great hero of the battle."

Language.—Of the 11 works under this head the following 3 alone deserve special notice, the rest being mere school-books:—*Maráthi Composition* is a highly useful book to advanced students in schools or training colleges. The method of treating the subject is similar to that followed in *Armstrong's English Composition. Deshi Kávyánchen Marmajánun ichchhinárán atyantupayogi alankármimánsá,* or a study of figures of speech highly useful to those desirous of knowing the purpose or bearing of vernacular poetry, gives an explanation of the different figures of speech generally employed by well-known Maráthi poets in their works—evidently useful for understanding old Maráthi poems. *Hindu Shástrántil Sankhyá Váchak Durbodh Shabdárth Kosha,* or a vocabulary of numbers signifying difficult terms occurring in the Hindu Shástras, defines or gives the meaning of words in which a number is used for a substantive word, for instance shada shástren or the six shástras naming them. The vocabulary is highly useful for the purpose of understanding such difficult words in the vernacular literature.

Miscellaneous.—Under this head 107 works were registered, and they may be classed as follows:—Small Christian tales, Puránic and other legends in prose, small instructive stories intended generally for children, card tricks, chiromancy, temperance movement and the advantages of temperance, descriptions of Hindu sacred places, a brief account of the Bombay riots of August 1893, etc., etc. Out of this large number of books the following alone deserve special mention:—*Prachya va Páschyátya Deshántil Grámasansthá,* or village communities of the Eastern and Western nations, is an annotated translation of Sir Henry Maine's "Village Communities." The translation is prefaced by a short but able paper on the subject of village communities in India, both being the productions of a University graduate. *Márkas Oreliyas Bádsháháchin Bodhvachanen,* or Instructive sentences by Emperor Marcus Aurelius, is an annotated translation of "Meditations of Marcus Aurelius," Emperor of Rome. *Vichára Ratnákara,* or an Ocean of Thoughts, is a translation of Lord Bacon's Essays, together with a collection of appropriate Sanscrit verses from different well-known and respected works under each essay with their substance in Maráthi. These three works have also been published under the liberal patronage of His Highness the Gáekwád, and are a really valuable addition to Maráthi literature. *Sansar Sukha,* or worldly happiness, is an adaptation from *The Pleasures of Life* by Sir John Lubbock, Bart., M.P., LL.D. The adaptation is rendered in easy language and attractive style, and is certain to benefit those who have no access to the original. *Nashib áni Udyoga,* or Luck and Industry, is a small essay in support of the maxim *Labor omnia vincit.* The tract deserves to be put into the hands of every Maráthi school-boy to disabuse his mind of the general false impression on the Eastern mind about *Kismat* or luck being all-powerful that frequently discourages an oriental from incessant continuance of efforts to secure the object of his desire, and obstructs early success in the different concerns of life. *Hindustánántil sámpattika dravyen,* Bhág I, or Economic Products of India, Part I, is a translation of a portion of Dr. Watt's Economic Products of India, and is a highly useful work to those who have a taste for industrial pursuits of a chemical nature. This part contains information on some of the mineral and vegetable products. *Buddhibala Kridá,* or the Play at Chess, teaches the Indian mode of playing at chess. Works on this subject have seldom appeared, and the present work is by a well-known native chess-player at Poona who is said to be best chess-player in that part of the country and to have played games with many European gentlemen, convincing them of his great proficiency. The present work is said to be the best of its kind. *Dharma Parikshá Purvárdha,* or an Investigation into the religion, Part I, is an interesting little book. It is said to be a translation of a Sanscrit poem of the same name by a Jain author named Amitagati. The poem conceives two demi-gods named Manovega and Pavanavega, the former a Jain and the latter a follower of the Hindu god Vishnu. Manovega first praises the excellences of Vaishnavism and then exposes its shortcomings and defects, and then achieves the conversion of Pavanavega to Jainism. *Dharma Dhonga Parisfotana,* or an Explication of Religious Hypocrisy, is another interesting tract. It is an exhortation to the Hindus telling them that the Bráhmins are low by descent and not deserving of being accepted as priests and religious guides, that the different classes of the Hindus should perform the religious rites themselves without the inter-

vention of the Bráhmins, that the Bráhmins have knowingly and intentionally kept other classes of the Hindus ignorant and illiterate in order to rob them of their money by assuming religious supremacy to themselves, and advises the Hindus to educate themselves and improve their mental, moral, social and religious condition, proving useful to humanity and praying the Almighty for His favour. The author of this small work is a follower of the Satya Shodhak Samáj, or a sect in search of truth, which is a religious association that seems desirous of throwing off the Bráhmanical religious yoke and has made some progress in this direction. The association is founded by some Maráthá Shudras. *Páshchyátyánchyá Samágamáche parináma*, or effects of contact with the Western people, briefly describes the advantages and disadvantages that have accrued to Hindus from their association with Europeans, and mentions some remedies for the removal of some of the alleged disadvantages. The work is an essay by a University graduate read at one of the public meetings held by the Hindu Union Club for the delivery of lectures at the cold-season gathering. *Samáj, Shankarácháryа va Sudhárak*, or the Hindu Community, Shankarácháryа and the Reformers, admits the necessity of a moral, social and religious reform among the Hindus, and advises that it be secured through Sankarácháryа, the religious head of the Hindu community. The essay was read on a similar occasion. *Svadharma Prakásh*, or an exposition of our religion by a University graduate, supports the Vedic religion and Hindu social polity, and condemns the conduct of the "Reformed" Hindus of the present day.

Poetry.—Of the 33 works registered under this head a large portion is annotated editions of portions of works of old popular Maráthi poets, a demand for whom has of late arisen, and it is supplied by small reprints that are generally well annotated. There are also a few small original poems on ordinary subjects deserving little notice. The following works carry some interest:—*Miraj Patvardhan Vritta*, or an account of the Patvardhans of Miraj, is a brief historical account in verse of the family of the Patvardhan Chief of Miraj in the Southern Marátha country *Holkarsháintil Powáde*, or the pováda songs collected in the Holkar State. Pováda is a kind of aliterative poetry generally recounting the achievements of warriors. The povádas contained in the tract have been collected and published for the first time. Eleven of these songs relate the virtues and achievements of some of the Holkar Chiefs of Indore, four sing the achievements of some of the Peshwás, and the remaining four sing the praises of a member of each of the royal houses of Bhonslá, Gáekwád, Scindia, and Povár. *Pada Sangraha*, or a collection of songs in the Pada metre, is the work of a Marátha convert to Christianity preaching some of the Christian truths to Marátha audiences. The verses are written in easy melodious words and in a fashion attractive to those for whom they are intended. *Saddharmopadeshak Pustakmálá, Pustak 3, Shrimant Bhugarbha Shri Charitra*, or a series for teaching sound religion, No. 3, account of King Shrimanta and his Queen Bhugarbha Shri, seems to be an allegorical description of the present condition of India by an orthodox Hindu, the same being put in the form of a mythological tale. Nárada, the son of Brahma, one of the Hindu triad and the creator of the universe, is shown here to have explained to the Áryans, or the people of India, that if they want to take revenge, as they ought, for their motherland being subjected and ruled over by the non-Áryans and to regain their liberty, they should follow the religion of their ancestors, discarding the so-called reformed opinions. *Satya Darpana*, or Mirror of Truth, severely condemns and censures Bráhmans and Bráhmanism for their selfishness in keeping the Shudra classes in ignorance.

Politics.—Of the four works under this head, two are accounts of the 7th and 8th meetings of the Indian National Congress held respectively at Nágpur and Allahabad. *Karáchè Sámánya Niyam*, or General Principles of Taxation, explains the general principles, and discusses the nature and propriety of some of the principal taxes levied by the Indian Government. This is an essay read before a public meeting convened by the Hindu Union Club at their cold-season gathering by a University graduate and is a valuable edition. *Lekha Ratna Málá*, or "a collection of precious letters," is a reprint of alleged original letters in the handwriting of Báláji Janárdan Bhánu, *alias* Náná Fadnavis, the prime minister of the Peshwá Savái Mádhavráo, of whom Grant Duff says in his history of the Maráthas (pp. 350, Vol. II, Edition 1878): "Náná Fadnavis was certainly a great statesman. He died on 13th March (1800), 'and with him,' says Colonel Palmer, 'has departed all the wisdom and moderation of the Marátha Government.'" The letters relate to the period when a war was going on between the Maráthas and the English, and a treaty was being made with the latter through Mahádji Scindia (A.D. 1780). In some of the letters, Scindia is warned that the English are "treacherous," and he should be cautious in making the treaty. The compilation contains the following sets of letters:—I. Náná's opinion of the English. II. Ill-feeling between Scindia and Náná. III. War with the English. IV. Miscellaneous. V. Two letters of French General M. Bussy

about designs for the proposed expulsion of the English from India. In a short introduction to the collection, the editor condemns the English as designing, and says that their rule has made the natives of India vicious and penniless. The first edition of this work appeared in 1887. The present edition contains a brief biography of Náná Fadnavis, together with a short autobiography of the same person from his childhood till he commenced a leading political life.

Philosophy (including mental and moral science).—Of the 6 works under this head, 3 are small tracts on popular Vedántism; 1 is on the same subject from the point of view of a Lingáyat, a sect of Shaivism or followers of the god Shiva, one of the Hindu triad, who worship the lingam and carry the representation of it suspended round their necks; 1 is a prose translation of the well-known Bhagavad Gitá that is universally respected throughout the length and breadth of India, and one is entitled *Advaita Mimánsa*, or "examination of identity of the Supreme Spirit with the universe or with the soul, or of spirit and matter," by a University graduate, supporting the Advaita or non-dualism of the Vedántic school by the light of Western philosophy—an interesting work.

Religion.—Of the 8 works registered under this head, 5 are Christian tracts, 2 are on some Hindu rituals, and 1 is on Judaism—all descriptive of a few religious practices.

Science (natural and other).—Nine are school books out of the 14 registered under this head. *A'kásha Saundarya*, or "The Beauty of the Heavens," by a University graduate, is a brief account of a portion of the solar system in popular language, delivered as a lecture at a cold-weather gathering of the Hindu Union Club. *Elementary Treatise on Physics, Experimental and Applied*, Vol. II, Part II, Sound and Light, written in comparatively easy and popular language, is a good addition to scientific literature in Maráthi. *Páni*, or water, conveys in popular language, as far as possible, a scientific knowledge of one of the most useful elements in nature. The author's praiseworthy attempt is said to have been patronised by Patangsháh, Chief of Jawhár. *Jyotirvilása*, or sports of astronomy, is a work on astronomy written in a popular and attractive style by a person who has good knowledge of both Indian and European astronomy, and this has made the book entertaining and attractive. The fact that the work has passed into second edition within the short space of three months after selling off the first edition of 1,500 copies, speaks much of the popularity of the work.

Travels and Voyages.—*Vilávatcha Pravás, Bhág II*, or Voyage to England, Part II.—This contains a description of London and the many sights worth seeing in it and of some other English cities as Manchester, Newcastle, Edinburgh, Birmingham, etc., by a Hindu gentleman who visited England to witness the Imperial Jubilee celebration. The description is replete with observations on the condition of the people, their manners and customs, and many other interesting subjects. On the whole, the work is lively and entertaining, giving, as it does, the impressions produced on the mind of an intelligent educated Indian by the first glimpse of English life at home. The work is the production of a University graduate.

GUJARÁTI.

8. The total number of the Gujaráti publications of the year was 274.

Arts.—Under this head 9 works were registered. Of these, 1 contains instructions for playing upon an accordion, and a number of Urdu songs set to the music of the instrument; 1 is a work of a similar nature as regards concertina, while the third gives instructions with appropriate songs set to their music for playing upon a harmonium, a concertina and a fiddle. A taste for European music has spread more among the Gujárati-speaking populations than among the Maráthi-speaking people, at least in the city of Bombay, and hence more works on European music are generally written in Gujaráti than in Maráthi. *Guthan Kalá*, or the art of knitting, is a valuable present to young ladies, and is likely to be appreciated by them on account of its containing detailed instructions for making progress in the art, which also has made more progress among Gujaráti-speaking ladies than among the Maratha ladies. *A treatise on the method of working the cotton gin or charkha* contains information and rules relating to Platt's Macarthy Gin, the opener and the saw gin, with explanatory illustrations, and notes on the proportions, power, and economical application of different kinds of steam-engines and boilers, and is certain to prove a valuable help to mechanical engineers desirous of assistance in working cotton-ginning factories. Mechanical engineering has, like European music and the art of knitting, netting, tatting, and crochet work, been more popular in the Gujaráti-speaking than the Maráthi-speaking population; the Pársis have taken kindly to it, and the number of Pársi mechanical engineers, is far larger than that of Hindu engineers, and there have been more Pársi authors than Hindu writers on works useful to mechanics in general. *First Book of Photography* is one of the rare books. This art, though easy to learn, is rather difficult to obtain tolerable proficiency in it, and a few persons who have no knowledge of English are to

be found possessed of an acquaintance with it. Professional photographers quite innocent of English are rarely to be met with. *Hunnar Sáar, Bhág I*, or a collection of practical receipts, Part I, contains receipts on different industrial subjects, said to be collected from English, Maráthi, Gujaráti and other works on different arts. Works like this have been appearing every year in Gujaráti, Maráthi and other important languages of this Presidency for several years past, but it seems that they have failed in starting even a trifling industrial concern in our own Presidency.

Biography.—The four biographies are all original works, two being of local celebrities and the other two of historical characters. *Ájam Gaurishankar Udayashankar Ozá Si, Es, Áinun Jivan Charitra*, or Biography of Gavrishankar Udayashankar Ozá, C.S.I., is a short life of a successful diván of a Native State. Gavrishankar was a diván of the Bhávnagár State for a long number of years, and contributed mostly to its prosperity, enrichment and importance, obtaining the approval of his services by the Paramount Power, which rewarded him with a C.S.I. He was also a learned Vedántist, and at the close of his long official career renounced the world, becoming a sanyási or anchorite. Larger works than the above, which is only a brief account of his official career, both in English and Gujaráti, describing at considerable length the private and official life of the late diván, appeared a few years ago. *Daktar Páhlanjinun Janma Charitra*, or life of Dr. Páhlanji, is rather an account of the important events in the life of Dr. Páhlanji, a Párasi practitioner of Hindu medicine who lived at Navsári and exercised his profession at that place and the surrounding country, where he enjoyed considerable celebrity and popularity. He possessed several accomplishments. He was an adept in swimming and several other physical exercises, and an ardent soldier and sportsman. He served in the expedition sent by the Ráná of Dharampor against the Ráná of Bánsdá. *Jagdev Parmár*, or Biography of Jagdev Parmár. Jagdev was a Rajput prince, who, by his great valour and intrepid prowess, gained for himself great honour and wealth. His wife Viramati was also a virtuous and brave princess. The account about this prince is said to be current in Rájasthán or Rájputáná and recorded in Rájput legendary manuscripts and Forbes' Rásmálá. *Hirasuri Mahárájnun Charitra*, or the life of Hirasuri Mahárái. This is a brief biography of a Jain priest and saint who lived 366 years ago. He is said to have performed some miracles and to have convinced the Emperor Akbar of Delhi of the Jain religion being the true revelation, to such an extent as to have converted him to Jainism. Akbar's well-known liberality of views in regard to all the great religions of the world furnished grounds to the followers of several religions to claim his partiality each to his own religion. The biography is said to be founded on old records.

Drama.—The 17 works recorded under this head may be classified as follows:—4 popular Puránic legends; 1 a popular legend of Gujarát about its great poet and saint Narsi Mehtá, for whose sake, it is believed by the orthodox Hindus of Gujarát, the god Vishnu, the tutelary deity of the saint, performed several miracles; 5, condemnation of the social evils of child-marriage, marriage of young girls with aged and decrepit persons for the sake of wealth, enforced widowhood, polygamy prevailing largely among the Indian princes and chiefs and to some extent among the lower classes, rich caste dinners given for the dead on the thirteenth day after the decease, and the injustice done and oppression practised by the heads of some castes in disposing of caste questions' evils that have considerably abated of late in consequence of the spread of education and growing intelligence among the people; 2, great devotion of Indian wives to their husbands; 2 are adaptations of Shakespeare's dramas—the Merchant of Venice and the Comedy of Errors; 2 are farces intended to condemn the folly of being a jealous husband in regard to a virtuous wife, and the practice of quackery. It need not be said that the adaptations of Shakespeare's dramas are, as literary works, the best among the whole lot, which with the exception of two dramas on popular Puránic legends, are ordinary productions deserving no notice in this place. The two Puránic dramas have particular claims to notice. *Premánand's Roshadarshiká Satyábhámákhyán*, or the drama describing the anger shown by Satyabhámá, by Premánand, dramatises the popular legend in the Mahábhárat Purán about the meeting of the god Krishna with the Princess Satyabhámá and his marriage with her, about Satyabhámá being very angry with her spouse for presenting a flower of the coral tree (Párijátaka) that grew in Indra's heaven to the co-wife Rukhmini, about Satyabhámá's insisting upon the tree itself being brought and planted in the yard of her house, and Krishna's doing the same to please her. This drama seems to be the oldest one in the Gujaráti language, being 200 years old, and shows that little change has taken place in this language since the last two hundred years. *Premánand's Pánchálí Prasánnákhyána*, or the drama of the propitiation of the Princess Pánchálí by Premánand, dramatises another popular legend in the Mahábhárat Purán, in which *Pánchálí*, another name of Princess Draupadi,

asks Bhima, one of her five husbands, the Pándava princes, to obtain for her the golden lotus to be found on the Gandhamádan mountain. Bhima sets out in search of the lotus, and in his absence Yuddhisthira, Nakul, Sahadeva and Draupadi (Arjuna being in Indra's heaven at the time) are being carried away by a demon, when Bhima returns and effects their release, killing the demon. This work by the same author also proves the same thing, that the Gujaráti language has undergone little change within the last two hundred years. Both works are copiously annotated and possess some literary merit. For these works, as well as for several others in Maráthi and Gujaráti, the public have to thank the liberal patronage extended by His Highness the Gáekwád to the cultivation and improvement of these languages.

Fiction.—Of the 32 works under this head, so many as 22, or two-thirds, are either translations or adaptations of English tales; 1 is on a social evil among the Párs; 1 is a historical tale; 2 are tales on what may be called oriental subjects, namely, 1 on luck, whose destinies, the writer wants to show, cannot be altered as is generally believed among the oriental nations, and another is a collection of tales related by an Indian jay to a newly-married girl, whose husband was absent in a foreign country on commercial business, to while away her time, the tales being full of marvellous and miraculous events; 2 are tales about the unflinching devotion of Indian wives to their husbands, and their bravely facing every sort of danger to protect their chastity; 2 are popular tales for children, that have undergone numerous editions; 1 is a tale in illustration of the Gujaráti saying or proverb, "The relatives are selfish; mother alone is unselfish, a sister will refuse to recognise a penniless brother, a friend is sure to lend help in need (a friend in need is a friend indeed), wealth ought to be ever in possession (possession is nine points of the law), wife's company is not to be parted with, knowledge ought to be ever fresh; the four substantive sayings, namely, reflection should precede utterance, a portion of the time allotted for sleep should be spent in wakefulness, treat the enemies with courtesy, and never submit to wrath or lust and practise fourteen virtues (that are described at length)." The tale itself is ordinary. One is a short story relating the sad end of a tyrannical prince and his vicious minister, conveying a hint to tyrannical rulers to beware of practising oppression on their innocent subjects. Among the translated works are *Man from Manchester* by Dick Donovan; Gaboriou's sensational novel entitled *Widow Lerouge, Part I;* same author's sensational novel entitled *Downward path or the catastrophe;* Miss Braddon's *Trail of the Serpent;* Colonel Meadows Taylor's *Tippoo Sultan;* G. W. M. Reynolds' *Mary Price;* English translation, by Mrs. J. B. Knight, of a Bengalee tale by the late Honourable Peary Chand Mitter, J.P., Fellow of the Calcutta University, and published in the Indian Magazine and Review; "Short novels," as Glynden Hall's *Walking Apparition, A page from a Detective's Note Book, A tale related in the studio, Release of Emin, etc.*, Alfred Colbeck's *The fall of Shandcliff* and Robert H. Sherad's *John Hulse's Bond,* Miss Maria Edgeworth's *Lame Jervois. The History of Sandford and Merton* by Thomas Day; Translation of two short tales of English life—a love tale, and a tale illustrating the saying, happiness follows misery; Translation of two short English tales, *Enterprizing Ned* and on *Luck.* An English tale giving a touching picture of a loyal and faithful wife who underwent many hardships to reclaim her husband, a drunkard and gambler, who had ruined the family, and courageously held out to the last; An English tale giving an account of the innocent jesting of three husbands by their respective merry wives in order to earn a diamond ring which the three had found; an English tale pointing out the great value of withstanding temptation and staunchly doing man's duty to man; and a tale, in English, of *Mabruk the Highwayman or the King of the Desert. Málati and Mádhav* is a version, in prose, of the well-known Sanscrit drama of Málati and Mádhav by Bhavabhuti, the action of the plot being dramatic and its pictures of domestic life and manners being valuable, though there is a free mixture of the preternatural in the plot. This drama, like some others, shows that Hinduism and Buddhism coexisted and were tolerant of each other in India till the end of the eighth century of the Christian era. *Viraj Mohan,* a tale in Bengalee, relates how a person did justice to a friend by delivering over to him the property of which his father had been unjustly deprived by the former's father. *Mani and Mohan* relates the adventures of honest brother Mohan, his virtuous sister Mani, and the faithless wife of the brother, who, as well as the persecutors of Mani, met a sad fate as they deserved. This tale appears to have a large leavening of some English tale. All these translations and adaptations are, it need not be said, far superior to original works in Gujaráti both as regards plot and literary execution. Among all these works the translation of one only, Miss Braddon's "Trail of the Serpent," is by a University graduate. Two works among the original productions, however, deserve particular notice:—*Vecháyalo var athawá paisá kamáváni navi rit—Lagna,* or a sold husband or a new mode of making money—marriage, is a large, well-written tale affording much entertainment to the reader. The tale denounces the practice of asking rich dowries introduced by Pársi young

men latterly when accepting a girl in marriage, and points out the advantages of a love marriage. This practice, or rather the evil, however, it may be confessed, is not confined to Pársis; it pervades all wealthy classes of the natives; in the case of infant marriages, the parents of the boy perform as agents the task of exacting as much money as the parents of the girl could be induced to part with in favour of the son-in-law. The practice is of old standing, and latterly the grown-up boys have taken over the work from their parents if they be living. *Karan Ghelo,* or the last of the Rajput kings of Gujarát, a historical tale (third edition), is a well-written popular tale. It is a tale of the thirteenth century. Karan, the king of Anhilpur in Gujarát (now known as Pátan), forcibly carried off the beautiful wife of his minister, and the latter in revenge obtained the aid of Alláuddin Khilji, Emperor of Delhi, and drove the king from his throne to die an exile's death.

History.—Of the 9 works under this head, 7 are mere school manuals. *Ijipta,* or Egypt, is a translation of George Rollin's work on Ancient History of Egypt by a University graduate. It is a gift of His Highness the Gáekwád to Gujaráti literature. *The History of the Ancient Kings of the Pársis* is a very interesting translation. It is a translation into Gujaráti prose from Firdousi's "Sháh Námeh," and is a history or rather a legendary account of the ancient kings of Irán or Persia before it was conquered by the Arabs, with copious explanatory notes.

Language.—Eight books are mere school manuals, the remaining ninth being the third edition of the valuable large work on *Gujaráti Grammar* by the Rev. Joseph Van Someren Taylor, B.A., of the Irish Mission. The work is highly prized.

Medicine.—Of the two works one is a small tract on Hindu medicine, while the other carries peculiar interest with it. *Sterility in women, a guide to diseases of women,* is a valuable guide to Gujaráti-speaking women, as it explains and prescribes for certain diseases of women, conveys a knowledge of the different causes that bring on sterility in women, and directs remedies for those that are removeable. Human nature—particularly women, and among them Hindu women—is very anxious for a progeny, and when the chances of becoming a mother are lessened by lapse of time, the superstitious resort to wizards, dealers in gods and devils, and other impostors for charms and spells for the removal of barrenness, which is considered a great misfortune by womankind, and are cheated of their money by these sharpers. The book is likely to induce such women to resort to medical remedies and to be benefited. As to the value of the book as a medical work, it is highly spoken of by Surgeon-Major K. R. Kirtikar and Dr. A. M. Kunte, M.D. (Bombay). The book is written by a medical graduate.

Miscellaneous.—Seventy-seven works were registered under this comprehensive head. Among these publications are to be found Hindu Puránic legends and accounts of Jain saints, art and practice of elocution, ready answers of Birbal, the renowned Hindu minister of Emperor Akbar of Delhi, witticisms, short legendary accounts of important incidents in Indian history, moral instruction to men and women in the shape of short tales, tracts on vegetarianism, aims and objects of theosophy, system of native book-keeping, dissertations on religious questions, attacks on religions, ready reckoners, copy slips, Indian jugglery, Hindu astrology and several other subjects. Of this large number of publications the following alone deserve particular notice:—*Munsookhee Gunzámeh,* or a treasury of highly useful, entertaining, instructive and moral sentiments on various and numerous readable subjects, is a collection of prose and poetical works on some historical, social and moral subjects by a well-known Gujaráti author. The collection possesses special interest for the Pársi community and appears in its third edition. The two great Indian epics, the Rámáyana and the Mahábhárat, have been reproduced in the different vernaculars by numerous poets, or rather versifiers, but these versions being in verse and in old language, like versions in the vernaculars of other Puránic legends, they are difficult to be understood by the general reader easily and completely, and there has been evident for some years past a desire on the part of the general Hindu public to have these legends in prose in the different vernaculars, and this desire is being gradually satisfied. Here is *Rámáyana translated into Gujaráti prose from the original Sanskrit Ádikavi Shri Válmiki,* and also *Bháratártha Prakásh, Vana Parva,* or a Translation of the Bhárata Purán, the Forest section, giving an account of the life of the Pándava princes in the Kámyaka Forest. *Shristapádartha niyam ane Sudhárná or Physical Laws and Civilization* is a popular adaptation of Buckle's History of Civilization, Chapter 2, Volume I, which treats of the influences exercised by physical laws or agents upon the organization of civil society and individual character. The author has made a good use of the information on this and other cognate subjects collected from standard works, such as Guizot's History of Civilization, Draper's Intellectual Development of Europe, Humbolt's Cosmos, Mills' and Fawcett's works on Political Economy, etc., and produced a thoughtful work. Though the Gujaráti work is a translation of the Maráthi production of the same name published at the close of 1889, and rewarded by the Dakshiná

Prize Committee, it is really a valuable addition to Gujaráti literature. *Sati mandala ane Stri Purushná Dharma,* or assemblage of virtuous women and duties of a married pair, contains brief accounts of virtuous ladies, these being mostly taken from the Hindu Puráns, a few Rájput ladies, Virgin Mary, Amina the mother of the Prophet Muhammad and Sara Martin. The work also describes the reciprocal duties of a Hindu husband and wife and supplies information on the proper treatment of young children, and some other subjects highly useful to a married pair. *Ghanáj Purátan Jamánáni Jarthoshti Bánuono Mertabo,* or the position of Zoroastrian women in remote antiquity, is a translation of a paper entitled "The Position of Zoroastrian women in remote antiquity, as illustrated in the Avestá, the sacred book of the Pársis," by Ervad Dárábji Dastur Peshotan Sanjána, B.A., giving a well-drawn sketch of the position occupied by Zoroastrian women in the Avestá periods. Their position is shown to have been, in most things, on the same level as man, and much attention is stated to have been paid to their moral and spiritual developments. *Áhár Mimánsá,* or a discourse on food by a University graduate, holds the theory that vegetables constitute the only proper food for man, supporting it with quotations from several authoritative Sanskrit and English works. *Jarthostione máns kháváni manái,* or a prohibition to the Zoroastrians to use flesh, quotes Zend Avestá to the effect that the Zoroastrians are forbidden to use flesh, fish or fowl. The tract is written and published by a Pársi theosophist under the auspices of the Bombay Vegetarian Society. *Parmárga Darshana,* or a view of the way to the other world, by a University graduate, is an attempt to explain Hinduism on a rationalistic basis. *Vidhavá Vapana Nishedha Lakhnárnen Javáb,* or a reply to the work entitled "Prohibition to shave the heads of widows," asserts that the Hindu shástras inculcate shaving the heads of widows, quoting some texts in support of its contention. *Character :—Influence of character, home power, companionship and example, translated from Chapters I, II and III of Smiles' Character,* impressively describes the great influence exercised by the mother in the contraction of habits and the education of the child. The lady translator deserves the thanks of the Gujaráti-speaking public for selecting this work and presenting the translation, which, it is gratifying to remark, has within five years of its first publications passed into second edition. *Stri Shringára,* or an ornament of the womankind, is also a valuable book. It conveys sound advice to women on their duties to their husbands and children, on economy, on household matters, on moral conduct in life, education and some other useful matters. This work is also prepared and published by a lady author. *Bhárat Svadesh Vátsalya ane Godravya,* or Love of our own country India and the wealth consisting of cows, is an eloquent appeal to the Hindus reminding them of the former greatness of India, condemning their laxity in strictly following their time-honoured religion, and exhorting them to attain material prosperity and spiritual salvation by steadfastly following the Aryan religion and by protecting the cow with a view to have a sufficient supply of oxen that are so indispensably necessary for the cultivation of the soil and the production of material wealth. The British Government is praised for throwing no obstacle in the way of the Indians following their respective religions.

Poetry.—Of the 77 works registered under this comprehensive head, which covers subjects of all sorts written in verse, so many as 25 are Hindu Puránic legends or praises of certain Hindu gods and goddesses; 9 are either Jain legends or praises of certain Jain saints; 6 are brief descriptions of the Hindu-Muhammadan riots at Bombay of the 11th, 12th and 13th August 1893; 8 are dramatic songs; 5 love and other songs; 6 on morals; and the remaining 18 on miscellaneous subjects, such as praises of deceased relations or friends, praises of ruling chiefs, descriptions of havoc committed by the inundations of rivers during the monsoons, etc. With the exception of old works by renowned poets, the other publications or original works are small tracts deserving no notice in this place. The works of the old poets Vallabh and Dhirábhakta are annotated and published under the patronage of His Highness the Gáekwád; works of poets Náráyandás, Dwárkádás, Vishnudás, Shivdás, Premánand's Nalákhyán, and a collection of a few works of several poets are all annotated and published by private individuals, two of whom are University graduates. Only one book carries some interest with it—*Sajjhyaya Málá,* Bhág pehelo, or several short pieces on the different subjects of the Jain religion, Part I, contains verses by different authors warning the pious Jains against certain passions and practices considered sinful by Jainism, and recommending others that are considered virtuous or meritorious.

Politics.—No work was registered under this head.

Philosophy.—Under this head there are five numbers of the Yoga Vásishtha Rámáyana, or the discourses of Saint Vasishtha, addressed to Prince Ráma, which is published in parts, containing advice, with illustrative narratives, on the best means of attaining true happiness; a translation of the Ekádasha Skanda, or the 11th Book of the Bhágavat Purán, treating of

the doctrines of Vedántism and Bhakti or devotion to God, and being chiefly a dialogue between the god Krishna and his friend Uddhava; a small tract called Hastámala explaining the Vedánta philosophy said to be communicated by the god Shiva, one of the Hindu triad, to his spouse at a request from her; two are small tracts of Jain philosophy conveying instruction for the renunciation of all sensuousness, and inculcating strict observance of Jainism, and describing the leading principles of Jain philosophy, religion and morality; and a translation of *Re-incarnation* by Mrs. Annie Besant, published by the Theosophical Propaganda Society.

Religion.—Of the 6 works, 4 are Jain religious tracts, one of the latter being a translation of the Kalpasutra, one of the Jain scriptures read during the annual Paryushana holidays, one a tract of the Svámi Náráyan sect of Vaishnavism, and one a tract of Zoroastrianism.

Science, Mathematical and Mechanical and Natural and other.—All the works on these subjects are mere small school-books.

Travels and Voyages.—Of the two works under this head one is a translation, with slight omissions in a few places, of *Trip round the world* by Mr. W. S. Caine, M.P.; and the other, *Travels in Upper India, Part I,* by a University graduate, contains a brief description of the cities of Ajmere, Jeypur, Delhi, Agra, Tárágad and Mount Abu, and of the sights worth seeing in them, by a Muhammadan gentleman who visited the first named five places in 1887 and the latter two places in 1892. The description is interesting.

Hindi.

9. *Arts.*—The 5 works entered under this head are:—The Native Musketry Instruction, 1892 (revised and enlarged 6th edition); The Martini-Henry Rifle and Carbine Firing Exercise, 1892 (corrected 3rd edition); The Infantry Drill, 1892, Vol. I, Parts I to IV; The Guard and Sentry Duty (revised and enlarged 2nd edition); and a small work for teaching how to play upon the Indian guitar of three strings, with some Hindi songs for practice.

Drama.—*Yoban Yogini,* or the Young Female Ascetic, is a historical drama. It was decreed by fate that Máyávati, the Princess of Gujarát, would be an ascetic and the astrologers had so predicted. The King of Gujarát tried to belie the prediction, but failed. Máyávati and Prithiráj Chavhán, King of Delhi, fell in love with each other. Shankaráchárya, a Jain priest, fomented quarrels among the different Hindu princes in connection with Máyávati with the object of enriching himself for the purpose of effecting a spread of Jainism. Muhammad Ghori, King of Gijhni, invaded India at this time and defeated the divided Indian princes, and among them Prithiráj, who was taken prisoner to Gijhni. Máyávati followed her over there in the dress of an ascetic, and committed suicide on the murder of her lover.

Law.—The Indian Articles of War (Act No. V of 1869), and *Kitáb Fiká Asána,* or a Book on Muhammadan Law in easy Hindi (in Arabic characters).

Miscellaneous.—There is a splendid edition of a Hindi translation in prose, of the great Sanskrit epic Válmiki's Rámáyana, with a few tracts on Indian astrology.

Poetry.—Most of the 16 works registered under this head sing the praises of the god Krishna and a few other gods of the Hindu pantheon. Two works carry special interest under the existing circumstances: *Goupamá, Gorakshá ane Jivarakshá upadesh manjeri, etc.,* or verses on the comparison of the cow, and protection of the same, preservation of life from slaughter, etc., describes the cow as a great benefactor, compares her to a mother, and exhorts the public to protect her from slaughter for beef both on account of her being a sacred and highly useful domestic animal. The second book is still more interesting. *Kabirkrita Káfarbodha,* or advice to the infidel by Kabir, censures Muhammadans for killing cows for beef, sheep for mutton and goats for flesh, for performing circumcision, and for several other practices. Hindus are also censured for worshipping idols, for not practising widow marriage, for using mutton and other flesh, and for several other superstitious practices. Kabir is said to have been a Muhammadan by birth. He was, however, the most celebrated of the twelve disciples of Rámánand, who was the founder of a sect of Vaishnavas known after his name, worshipping the god Ráma and his spouse the goddess Sitá. Kabir lived about the end of the fourteen century and founded another sect of Vaishnavism called Kabir Pantha. His followers believe in one God and do not observe all the Hindu ceremonies, yet pay respect to Vishnu as a form of the Supreme Being.

Religion.—*Hansa Muktávali,* or a work of that name, prescribes the worship of the true God and the means of gaining *moksha* or final or eternal emancipation. The book belongs to the Kabirpanthis or followers of Kabir mentioned in the above paragraph,—one of the

six principal subdivisions of the Vaishnavas who worship Vishnu as the chief god of the Trimurti or the Hindu triad. The Kabirpanthis are to be found in tolerably large numbers in Upper and Central India, and are very thinly scattered in Southern India. The books of this sect are rarely printed and published in this part of the country.

KÁNARESE.

10. *Arts.*—One of the two works under this head is a collection of recipes for preparing some vegetable dishes and sweetmeats used by the higher classes in Maháráshtra. The other book is a small work on Indian pyrotechnics.

Biography.—*Charitra Saugraha,* Bhág I and II, or a collection of short biographical sketches, Parts I and II, the only two books registered under this head, are school-books written by a University graduate. Part I gives brief lives of Indian religious reformers, a few Mogul Emperors of Delhi, Shiváji, the founder of the Maráthá Empire, and some early British Governors-General of India; and Part II contains brief sketches of the lives of certain well-known characters, particularly in the history of England.

Drama.—Of the four works entered under this head, three are translations of well-known old Sanskrit dramas, namely, *Priyadarshiká* by Shriharshadeva *Uttara Rámacharitra* by Bhavabhuti, and *Veni Sanhára* by Bhatta Náráyana and the fourth, *Sangita Indra Sabhá Nátak,* or the drama of the Court of Indra in musical verse, an original production, dramatises the popular legend about Tilottamá, a fairy of Indra's Court, falling in love with Prince Chandrasena and marrying him, her expulsion from the Court, the imprisonment of the prince, the intercession of the fairy's friend and restoration of the pair to Indra's favour.

Miscellaneous.—The only interesting work under this head is a small tract entitled *Vira Shaiva Matábhudaya Chandriká,* or a book describing the progress of the Vira Shaivas. The book describes the progress made by the Vira Shaivas or Lingáyats (who are worshippers of the lingam, and carry a representation of it suspended around their necks) in general education. This community is to be found in the south-eastern districts of this Presidency. They are generally cultivators of land or traders. The book states that by the exertions of Mr. Rudragavdá, Chenvirgavdá Artál, District Deputy Collector of Bijápur, a Lingáyat, funds were collected and are being used in assisting poor Lingáyat students in getting themselves educated in Government vernacular and English schools and even in colleges, as well as in Sanskrit schools maintained from the fund, and expresses satisfaction that education is gradually spreading and enlightening a sect of Hinduism that was previously enveloped in ignorance and superstitious darkness.

Poetry.—Of the 8 works under this head, 2 only deserve special notice. One is a translation, in Kánarese, of that beautiful Sanskrit poem the Meghaduta, or the Cloud Messenger, by the poet Kálidás, well known to oriental scholars, which describes a message sent by a banished Yaksha, demi-god attendant on Kuber, the treasurer of the gods or the Indian Plutus, to his wife on the Himálayas, a cloud being personified and converted into the messenger; and the other is a reprint of a portion of the well-known large poem, in Kánarese, by Shadákshara Deva entitled *Rájashekhara.* The reprint is the seventh section of the poem describing the triumphal journey of Prince Rájashekhara of Dharmávati, whose conquest of Sinhaldvipa, or Ceylon, is described in previous sections, to Ceylon, his accidentally meeting the Princess of Ceylon, their falling in love with each other, and their marriage.

Philosophy.—All the works registered under this head treat of Vedántism, the last and perhaps the latest of the six systems of philosophy that represents the popular pantheistic creed of India.

URDU.

11. *Biography.*—*Sar Gajhast yáne Ahavále-Umar Mullá Dopiyájhá,* or adventures or account of the life of Mullá Dopiyájhá, gives a short biography of Abdul Hasan *alias* Mullá Dopiyájhá, one of the officers of the household of Emperor Akbar of Delhi. Mullá Dopiyájhá was, like Birbal, reputed for shrewdness and ready wit. There are stories illustrating his ready replies and witticisms in talking to Emperor Akbar and other persons. Mullá Dopiyájhá was a native of Arabia, and through certain incidents came to India and entered the Emperor's service.

Dramas.—Of the three works two are dramas intended for the stage, one having for its burden the popular legend of Prince Tájulmuluk and Fairy Bakávali, and the other has the story of Ali Bábá and the Forty Thieves of the Arabian Nights, while the third work contains short extracts from several dramas.

Miscellaneous.—The only book under this head possessing some interest is *Zabán,* or language, that gives a brief historical account of the Urdu language. Four small tracts give

a brief account of the Hindu-Muhammadan riots at Bombay of the 11th, 12th, and 13th August 1893.

Poetry.—Most of the works registered under this head are verses in praise of the Prophet Muhammad or some reputed saints and love songs, the only books carrying some interest being *Jáme Sharáb—Kháná Kharáb,* or a cup of wine ruins a man, which severely condemns the use of spirituous drinks; and *Kisse Jhaitun or Mahomed Hanif,* or the story of Princess Jhaitun and Prince Mahomed Hanif. Princess Jhaitun, the daughter of the King of Imrán, an idolator, fought with and wounded Mahomed Hanif, Prince of Medina, a Muhammadan kingdom, who had gone into her country on a hunting excursion, and imprisoned his four companions. Mahomed Hanif afterwards conquered her and her father's kingdom, converting them to Muhammadanism, and married the princess. The story is attractive. *Nurnámáh, Kissae Hajarat Bilál,* or the Book of Light or the story of Hajarat Bilál, who was a negro slave and was mercilessly persecuted by his master and other idolators for his conversion to Muhammadanism, but who braved all these miseries and became a companion and staunch follower of the Prophet Muhummad. *Adábul Nissá, Jilda Dum,* or modesty of women, Part II, conveys advice on respectful behaviour of women according to Muhammadan law; *Faryáde Hind,* or the complaint of India, contains verses relating the complaint made to God regarding the quarrels between Hindus and Muhammadans, and asking His grace to restore peace.

Religion.—Under this head two works carry particular interest—one stating that it is against the Muhammadan law to fall prostrate before man, as that honour is due only to God; and the other is a controversy between a Sunni Muhammadan and an atheist which took place at Alighur in Upper India, the atheist being defeated.

Arabic-Sindi.

12. Most of the works in this language are school-books carrying little interest. The following books, however, deserve notice :—

Poetry.—Grantha Sáhebone Pathariyá Mutri Pujá Khandan, or condemnation of the worship of stone images as mentioned in the Grantha Sáheb or religious work of the Sikh sect, severly condemns worship of idols.

Philosophy.—Under this head is a translation of that well-known philosophical Sanskrit poem the *Bhagavad Gitá* that is equally revered by all sects of Hinduism throughout the length and breadth of India.

Religion.—Sakhámanijo Sár, or Essence of Mental Pleasures, contains the tenets of the great religious sect of the Sikhs founded by Nának.

Sanskrit.

13. *Biography.—Prasáda shatakam,* or one hundred verses about Prasád, is a brief biography of the well-known Sanskrit Pandit Mahámahopádhyáya Pandit Durgá Prasád, who edited the Kávya Málá or a series of Sanskrit poems, and Vátsyáyana Pranita Káma Sutra, or a love manual by Vátsyáyana. The Pandit's untimely death is said to have left incomplete the work of editing Rájatarangini by Kalhána which he had recently commenced.

Drama.—The five works registered under this head are well-edited reprints of dramas by well-known authors. The *Málati Mádhava* of Bhavabhuti. This drama is well known to English Sanskrit scholars; the plot is a love tale containing a faithful picture of domestic life and manners, notwithstanding a free mixture of the preternatural element. This is the first edition of a reprint with two commentaries, one by Tripurári and the other by Jagaddhara. The *Prasanna Rághava* of Jayadeva dramatises the adventures of King Ráma, the seventh incarnation of God according to Hindu mythology and the hero of the Rámáyana, which have been extensively made use of in Sanskrit dramatic literature. The *Mahávira-charita* of Bhavabhuti with the commentary of Vira Rághava dramatises the story of King Ráma as told in the first six books of Válmiki's Rámáyana, with some variations. The *Párvati Parinaya* of Bánabhatta gives an account of the marriage of the goddess Párvati, the daughter of Mountain Himálaya, with the god Shiva, one of the Hindu triad, and the episode of the burning of the god of love by the fire which issued from the third eye of Shiva when he was disturbed in his penance by Káma or god of love. The *Mukundánanda Bhána* of Káshipati describes the cunning course followed by vicious women for successfully baffling the vigilance of their guardians in order to satisfy their unlawful desires, and, at the same time, to appear virtuous in the sight of the public. There are a few passages in this work that are written in bad taste. The edition is annotated. Bhána is a sort of drama in which one only of the interlocutors appears on the scene and describes as a narrative some intrigue told either by the hero or a third person.

History.—The *Rájatarangini* of Kalhána (annotated) is a chronicle of the kings of Kashmir written by Kalhána about A.D. 1148. This is almost the only work of any historical value in the whole range of Sanskrit literature.

Language.—Under this head the most noticeable work is *Nyáyakosha* or Dictionary of the Technical Terms of the Nyáya Philosophy, etc. The work is in its second edition, being an enlarged and amplified reprint of the first edition, and has been published by the Department of Public Instruction, Bombay. The lexicon contains almost all the technical terms of Hindu logic occurring in the aphorisms of Gautama, the Gadádhari and several other works on the same subject, of which a list is given in the book. In some cases illustrations have been added to definitions. The book will be of great service to students of the six systems of Hindu philosophy.

Poetry.—The following three works only deserve particular notice, the rest being reprints of old works, with or without annotations, in praise of some gods of the Hindu pantheon. *Chandraprabhá Charita* of Viranandi relates the life of Chandraprabhá, the eighth of the twenty-four Jain tirthankárs or principal saints. *Palándu Rájashatakam* contains one hundred verses in praise of onion, describing its various medicinal qualities and stating its being honoured even by gods of the Hindu pantheon; *Samayochita padya Málikā*, or a collection of verses that should be remembered on seasonable occasions, gives Sanskrit verses from different works, portions of which have passed into proverbs or sayings.

Philosophy.—The *Suta-samhitá* with the commentary of Shriman Madhaváchárya is a portion of the Skanda Puráṇ, discoursing on diverse subjects of a religious and philosophical nature, from the most commonplace to the most abstruse;—for instance, the religious merit of applying sacred ashes to the body, the religious duties of the four classes of the Hindus on one hand, and the identity of the human soul with the supreme spirit, the means of salvation, on the other. Skanda Purán is one of the six Támasa Puráns that glorify the god Shiva, one of the Hindu triad. The *Sambahanda vártika* only from the *Brihadáranyakopanishadbháshya Vártika* by a Shrimat Sureshvaráchárya and "the first two Adhyáyas from the same by the same author," are extracts from an old philosophical work. Brihadáranyakopanishad is a long treatise on the science of Brahma or the Supreme Being regarded as impersonal, the soul of the universe from which all-created things emanate, and to which they return. It forms the last portion of the Shatapathabráhmana, the legendary and liturgic dissertation annexed to the Vájasaneyi Sanhitá, or the white recension of the Yajurveda. The present edition contains a commentary by Shrimat Anandagiri. *Patanjala Sutráni* with the scholium of Vyása and the commentary of Váchaspati contains aphorisms on the Yoga system of philosophy, which teach the means by which the human soul may attain complete union with the supreme soul, namely, abstract meditation of the Supreme Being is inculcated as the only way to absolution, and rules for its practice are laid down. The remaining works are small tracts on Vedántism.

Religion.—*Brihatstotra Sarit Ságarasya, Dvitiyabhágah*, or a large collection of hymns, is a handy conglomeration of 237 works by the founder and succeeding spiritual heads of the Vallabhi sect of Vaishnavism on the daily duties of the sect, precepts or directions of the religious law, religious decisions, etc. *Satika Kundárka* and *Satika Kundasiddhi*, or works on sacrificial altars, with a commentary on each, are two different works giving measurements, positions and other particulars of round, square, triangular, hexagonal and other kinds of holes made in the ground for sacrificial purposes. *Shákta Pramoda*, or Delight of the Sháktas. The *Sháktas* are generally worshippers of the goddess Durga or divine power under its female representation, and form one of the three principal sects of the Hindus. Their tenets are contained in the Tantras or religious treatises teaching magical and mystical formularies for the worship of the deities and for the attainment of superhuman power. They are mostly in the form of a dialogue between Shiva and Durgá, who are the peculiar gods of the Tantrikas. These works are very numerous, and their authority in many parts of India has superseded that of the Vedas. They are said to comprise five subjects, namely: (1) Creation; (2) Destruction of the world; (3) Worship of the gods; (4) Attainment of all objects, especially of six superhuman faculties; (5) The four modes of union with the supreme spirit by meditation. The ritual enjoined is of two kinds, the impurer being called Vámáchára, the purer Dakshináchára, which has led to the division of the sect into Vámáchárias and Dakshináchárias. Sháktapramoda is a collection of formularies from several Puránas for the worship of the goddess Shakit or Durgá under her ten (of the many) names of Káli, Tárá, Tripurasundari, Bhuvaneshvari, Chhinnamastá, Tripurabhairavi, Dhumávati, Bagalámukhi, Mátangi, and Kamalá. The compilation contains some other works for the use of the Sháktas.

KONKANIM.

14. *History.*—The single work under this head in this dialect of the Roman Catholic natives of the Southern Konkan, or more correctly of Portuguese territory of Goa, shows that education is making some progress in this once a backward class. *Historia do Imperador Carlos Magno e dos Doze Parez De França, Vol. II,* or History of Emperor Charles the Great and his twelve pares or officers of France, relates the great deeds of Emperor Charles Magnes of France, who adopted drastic but just and humane measures to quiet the Turks, who were putting every barrier in the way of Christians, and to carry among them the lamp of Christ's faith by the agency of the sword when persuasion proved useless.

Miscellaneous.—*Favâidediniyah Filisánil Kokniyah al Máruf Kasasul Ambiá,* or benefits of Muhammadanism in Konkani language, contains an account of the Prophets from Adam to Muhammad and of some other saints, and a guide to Muhammadanism. The dialect of this book is that of the Muhammadans of the Northern and Southern Konkan, among whom also education is making progress.

PERSIAN.

15. *History.*—*Khávar Námá,* or the Book of Khávar, is a short account of the conversion of the people of Persia to Muhammadanism by Ali, the fourth Khalif. *Turk Tázane Hind,* or the Turkish conquerors of India, is a large history of India in five volumes commencing from the time of Sultán Muhammad of Gijhni and concluding with the reign of Muhammad Sháh, the grandson of Aurungzeb. The work is original and in its first edition. *Tárikh Bábul,* or History of Bábul, describes the grandeur and importance of the ancient city of Bábul or Babylón on the Euphrates, and relates some historical events in the reigns of the Babylonian kings.

Philosophy.—*Latáeful Maárif,* or the science of the grace of God, is a small work on human soul and its union with the Almighty. This work belongs to Sufists, a sect of Muhammadan devotees who are free thinkers or pantheists conforming outwardly to the Muhammadan creed. Suffism closely resembles the Hindu Vedánta.

Religion.—*Ishtehár,* or a notification, is advice to Muhammadans not to listen to the principles advocated in a book called "Tofaya Mahammadi," written by a Hindu, which slanders Imám Husain and other Muhammadan saints.

Science, Natural.—*Nafáisul Funun,* or the best sciences, is a small old work on Persian astronomy, chemistry, physics, etc.

Travels and Voyages.—*Safar Námá,* or a Book of Travels, describes the travels of Hakim Násir Khusro, a great philosopher, in Egypt, Arabia, Thibet, Turkey in Asia, etc., in Hijri 438 = A.D. 1060.

ARABIC.

16. *Poetry.*—*Malud Sharful A'nám,* or the birth of the Prophet Muhammad, contains a historical account of the great event.

Religion.—*Al Islám* or Islamism is a translation, in Arabic, of the address delivered in November 1892 in the Frámji Kávasji Hall, Bombay, by Mr. Alexander Webb, a convert to Islamism, maintaining that Islamism was the true religion.

ENGLISH AND GUJARÁTI.

17. *Language.*—The *Student's Gujaráti Grammar with exercises and vocabulary* by the Revd. Geo. P. Taylor, M.A., B.D., of the Irish Presbyterian Mission, Gujarát, is a large grammar of that language highly useful to Europeans desirous of studying that language.

GUJARÁTI AND HINDI.

18. *Fiction.*—*Mojdin Mehetáb,* or the story of Mojdin and his beloved Mehetáb, is a short but beautiful tale in Hindi verse with a commentary in Gujaráti. It relates that Prince Mojdin was son and heir-apparent to King of Persia. He fell in love with Mehetáb, daughter of the king's minister, and the latter reciprocated the feeling, though she had been betrothed to another. When the king heard of this he was much exasperated with his son, and sentenced him to banishment to Constantinople. Mehetáb could not bear the separation, and addressed a letter to her lover relating the pangs of separation experienced by her. Mojdin returned to Persia. He was soon arrested and placed before the king, who sentenced him to capital punishment. On Mehetáb's learning of this she appeared before the king, pleading for her lover's life, confessing she was the real offender in having seduced the prince, and offering to bear capital punishment for the crime with contentment. The prince, on the other hand,

said he was the offender, and considered it dire injustice to allow an innocent person to be beheaded in his stead. The king was moved by the spectacle, and appealed to the káji to decide the matter equitably. The káji's court, after hearing the whole case, sentenced the prince to elect either to resign the hand of Mehetáb or to give up his claim to the throne of Persia. The prince chose to do the latter for the hand of his beloved, and afterwards by his courage and prowess earned a new kingdom for himself. The verses by the poet Udayarám are very old.

Poetry.—Shri Shivaráj Bávani, or fifty-two verses about Shivráj, sing the praises of Shiváji, the founder of the Maráthá Empire. The author Bhushana was a poet at Shiváji's Court. The original Hindi verses are accompanied by notes in Gujaráti.

Gujaráti and Zend.

19. *Miscellaneous.—Prize Essay on the four classes of the ancient Iránians in the Avesta period*, namely, the priests, the warriors, the husbandmen and the artizans, with a comparison of the four classes of the ancient Hindus, asked from the students of the Sir J. J. Zarthoshti Madressa for the year A.D. 1892, is an intelligently written paper and contains much information on the subject.

Sanskrit and Maráthi.

20. *Philosophy.—Sarva Darshana Sangraha Chárvákadarshanam*, or a compendium of all the darshanas or the various systems of philosophy, the doctrine of Chárváka, carries peculiar interest with it. Chárváka was the founder of the Indian materialistic school. Nothing is known about him; he probably lived before the composition of the Rámáyana. He was a great sceptic in matters of Hindu faith, and is considered by the orthodox as an atheist or materialist. According to some, the materialistic doctrines taught by Chárváka were handed down to him by Brihaspati—Brihaspati sutras or aphorisms of Brihaspati. Chárváka darshana, or the doctrine of Chárváka, is the first of the fifteen systems of philosophy described by Sáyana Mádhava in his Sarvadarshana Sangraha. The Chárvákas or followers of Chárváka, otherwise called Lokáyatas or Lokáyatikas, affirm that the soul is not different from the body, and all the phenomena of the would are produced spontaneously without the help of the "Unseen." Another small book entitled *Tukáramkrit Abhanga, Pákhanda Khandana va Sidhánta Dnyána* or abhang songs by Tukárám or refutation of heresy and knowledge of truth, also carries peculiar interest with it. It points out the folly of worshipping idols, of believing the Hindu castes to proceed from birth rather than from merit, and of entertaining other superstitions of Hinduism, and advises worship of the Supreme Being. Tukárám was a well-known poet, saint and philosopher of Maháráshtra. He has composed numerous abhanga songs on devotional worship of God, morality, Vedántism, etc., containing very sensible and trite remarks. His works are very popular, and portions of them are sold in large numbers, particularly among the backward classes of the people, on a large number of whom they have produced, it is well known, the salutary effect of not attaching importance to ceremonial idol worship and betaking to mental worship of the Almighty, adopting a moral course of life and hating pompous professions of piety.

Religion.—Paramarahasya, or the great secret, is one of the religious books of the Hindu sect called Lingáyat, who worship the lingam of the god Shiva and carry the representation of it suspended around the neck. They call themselves Virashaivas or the sturdy maintainers of the notions and practices of the followers of the god Shiva. The original text is in Sanskrit, being a dialogue between the god Shiva and his spouse Párvati, relating the duties and greatness of the sect and inculcating popular Vedántism. The text is accompanied by a commentary in Maráthi. The latter work is 292 years old.

Sanskrit and Gujaráti.

21. *Miscellaneous.—Pitri-marnottara Vídhána*, or ceremonies to be performed for deceased parents and other members of a family, condemns the prevailing practice, among the ignorant classes, of giving caste dinners on the death of a relative, on the authority of the texts from Manu's religious laws, observing that the custom is contrary to the Hindu shástras, which enjoin the feeding of five Bráhmins, at the most, on such occasions. *Ek Patni vrata Prabandha kinvá Pati dharma*, or an essay on the practice of having but one wife or the duties of a husband, quotes text from the Hindu shástras enjoining the practice of having only one wife, and condemns the custom followed by a few, particularly among the lower classes, of marrying more wives while the first is living, and pointing out its evils. *Satyásatya vichára*, or a consideration of truth and falsehood, exposes the absurdity and immorality of the tenets of the Sháktas or worshippers of the goddess Shakti and the degeneration

the sects had reached in the name of religion, and maintains that the religious and other practices of the Hindus of the present day require to be reformed on the basis supplied by the Vedas, that Vedic religion is the true religion, and that, if the Hindus wish to bring about their regeneration, they must pay that respect to the Vedas and their appendices which the "Rishis" or sages of old paid them, and practise the directions given therein, in preference to the numerous doctrines preached by infidel advisers, as Chárváka and men of his type in their books called the Tantras.

Poetry.—Amarushataka, or one hundred verses by the poet Amaru, contain verses on love. The work is ascribed to Shankaráchárya, the great Indian philosopher and stanch disseminator of Vedántism and the reviver of Hinduism. The legend about the work is peculiar. The verses are called Amarushataka, because the áchárya composed them while he personated and lived as King Amaru. The text is accompanied by a translation in Gujaráti verse and a commentary in the same language on each verse. The text for the present publication is taken after collation with several copies, and is carefully prepared. The editor is a University graduate.

Politics.—Shukraniti, or the science of ethics or politics, is one of the few old indigenous works which attempt to treat the art of government in a systematic manner. It lays down rules for various branches of government. Many of these rules are wise and liberal. The original text is accompanied by a translation in Gujaráti.

Philosophy.—Of the three works under this head one only deserves notice. *Sánkhya-darshana,* or the Sánkhya system of philosophy by Kapila, is one of the six systems of Hindu or Aryan philosophy which grew out of the Upanishads. This, like the other systems, is delivered in sutras or aphorisms, and is accompanied by a commentary in Gujaráti entitled "Pradipaka." Sánkhya repudiates the notion that impure matter can originate from pure spirit, and, of course, denies that anything can be produced out of nothing.

Sanskrit and English.

22. *Drama.—Nágánanda* by Shri Harshadeva, edited with an introduction and notes, critical and explanatory, is a carefully prepared and amply annotated edition by two University graduates. Nágánanda, or joy of the snake-world, is a Hindu Buddhistic drama dramatising a well-known Hindu mythological story to be found in the Katha Sarita Sagara, Taranga (Chapter 22), supporting the Buddhist law of life—"Harmlessness to life is the best duty."

Language.—The *Sáhityasárasangraha,* being a treatise on Indian poetics based on the works of Dandin, Dhananjaya, Manmata, Vishwanáth Jagannátha, etc., in two parts. Part I is bare outlines of the canons of Indian poetics, being chiefly based on Dasharupaka, a well-known work on rhetorics. The work is the production of a University graduate.

Philosophy.—The *Hatha Yoga Pradipika* of Svátmárám Swámi, translated, is a reproduction of the work, together with a commentary in Sanskrit by Brahmánand accompanied by a translation, in English, of both by a University graduate. Hatha Yoga is a particular mode of abstract contemplation difficult to practise, and as such distinguished from Rája Yoga. It is performed in various difficult ways, such as standing on one leg, holding up the arms, etc., etc. *Tarka Sangraha* with the Dipiká of Annambhatta, edited with a critical introduction, copious explanatory notes, etc., is also a carefully prepared edition with a short but interesting introduction by a University graduate. Tarka Sangraha is a manual of Vaisheshika Branch of the Nyáya philosophy and is useful to students of Sanskrit logic.

Religion.—Párashara Dharma Sanhitá, or Párashara Smriti with the commentary of Sáyana Mádhaváchárya, edited with various readings, critical notes, an index, appendices, etc. Vol. I. is a collection of text from different legendary and scriptural works on the duties, mostly religious, of the Hindus. The foot-notes are on different readings of the text found in the several manuscripts used by the editor in the preparation of the work. (Bombay, Sanskrit Series, No. XLVII.)

Sanskrit and Hindi.

23. *Medicine.—Abhinava Nighantu,* or a new Medical Lexicon, gives the names, in Sanskrit, Hindi, Latin and English, of a number of Indian herbs, fruit, minerals, etc., used in Indian medicine, and describes their medical properties and the quantity in which they are to be administered, etc.

Philosophy.—Dakshinámurti stavah, or a hymn to the god Dakshinámurti, one of the forms of the god Shiva with the Tantrikas, is a work on popular Vedántism by Shankaráchárya, the great Vedántic philosopher and reviver of Hinduism. The Hindi portion of the work is a translation of the commentary, in Sanskrit, on the text by Rámatirthaswámi.

Vicháradipiká, or the Lamp of Thought, is a short treatise giving substance of the Vedántic philosophy, on which there is another similar work entitled *Vedánta Sára* or substance of Vedántism. *Brihadáranyakopanishad*, or the Upanishad called Brihadáranyaká, together with a commentary on it by Pandit Shri Pitámbar Sharmá according to the commentary on the original by Shankarachárya, in three volumes. Brihadáranyaka is a celebrated Upanishad forming the last six adhyáyas or chapters of the Shatapatha Bráhmans of the Vájasneyi Sanhitá of the Yajurveda. It is a long treatise on the science of Brahma, or the Supreme Being regarded as impersonal, from which all created things emanate and to which they return.

Science, Mathematical.—Ganit Lilaváti, or a treatise on arithmetic of that name. The book is called "Lilávati" after the name of the daughter of the author, who was a great Indian astronomer. It is believed that the book was first taught to Lilávati, who afterwards became a learned lady. Ganit Lilávati is the first part of a large work, which consists of four parts entitled "Siddhántasiromani."

Arabic and English.

24. *Miscellaneous.—A Moslem present*, an anthology of Arabic poems about the Prophet, and the Faith of Islam, Part I, containing the famous poem of Al Busári, well known as Kasidatul Burdah Lil Busári, "The poem of the Scarf," with an English version and notes. The poem is in praise of the Prophet Muhammad, relating a few out of his many miracles in support of the truth of his mission, his visit to heaven, and his investiture by God with high honours, etc. The poem is regarded by the Muhammadans with deep reverence and respect, and is generally recited or read on solemn occasions as an auspicious source of blessing. Several lines of the poem are believed by the Muhammadans to have great influence in many diseases, removing suffering and distress or calamity if read repeatedly according to certain prescribed formula. The poem was written in the seventh century of the Islám, and is said to be universally popular throughout the Moslem world on account of its holding no polemical views.

Tri-Linguals.

25. There is not a single work of interest among the fourteen works divided under nine tri-lingual combinations. Almost all are school manuals.

Periodicals.

26. *English.*—These may be divided into Political, such as the *Quarterly Journal of the Poona Sárvajanik Sabhá* and the *English Opinion on India*; Antiquarian, as *The Indian Antiquary*; Scientific, as *The Journal of the Bombay Natural History Society*, and *The Journal of the Anthropological Society of Bombay*; Industrial, as *The Indian Textile Journal*; Educational, as *The Bombay Educational Record, The Student's Friend*, and *The Teacher*; Religious, as *The Bombay Diocesan Record, The Watchman, The Bombay Church Missionary Gleaner, The Mhow Church News, The New Covenant Evangel, The Indian Notes especially from the field of the American Presbyterian Mission in Western India, The Pauline Mission Message*, and *The Gospel Protest*; Theosophical, as *The Theosophic Gleaner*, and *The Pauses*; Medical, as *The Indian Medico-Chirurgical Review* and *The Doctor's Magazine*; and Military, as *The Lancashire Lad*.

27. *Maráthi.*—There are 29 periodicals in this language, which may be divided as follows:—Literary 8, Scientific 2, Agricultural 1, Political 1, Fiction and Drama 4, Medical 4, Educational 3, Instruction of Ladies 1, Religious 1, Publishing old poems 3, and Jain Legends 1.

28. *Gujaráti.*—The 29 periodicals in this language may be divided as follows:—Literary 13, Literary and Scientific 2, Scientific alone 1, Agricultural 1, Educational 3, Instruction of Ladies 2, Jain Legendary Lore 1, Arts 1, Publishing Fiction alone 1, Legal Matters 1, Vedántic 1, Protection of the Cow 1, Reformation of particular castes 1. Of these, 12 are conducted by Pársis and 17 by the Gujaráti Hindus.

29. *Sanskrit.*—The single periodical publishes old poems and detached verses.

30. *English and Gujaráti.*—Only 1 periodical.

31. *English and Maráthi.—The Deccan College Quarterly.*

32. *English and Urdu.—The Orient.*

33. *Sanskrit and Maráthi.*—Medical 1, and Philosophy 3

34. *Portuguese and Konkanim.*—There is only one.

35. *Sanskrit and Gujaráti.*—There is only one.

36. *Sanskrit, Maráthi, and Hindi.*—Only 1.

37. The number of works registered for copyright during the year under report was 404, of which 377 were private and 27 Government publications.

38. *General remarks.*—As compared with the year immediately preceding, there has been a decisive progress in the number and quality of the publications in the year under report. In 1892 there were 860 books and 508 periodicals, making a total of 1,368 publications: in 1893 there have been 1,145 books and 985 periodicals, totalling 2,130 publications. The great increase in periodicals has been explained in paragraph 2 above, and after making due allowance for the special reasons that caused this great increase, there has been still an increase of 33 per cent. all round. The better quality of the work is evident from the several works noticed in the above analysis. In *arts*, in English, original works are published very rarely, except a piece of music now and then. In Maráthi and Gujaráti a work on some branch of mechanical engineering useful in any of the industries existing in Bombay is occasionally published, and this is more usual in Gujaráti than in Maráthi, apparently for the reason that there are more Gujaráti-speaking, particularly Pársi, mechanical engineers than Maráthi-speaking engineers. In the latter two languages, tracts on the native culinary art and on European and Native music are also very common. European music has spread more largely among the Gujaráti-speaking than the Maráthi-speaking people, particularly at the Presidency and mofussil cities and larger towns, and European musical instruments appear to be in good demand. Every year one or more books, either large or small, containing a collection of "Practical Receipts" on different arts and industries, translated or compiled from English works on the subject, are published in both these languages. Notwithstanding this there is no trace whatever of these books having contributed to start even a petty industry. This is the case not only as regards the vernacular-knowing portion of the people, but also in regard to English-knowing natives. Notwithstanding the vast help within easy reach furnished by Spon's Collection of Practical Receipts and many other numerous works of the same kind to English-knowing natives desirous of starting some industrial concern even on a small scale on their own account, there has been a complete dearth of such enterprises, not to speak of the limited opportunities and conveniences within reach of the vernacular-knowing people. Reports are heard now and then of some crude attempts being made in the direction of producing some article of trade, but it seems that they have never been able to pass the stage of hatching. The main reason of this appears to be that people are sadly wanting in sufficient scientific education, education in natural sciences, particularly in chemistry, with which the modern European industries are so closely connected —nay, closely incorporated. Young educated natives are found fault with for being ever in search of service after finishing their education at school or college. They are blamed for dunning Government to open to them some departments of the State service that are open to natives in all civilised countries, but are wholly or partially closed to the natives of India. Under the peculiar condition in which India is placed and other existing circumstances, and with the comparatively rapid spread of education and consequent increase in the number of educated young men, such a desire is not unnatural. Supposing this hankering after service under Government is satisfied even to its utmost extent, there is a limit to State service, and a time will soon arrive when it would be simply impossible to provide the educated young men with service. The only escape out of this difficulty, it seems, lies in the direction of industrial occupations, which present a vast field in the prospective. With the innumerable resources which the animal, vegetable and mineral stores of the country supply in the shape of raw materials, it would not be difficult to make diverse openings in the industrial field, provided there is the requisite power—scientific knowledge to do so. If scientific education is imparted in the vernacular and English schools and colleges to a sufficient extent, giving it a practical turn, so as to place a young man in a position to start some industrial concern after improving his knowledge on a particular subject, he would, it seems, be better placed as regards his material prosperity in after-life. With the efforts already being made by Government for a development of the material resources of the country and the extensive scientific help obtainable in English books on scientific and industrial subjects, it ought not to be difficult to young educated persons to strike an industrial course, even on a limited scale, at the commencement, and to achieve material prosperity in life by steady industry. Of the young men brought up at school or college under the circumstances mentioned above, some would, after finishing their education, at once get up a petty industry; others possessing a taste for a particular science or art would join a technical institute to complete their knowledge in that particular branch, and then set up on their own account with better chances of success; while others, compelled by circumstances over which they have no control, to take to some work in order to obtain means of subsistence, would be in a position to improve their knowledge in particular branches by private study and to supplement their material resources if so minded. The *biographical* works,

whether in English, or Maráthi or Gujaráti, are generally few. The biographies are of Indian celebrities or local magnates, in English; of historical personages, Indian or European, local celebrities or of saints in Maráthi and Gujaráti. In the class *Drama* there is generally hardly any original work in English. Almost all works in this class are annotated editions of renowned English dramatists that are taught in schools and colleges. In Maráthi and Gujaráti dramas the subjects most frequently treated are the Puránic legends, from the large mass of which the selections are generally well made, Marátha and Rájput bravery, valour, and other virtues of a military people, sincere love and unbounded and unswerving devotion of married pairs, condemnation of evil social customs, as child-marriage, enforced widowhood, marriage of old and decrepit men with young girls, polygamy, adaptations or sometimes translations of English dramas by renowned authors, and at times condemnation of reformers and their practices by orthodoxy. Among the large number of productions, adaptations or rather translations are, it need not be said, only the best productions. In English, original works on fiction are rare, appearing only at long intervals. "Two Widows *versus* Two Majors" that appeared last year and "A Fair Exchange—a Deccan Tale," registered this year both by "Nemo", may be classed among the best productions. In Maráthi and Gujaráti fiction the subjects generally written upon are those appropriated for drama, and adaptations or translations of English novels generally by reputed authors. It may, however, be stated that there are more translations of English tales in Gujaráti than in Maráthi, and these by Pársi translators. In history and language generally, school manuals are published, except at times an old Bakhar or chronicle or a translation of a larger English work on history. This year by the favour of His Highness the Gáekwád some valuable additions have been made to the Maráthi and Gujaráti literature in history and some other subjects. Some of these works are translations by University graduates, who have been able to contribute to vernacular literature this year a larger portion than their annual share, which has been growing every year. This year more than one hundred works have been either written or translated or edited by the graduates. It seems that as the graduates, as a class, grow older in age and experience, and better able to afford leisure and money, their contribution to their vernaculars increases. I should think that a society for the promotion and improvement of vernacular literature, something on the plan of the Christian Tract and Book Society, would achieve more than any other plan for the same object. University graduates, who have at present one difficulty or another for the preparation and publication of vernacular books, would then come forward in larger numbers, and a healthy competition would begin, to the great benefit of the public. In *Law*, annotated editions of existing Acts or Civil and Criminal Procedure Codes alone generally appear. In *Medicine*, in English, a good work on Indian drugs at times appears, and other works are generally small tracts on solitary medical subjects. In Maráthi and Gujaráti, reprints of tracts and a new work at times appear on popular Aryan medicine, and often a good work on popularised European medical subjects is published. Under the most comprehensive class, *Miscellaneous*, are to be found Puránic legendary stories, Christian missionary tracts, tracts conveying moral instruction to children, moral tales, topographical description of places, lectures delivered at public meetings and diverse other subjects; and among these some valuable works are found every year in English, Maráthi and Gujaráti, and they will be found particularly noticed in every annual report. In English the poetical works are reprints of productions by well-known poets taught in schools and colleges, duly annotated. In Maráthi and Gujaráti most of the poetical works are of old authors either on Puránic legends and devotional subjects, which may not inappropriately be called religious poetry. In *Politics* very few works appear, the subject of Indian politics being left to the almost exclusive care of vernacular newspapers. It is, however, at times treated in public lectures, which sometimes afterwards appear in a permanent form. This year one or two good books on this subject have appeared. In *Philosophy*, works on Vedántism, the popular pantheistic creed of the Hindus of the present day, which explains the universe synthetically as a development from one principle, are published every year. Reprints of works on other systems of Hindu philosophy also appear in Sanskrit, but at long intervals in any of the vernaculars. Few works of Western philosophy even as reprints appear in English. In *Mathematical, Mechanical, Natural and other Sciences*, school manuals are generally published. In the class of *Voyages and Travels* very few works are printed. Sometimes works on Indian travels and accounts of visits to Hindu holy places are to be met with. An intelligent account of a visit to England by a Hindu has been published this year in Maráthi. *Hindi.*—A small number of books are printed in this language compared to the large number of Hindi-speaking population in the Presidency, but it is believed that large supplies of Hindi books published in Upper India, which are valued on account of the purity of language, cheap price, and variety of subjects, are

imported. *Urdu.*—In this language also a small number of publications appear which are generally reprints of old works in praise of the Prophet Muhammad and on the Muhammadan religion. As in Hindi, so in Urdu, the Upper India Urdu is considered purer than that spoken in Southern India, and a large number of books on different subjects are said to be imported into the Presidency. The number of publications in Hindi and Urdu published in our Presidency could not, therefore, be considered a criterion of the spread of knowledge in this part of the country among the people using these languages. *Kánarese.*—The same may be said of the Kánarese. Compared to the Kánarese-speaking population in the Madras Presidency, that speaking the same language in our Presidency is small, and large numbers of Kánarese books printed in the former Presidency are, it is said, imported in our Kánarese districts. Hindu-Sindi and Arabic-Sindi are the only languages that are far lagging behind in the general progress of our Presidency. In both these languages very few books are published, and they are generally reprints of old books. As regards the number of books, Arabic-Sindi is in advance of Hindu-Sindi. In Sanskrit, old works on philosophy, poetry, religious law, medicine and religion, are generally reprinted with or without commentaries and annotations. In the other two classical languages, Persian and Arabic, old works on Muhammadanism and in praise of the Prophet Muhammad are generally reprinted. Hardly one or two books in a year are printed in Portuguese in the Bombay Presidency, and the language is slowly disappearing. There appear to be no schools for teaching this language, and the small Portuguese community along the coast districts has adopted for their mother-tongue the vernaculars of the district in which they reside. The publication of books latterly in Jávi, Árvi, Naváiti, Bhatkuli and Konkani dialects, in which books were formerly seldom printed and published in our Presidency, shows that knowledge and intelligence are spreading more and more day by day among the lower classes of the Muhammadans, who are generally not well acquainted with Urdu, particularly among the Muhammadans of the sea-coast districts and other parts of Southern India. Among the bi-linguals some good publications are almost invariably to be found, particularly in Sanskrit and English.

39. In conclusion, it may be stated that the general tone of the registered publications was, on the whole, unobjectionable, both morally and politically.

Analysis of Publications registered in the Bombay Presidency under Act XXV of 1867 during the year 1893.

1. *English.*

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	3	...	...	...	3	...	3	3
Biography	2	...	1	1	4	...	4	4
Drama	1	...	4	...	5	...	5	5
Fiction	2	...	...	...	2	...	2	2
History	1	1	...	...	2	2	...	2
Language	3	1	...	...	4	3	1	4
Law	2	1	4	...	7	...	7	7
Medicine	10	...	1	...	11	...	11	11
Miscellaneous	47	3	2	1	53	...	53	53
Poetry	1	1	1	...	3	...	3	3
Philosophy (including Mental and Moral Science)	3	...	2	1	6	...	6	6
Religion	4	...	1	1	6	...	6	6
Science (Mathematical and Mechanical)	3	...	...	...	3	3	...	3
Do. (Natural and other)	3	1	...	...	4	4	...	4
Total	85	8	16	4	113	12	101	113

2. *Portuguese.*

Arts	1	...	...	...	1	...	1	1

3. *Marathi.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	5	1	...	2	8	...	8	8
Biography	3	...	...	...	3	...	3	3
Drama	20	1	...	4	25	...	25	25
Fiction	6	...	...	8	14	...	14	14
History	16	2	1	5	24	5	19	24
Language	7	4	...	...	11	8	3	11
Law	...	1	4	1	6	...	6	6
Miscellaneous	77	6	1	23	107	3	104	107
Poetry	14	2	17	...	33	...	33	33
Politics	3	...	1	...	4	...	4	4
Philosophy (including Mental and Moral Science)	5	...	1	...	6	...	6	6
Religion	3	...	1	4	8	...	8	8
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
Do. (Natural and other)	8	6	...	...	14	10	4	14
Voyages and Travels	1	...	...	...	1	...	1	1
Total	169	24	26	47	266	28	238	266

4. *Gujaráti.*

Arts	8	...	...	1	9	...	9	9
Biography	4	...	...	...	4	...	4	4
Drama	12	1	2	2	17	...	17	17
Fiction	10	1	...	21	32	1	31	32
History	4	2	...	3	9	7	2	9
Language	6	3	...	...	9	9	...	9
Law	3	...	3	...	6	...	6	6
Medicine	2	...	...	...	2	...	2	2
Miscellaneous	46	10	3	18	77	1	76	77
Poetry	53	4	20	...	77	...	77	77
Philosophy (including Mental and Moral Science)	1	...	3	5	9	...	9	9
Religion	1	1	4	...	6	...	6	6
Science (Mathematical and Mechanical)	2	2	...	1	5	5	...	5
Do. (Natural and other)	8	2	...	...	10	10	...	10
Voyages and Travels	1	...	...	1	2	...	2	2
Total	161	26	35	52	274	33	241	274

5. *Hindi.*

Arts	1	...	...	4	5	...	5	5
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	1	1	...	1	1
Language	5	1	...	...	6	6	...	6
Law	...	...	2	...	2	...	2	2
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	4	...	1	1	6	...	6	6
Poetry	7	1	8	...	16	...	16	16
Philosophy (including Mental and Moral Science)	...	1	...	1	2	...	2	2
Religion	1	...	1	...	2	...	2	2
Science (Natural and other)	1	...	...	...	1	1	...	1
Total	21	3	12	8	44	7	37	44

6. *Kánarese.*

Arts	2	...	...	...	2	...	2	2
Biography	2	...	...	...	2	...	2	2
Drama	2	1	...	1	4	...	4	4
Fiction	1	...	...	...	1	...	1	1
Language	8	17	...	...	25	24	1	25
Miscellaneous	7	3	...	...	10	5	5	10
Poetry	3	1	3	1	8	...	8	8
Philosophy (including Mental and Moral Science)	2	...	1	...	3	...	3	3
Science (Mathematical and Mechanical)	2	2	...	...	4	4	...	4
Do. (Natural and other)	4	7	...	...	11	11	...	11
Total	33	31	4	2	70	44	26	70

7. *Urdu.*

Subjects.	Original Works: First edition.	Original Works: New edition	Re-publications.	Trans-lations.	Total.	Educational.	Non-educational.	Total
Arts	1	...	...	...	1	...	1	1
Biography	2	...	...	...	2	...	2	2
Drama	3	...	...	...	3	...	3	3
Medicine	1	...	...	2	3	...	3	3
Miscellaneous	11	...	4	3	18	...	18	18
Poetry	17	8	35	1	61	...	61	61
Religion	7	...	1	1	9	...	9	9
Total	42	8	40	7	97	...	97	97

8. *Sindi-Arabic.*

Fiction	2	...	...	...	2	...	2	2
History	...	1	...	...	1	1	...	1
Language	2	2	...	...	4	4	...	4
Miscellaneous	2	...	...	1	3	...	3	3
Poetry	3	1	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	1	2	3	...	3	3
Religion	1	...	1	1	3	...	3	3
Science (Mathematical and Mechanical)	1	1	...	...	2	2	...	2
Do. (Natural and other)	4	3	...	...	7	7	...	7
Total	15	8	2	4	29	14	15	29

9. *Kachchhi.*

Miscellaneous	...	...	1	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Total	1	...	1	...	2	..	2	2

10. *Arvi.*

Religion	1	...	...	...	1	...	1	1

11. *Bhatkuli.*

Poetry	1	...	...	...	1	...	1	1

12. *Márvádi.*

Language	1	...	...	...	1	...	1	
Miscellaneous	1	...	...	...	1	...	1	
Poetry	...	...	1	...	1	...	1	
Total	2	...	1	...	3	...	3	

13. *Brij.*

Poetry	...	...	1	...	1	...	1	1

14. *Javi.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total
	First edition.	New edition.						
Miscellaneous	1	...	...	...	1	...	1	1
Religion	9	...	1	...	10	...	10	10
Total	10	...	1	...	11	...	11	11

15. *Kokani.*

Fiction	...	...	...	1	1	...	1	1
History	...	...	...	1	1	...	1	1
Miscellaneous	2	...	...	...	2	...	2	2
Total	2	...	...	2	4	...	4	4

16. *Madagascar.*

Religion	1	...	...	...	1	...	1	1

17. *Navâyati.*

Poetry	1	...	...	...	1	...	1	1

18. *Sanskrit.*

Biography	1	...	...	...	1	...	1	1
Drama	...	...	5	...	5	...	5	5
Fiction	...	...	1	...	1	...	1	1
History	...	...	1	...	1	...	1	1
Language	...	1	3	...	4	...	4	4
Miscellaneous	2	...	4	...	6	...	6	6
Poetry	3	...	10	...	13	...	13	13
Philosophy (including Mental and Moral Science)	...	...	8	...	8	...	8	8
Religion	...	...	17	...	17	...	17	17
Total	6	1	49	...	56	...	56	56

19. *Persian.*

History	2	...	1	...	3	...	3	3
Miscellaneous	2	...	2	...	4	...	4	4
Poetry	...	...	2	...	2	...	2	2
Philosophy (including Mental and Moral Science)	...	...	1	...	1	...	1	1
Religion	1	...	1	...	2	...	2	2
Science (Natural and other)	...	...	1	...	1	...	1	1
Voyages and Travels	...	...	1	...	1	...	1	1
Total	5	...	9	...	14	...	14	14

20. *Arabic.*

Miscellaneous	...	...	3	...	3	...	3	3
Poetry	...	...	2	...	2	...	2	2
Religion	2	...	2	1	5	...	5	5
Science (Natural and other)	1	...	...	...	1	...	1	1
Total	3	...	7	1	11	...	11	11

21. *Hebrew.*

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	...	1	...	...	1	1	...	1

22. *Latin and English.*

Language	1	...	...	...	1	1	...	1

23. *English and Maráthi.*

Language	1	...	1	5	7	6	1	7

24. *English and Gujaráti.*

History	1	...	...	...	1	1	...	1
Language	2	...	...	5	7	6	1	7
Science (Mathematical and Mechanical)	...	...	...	1	1	1	...	1
Do. (Natural and other)	1	...	...	...	1	1	...	1
Total	4	...	...	6	10	9	1	10

25. *Maráthi and Urdu.*

Poetry	1	...	...	...	1	...	1	1

26. *Kachchhi and Gujaráti.*

Poetry	1	...	...	...	1	...	1	1

27. *Gujaráti and Hindi.*

Fiction	1	...	...	...	1	...	1	1
Language	...	...	...	1	1	...	1	1
Poetry	4	...	2	...	6	...	6	6
Total	5	...	2	1	8	...	8	8

28. *Gujaráti and Brij.*

Religion	...	...	1	...	1	...	1	1

29. *Gujaráti and Urdu.*

Language	1	...	...	...	1	1	...	1

30. *Gujaráti and Zend.*

Miscellaneous	1	...	...	...	1	...	1	1

31. *Hindi and Urdu.*

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Poetry	...	...	2	...	2	...	2	2

32. *Sanskrit and Maráthi.*

Medicine	...	...	...	1	1	...	1	1
Poetry	...	...	2	1	3	...	3	3
Philosophy (including Mental and Moral Science)	...	...	2	1	3	...	3	3
Religion	...	...	2	3	5	...	5	5
Total	...	...	6	6	12	...	12	12

33. *Sanskrit and Gujaráti.*

Miscellaneous	2	1	...	1	4	...	4	4
Poetry	...	...	...	3	3	...	3	3
Politics	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	1	2	3	...	3	3
Religion	...	1	...	3	4	...	4	4
Total	2	2	1	10	15	...	15	15

34. *Sanskrit and English.*

Drama	...	...	3	...	3	...	3	3
Language	1	1	1	...	3	1	2	3
Poetry	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	1	1	2	...	2	2
Religion	...	...	1	...	1	...	1	1
Total	1	1	6	2	10	1	9	10

35. *Sanskrit and Hindi.*

Language	1	...	...	1	2	...	2	2
Medicine	...	...	...	2	2	...	2	2
Miscellaneous	1	...	...	7	8	...	8	8
Poetry	...	...	...	5	5	...	5	5
Philosophy (including Mental and Moral Science)	...	...	2	3	5	...	5	5
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	1	1	...	1	1
Total	2	...	2	20	24	...	24	24

36. *Sanskrit and Kánarese.*

Miscellaneous	...	...	...	2	2	...	2	2
Religion	...	...	3	...	3	...	3	3
Total	...	...	3	2	5	...	5	5

37. *Mágadhi and Gujaráti.*

Miscellaneous	...	...	...	1	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Religion	...	...	...	3	3	...	3	3
Total	...	...	1	4	5	...	5	5

38. *English and Hindi.*

Subjects.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-educational.	Total.
	First Edition.	New Edition.						
Language	...	...	...	2	2	2	...	2

39. *English and Kánarese.*

Language	...	...	...	3	3	3		3
Poetry	...	...	...	1	1	...	1	1
Total	...	...	...	4	4	3	1	4

40. *English and Arabi-Sindi*

Language	...	...	...	2	2	2	...	2

41. *English and Persian.*

Language	4	1	...	...	5	1	4	5
Miscellaneous	...	1	...	...	1	...	1	1
Total	4	2	...	...	6	1	5	6

42. *Persian and Urdu.*

Poetry	...	...	1	...	1	...	1	1

43. *Arabic and English.*

Miscellaneous	...	...	...	1	1	...	1	1
Poetry	...	...	1	...	1	..	1	1
Total	...	...	1	1	2	...	2	2

44. *Arabic and Urdu,*

Poetry	...	...	...	1	1	...	1	1
Religion	3	1	...	2	6	...	6	6
Total	3	1	...	3	7	...	7	7

45. *Hebrew and Maráthi.*

Religion	...	...	1	1	2	...	2	2

46. *English, Maráthi and Gujaráti.*

Language	...	...	...	4	4	4	...	4

47. *Gujaráti, Maráthi and Kachchhi.*

Poetry	1	...	...	...	1	...	1	1

48. Gujaráti, Hindi and Urdu.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First Edition.	New Edition.						
Arts	1	...	...	...	1	...	1	1
Poetry	1	...	1	...	2	...	2	2
Total	2	...	1	...	3	...	3	3

49. Kánarese, Maráthi and English.

Language	1	...	...	...	1	1	...	1

50. Sanskrit, Maráthi and Hindi.

Language	1	...	...	...	1	...	1	1

51. Sanskrit, Mágadhi and Hindi.

Religion	...	...	1	...	1	...	1	1

52. Persian, English and Gujaráti.

Fiction	...	...	...	1	1	1	...	1

53. Gujaráti, Persian and Urdu.

Miscellaneous	1	...	...	...	1	...	1	1

54. Arabic, Persian and Urdu.

Religion	...	...	1	...	1	...	1	1

55. English Periodicals.

Arts	25	...	...	...	25	...	25	25
Medicine	10	...	...	...	10	...	10	10
Miscellaneous	133	...	25	...	158	...	158	158
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Religion	2	...	...	...	2	...	2	2
Total	172	...	25	...	197	...	197	197

56. Maráthi Periodicals.

Arts	13	...	...	...	13	...	13	13
Drama	19	...	...	...	19	...	19	19
Medicine	19	3	...	...	22	...	22	22
Miscellaneous	141	...	1	...	142	...	142	142
Poetry	...	...	19	...	19	...	19	19
Total	192	3	20	...	215	...	215	215

57. *Gujaráti Periodicals.*

Subjects.	Original Works: First Edition.	Original Works: New Edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	10	...	...	...	10	...	10	10
Fiction	12	...	...	...	12	...	12	12
Law	...	...	...	2	2	...	2	2
Miscellaneous	396	...	...	...	396	...	396	396
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Total	420	...	...	2	422	...	422	422

58. *Sanskrit Periodicals.*

Poetry	...	...	11	...	11	...	11	11

59. *English and Gujaráti Periodicals.*

Miscellaneous	12	...	...	...	12	...	12	12

60. *English and Maráthi Periodicals.*

Miscellaneous	6	...	...	...	6	...	6	6

61. *English and Urdu Periodicals.*

Miscellaneous	1	...	...	...	1	...	1	1

62. *Maráthi and Sanskrit Periodicals.*

Medicine	4	...	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	6	1	7	...	7	7
Total	4	...	6	1	11	...	11	11

63. *Portuguese and Koncanim Periodicals.*

Miscellaneous	11	...	...	...	11	...	11	11

64. *Sanskrit and Gujaráti Periodicals.*

Religion	1	...	...	...	1	...	1	1

65. *Sanskrit, Maráthi and Hindi Periodicals.*

Miscellaneous	98	...	...	...	98	...	98	98

66. *Total Books for the year.*

Arts	22	1	...	7	30	...	30	30
Biography	14	...	1	1	16	...	16	16
Drama	39	3	14	7	63	...	63	63
Fiction	22	1	1	32	56	2	54	56
History	24	6	3	9	42	16	26	42
Language	45	32	5	23	105	83	22	105
Law	5	2	13	1	21	...	21	21
Medicine	14	...	1	6	21	...	21	21
Miscellaneous	207	24	21	59	311	9	302	311
Poetry	112	18	110	14	254	...	254	254
Politics	3	...	1	1	5	...	5	5
Philosophy (including Mental and Moral Science)	11	1	23	16	51	...	51	51
Religion	34	3	40	21	98	...	98	98
Science (Mathematical and Mechanical)	9	6	...	3	18	17	1	18
Do. (Natural and other)	30	19	1	...	50	44	6	50
Voyages and Travels	2	...	1	1	4	...	4	4
Total	593	116	235	201	1,145	171	974	1,145

67. Total Periodicals for the year.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	48	...	...	...	48	...	48	48
Drama	19	...	...	...	19	...	19	19
Fiction	12	...	...	...	12	...	12	12
Law	...	...	...	2	2	...	2	2
Medicine	33	3	...	...	36	...	36	36
Miscellaneous	798	...	26	...	824	...	824	824
Poetry	...	...	30	...	30	...	30	30
Philosophy (including Mental and Moral Science)	4	...	6	1	11	...	11	11
Religion	3	...	...	...	3	...	3	3
Total	917	3	62	3	985	...	985	985

68. Total Books and Periodicals for the year.

Arts	70	1	...	7	78	...	78	78
Biography	14	...	1	1	16	...	16	16
Drama	58	3	14	7	82	...	82	82
Fiction	34	1	1	32	68	2	66	68
History	24	6	3	9	42	16	26	42
Language	45	32	5	23	105	83	22	105
Law	5	2	13	3	23	...	23	23
Medicine	47	3	1	6	57	...	57	57
Miscellaneous	1,005	24	47	59	1,135	9	1,126	1,135
Poetry	112	18	140	14	284	...	284	284
Politics	3	...	1	1	5	...	5	5
Philosophy (including Mental and Moral Science)	15	1	29	17	62	...	62	62
Religion	37	3	40	21	101	...	101	101
Science (Mathematical and Mechanical)	9	6	...	3	18	17	1	18
Do. (Natural and other)	30	19	1	...	50	44	6	50
Voyages and Travels	2	...	1	1	4	...	4	4
Total	1,510	119	297	204	2,130	171	1,959	2,130

A. V. PĀTKER,
Acting Registrar of Native Publications.

BENGAL.

From C. E. Buckland, Esq., Secretary to the Government of Bengal, General (Miscellaneous) Department, to the Secretary to the Government of India, Home Department,—No. 1232, dated Calcutta, the 3rd April 1894.

In continuation of the letter from this Department, No. 1104, dated 18th March 1893, I am directed to submit, for the information of the Government of India, the enclosed extract, paragraph 1, from a letter from the Director of Public Instruction, Bengal, No. 1818, dated the 10th March 1894, giving cover to the Annual Report on the Bengal Library for the year 1893, and the analysis of books received in the Library, together with the usual statistical forms (Nos. I to IV) and the Table of books.

Extract from a letter from the Director of Public Instruction, Bengal, to the Secretary to the Government of Pengal, General Department,—No. 1818, dated Calcutta, the $\frac{10}{10}$th March 1894.

Para. 1.—In reference to your office No. 770, dated the 3rd instant, I have the honour to submit the report of Pandit Hara Prasad Sastri, M.A., Librarian, on the Bengal Library for 1893. The report is, as usual, full and interesting.

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Report on the Bengal Library for 1893.

The number of publications received in the Bengal Library during the year 1893 was 2,067. In 1892 the number was 1,675. This shows a fair increase, and the number would

have been much larger if all works published in these Provinces came to the Library, as contemplated by Act XXV of 1867. But this is not the case. Many works are not delivered to the registration offices at all. *The Interpreter*, a monthly journal which has entered into the third year of its existence, has not yet been received. The *Vishnupriyá*, an interesting Chaitanyaite journal, has not been received, though 15 numbers of the work have been published. The *Tattabodhiní Patriká*, a monthly journal of the oldest standing, was received only in 1892, after 48 years of its existence, and after 584 issues had been published. *The Engineer* and *Indian Engineering*, two well-known professional journals, are received but seldom. Many books advertised in the columns of newspapers and sold at the bookstalls are never received. It is difficult to guess their number, and if a conjecture may be hazarded, it is believed that 20 per cent. of the works published in Bengal, Bihar, and Orissa are never submitted for registration. The general character of these publications does not vary much from year to year, and there is no fresh accession to the ranks of authors worth the name. The number of good writers may be counted on the fingers, and the number of works they write is not large.

Art.

Besides two or three very elementary works designed only to teach music without a master, the record under this head is almost a blank. The indefatigable Doctor of Music, Rájá Sir Shaurindra Mohan Tagore, Kt., however, has contributed his quota to musical literature by publishing two works, one of them to celebrate the Empress's Birthday. The presiding deities of the seven principal notes of Hindu music have been invoked to pronounce their benediction on the Empress, each in the tune over which he presides. It does credit to the taste and loyalty of the Rájá to publish works of this nature on festive occasions of the Royal family. The Rájá has set up in his palace a small theatre for the performance of dramas in Sanskrit. *Veni Samhára*, the celebrated Sanskrit drama of *Bhattanáráyana*, was represented on the stage. The Rájá has, during the course of the year under review, published a work in which some of the best stanzas of that drama have been set to music.

Biography.

The biographical literature of 1893 is exceptionally rich. It contains two works of very superior merit, giving the lives of two eminent men who worked all their life to introduce Western ideas into Bengal. The first is the life of Michael Madhusúdan Datta, the greatest poet of Bengal, and one of the best, and at the same time worst, creations of English education in India. The biographer, Babu Jogendra Náth Basu, has spared no pains to collect materials for his work. He has travelled to every part of Bengal where his hero had been, and visited every person with whom he was in intimacy. Madhusúdan's friends, Babu Gaur Dás Basák and Babu Bhudeb Mukharji, C.I.E., eagerly came forward to help the young biographer in his laudable undertaking. The young man says in his preface that he was literally buried in the heaps of correspondence that flowed in to him from all directions. It caused him great pains to select from and to arrange this vast quantity of materials. That he has done his task with great credit there is not the least doubt. His language is at once elegant and perspicuous. The facts of the life of his hero have been marshalled with very great skill, as many of these will not bear the light of day. But the most creditable part of the work is the history of the drama and the poetry of his time ; and also that of the influence of English education on the second generation of its recipients. The great services of Michael M. Datta to Bengali literature are (1) the introduction of blank verse into Bengali, thereby giving Bengali poetry a life and vitality which it lacked before; (2) elevating the tone of Bengali drama by throwing off the shackles of slavish imitation under which it had for a long time laboured. The pandits of Bengal never ventured to go beyond ancient Pauranic stories for their subjects, and in the manner of their writing they always followed the conventional rules of later Sanskrit dramatists—not the very best models to follow. For the first time in Bengal, Michael selected a subject of his own choice and dramatised it in his own fashion. While the motto of the Pandits was "convention," his motto was "nature," and the first appearance of his drama cast the whole body of pandits into the shade. All these facts have been very carefully recorded in the biography. Born in the family of a rich orthodox Hindu, receiving the highest education available in his day, and gifted with talents of the highest order, Michael Madhusúdan nevertheless ended his miserable life in a charitable hospital. The life of such a man cannot be without its lessons, or rather warnings. He has none to thank for all his sufferings, all his misery, but himself. He was wayward as a schoolboy, wayward as a son, wayward as a husband, and wayward as a man. His waywardness bore good fruit in literature alone.

The above is written in Bengali, but the next work is in English. It comes from the pen of the veteran writer, Babu Bholánáth Chunder, whose *Travels* in 1844, before the introduction of railways and telegraph, was the delight of educated natives for a generation. His

present work is even superior to his *Travels*. It is the biography of the late lamented Rájá Digambar Mitra, who, from a humble origin, rose by his own exertions to the foremost rank of educated Bengalis. After leaving college he was first a schoolmaster, then a head clerk, then a tahsildar, and then the manager of a zamindari estate. After leaving his managership he became a manufacturer of indigo and silk. After meeting with many reverses he at last became a zamindar. The experience he gained in the mufassal now became of great use to him, and in the course of twenty-seven years he left to his heirs a property valued at a lakh a year. He was the first Secretary of the British Indian Association, in which all his life he took a prominent part. He was twice made member of the Bengal Legislative Council, and his services were highly appreciated by the Government, which successively conferred on him the titles of Raja and C.S.I. He rendered an important service to his countrymen by pointing out what is generally believed to be the true cause of malarious fever,—namely, subsoil moisture. His work on this subject is of high authority. It brings together facts and figures which make the conclusion almost irresistible. The career of such a distinguished man, though there is not much adventure in it, cannot fail to be interesting to his countrymen, and the author has done his best to enhance the interest of the work by his chaste English and neat arrangement. He, too, had to wade through a vast heap of dusty papers in selecting the materials for his work.

The fragment of the autobiography of Pandit Ishvar Chandra Vidyáságara, published by his son, though it embraces but a few years of his life, is an interesting work as coming from Pandit Vidyáságara's pen. It contains only a few incidents of his early life, but they are told in that vivacious spirit which characterised the man.

Of Pandit *Táránáth Tarkaváchaspati*, the great Sanskrit grammarian and lexicographer, two biographies have been written within the year, one by his brother and the other under the patronage of his son. The brother and the son differ in their accounts in many particulars. Indeed, the latter has caused the biography to be written with the express object of removing the misrepresentations which are alleged against the former. Both, however, agree in representing that Táránáth was a most wonderful man; amongst scholars he was in fact the last of the old school. He belonged to the group of massive intellects reared up under the fostering care of the early rulers of British India. Among them may be numbered Pandit Jagannáth Tarkapanchánan, the author of the Hindu Law Digest under Hastings, and Pandit Rádhá Mohan Gosvámi, the friend of Colebrooke and others, because by his varied attainments he overtopped the whole race of his contemporaries, who were contented to study a single branch of literature. But Táránáth was more than a scholar; he was a bold speculator in commerce and agriculture. He tried his fortune with varied success in the cultivation of rice, in manufacturing silk and cotton goods, and in importing shawls from the Punjab. But his most successful venture was as a publisher of Sanskrit books, in which, whatever the merit of the books published, he and his son have no rival. In spite of all his speculations, however, he was a scholar all his life, and his great works—the Commentary on the Siddhántakaumudi and the Váchaspatya, the Sanskrit Encyclopædia—will be appreciated as long as Sanskrit literature continues to be valued. The compilation of the Váchaspatya cost him eighteen years of hard labour and an expenditure of about Rs. 80,000. No nation can boast of such an encyclopædia being compiled by the exertions of a single man.

The apostolic durbar of the Nava Vidhán Samáj is publishing the second volume of the Life of the great minister, Achárya Keshab Chandra Sen. The life of a religious reformer is often an uneventful one. The authors have made this work interesting by writing an elaborate history of the society in which Keshab Chandra was born, in which he moved, and which he reformed. In imitation of the works on Chaitanya the work has been divided into three parts—the beginning, the middle, and the end. The second volume deals with the middle portion of his life, and the first part of it, which was published during the year under review, deals with the most important part of his career,—namely, his breach with the Adi Brahmo Samáj, the original society established by Rájá Rám Mohan Ráya, and the foundation of what is known as the Indian Brahmo Samáj. The Adi Brahmo Samáj, he thought moved within the narrow grooves of Vedantic pantheism and of old Hindu social regulations. He broke off his connexion with that Samáj in order to found one which drew its moral precepts alike from the Vedas and from the Bible, and whose social regulations were based on catholic principles by doing away with the caste system altogether. The foundation of the Nava Vidhán Church will probably be dealt with in the third volume.

A biographical sketch of Rev. K. M. Banerji, LLD., C.I.E., by Babu Rám Chandra Ghosh in English, gives an account of one of the interesting Bengalis of the nineteenth century. He was among the first-fruits of English education in Bengal. As an Anglo-Sanskrit

scholar he had no rival among his countrymen all his life. He stood as the medium of communication between the East and the West. He preached Christianity to his countrymen, and in his works he explained the *shastras* to Europeans. His *Dialogues* on Hindu philosophy, though forgotten at this moment, made a great sensation in their day, and his *Vidyá Kalpadruma*, a Bengali encyclopædia, though it fell still-born from the press, will remain as a monument of his industry. Later in life the Rev. K. M. Banerji began to move in political circles, and his venerable appearance greatly impressed his younger contemporaries.

Babu Shrímanta Chattopádhyáya's work, entitled *Annapúrná Charita*, is a big volume of 432 pages. It gives an account of his deceased wife, Annapúrná Devi, a Brahmo lady whose death was mourned by a large number of her co-religionists.

The life of Parameshvar Mallik of Santipore, in English, gives an instance of a hardened sinner being saved by the New Dispensation. The story looks like the regeneration of Jagái and Mádhái of Nadia by Chaitanya.

The biographical literature of Bengal is daily rising into importance. In no other province of India is to be found such a large number of good biographies as in Bengal,—clearly the result of English education. The old metrical accounts of Vaishnava saints were written more with the object of preaching particular tenets than as a study of the man, and they had very little influence on the general public. The idea that the life of every man who achieves prominence in any career is full of instruction, is the outcome of European civilisation, and is one which the people of Bengal have begun thoroughly to realise. In writing biographies they do not confine themselves within any limited range; they have written lives of eminent female characters, of ancient sages, and of distinguished foreigners. The list of minor works under this head will fully justify the above remark. During the year under review have been written the biographies of Kavir, the religious reformer of the fourteenth century; of President Lincoln; of King Asoka; of Bámá Sundarí, a Brahmo lady; of Babu Bishnu Chandra Datta, the late Deputy Postmaster-General of Bihar; of Andrew Fuller, the founder of the Foreign Mission of Scotland, to whose exertions India owes the labours of its missionaries; and of Babu Lakshman Chandra Ash, a successful indigo planter.

Biographical literature has also its humorous side in the *Life of Samuel Hardy, of Santa village in the Golin district*, being the autobiography of a munsiff who lost his appointment through the weakness of his head. The English of the work is of the type of the Memoirs of the late Mr. Justice Anukul Mukerjee. The work may be a good Christmas present for European gentlemen to their friends at home. The mere exposition of the title of the work will show where its humour lies. Golin is said to be the ancient name of Hooghly, and so the author has put Golin district for Hooghly district. Santa is a Spanish word meaning "holy." The village in which the writer lives is Rishirá,—*i.e.*, the Rishis,—and so the writer's Santa village must mean Rishirá.

Drama.

The dramatic literature of the year is wanting in originality. There is indeed the usual number of mythological dramas based on the Puranas, and Babu Mati Lál Ráy, the owner of one of the *yátrá* companies, keeps up his reputation both as a playwright and as a manager of *yátrá* companies. The only noticeable works in Bengali are a few farces, two of which—the *Kálápáni* and the *Hayavarala*—are directed against the sea-voyage movement, which made great head owing to the proposal of the Congressists to hold a meeting in London. The wit of these works is coarse but effective, and they are greatly admired by orthodox Hindus. *Ushá* is an allegorical representation of love in which Ushá (the dawn) is represented as a princess who gets married to Pradosha (the evening). *Lílávilásá*, by Babu Nityasakhá Mukharji, is a religious drama in which devotion to God in various forms has been represented as leading men equally to heaven.

Khyáls are metrical dramas in Marwari-Hindi, interspersed with songs. They are mostly about love, and partake of the nature of pastoral operas. *Khyál Puran Malká* is the story of a man who fell in love in a dream. Purán Mal is the son of this infatuated lover, who, at the instigation of his new love, orders him to be killed. He was, however, saved by the intervention of Gorakshanáth, a Saiva saint.

The services of Pandit Nritya Gopál Kaviratna in popularising Sanskrit drama are deserving of a word of encouragement. He is the advocate of representing Sanskrit dramas on the stage, and he has secured a worthy patron in Rájá Sir Shauríndra Mohan Tagore, who has made the encouragement of the fine arts, in all their variety, the chief object of his life. Nritya Gopál first attempted to bring out ancient Sanskrit dramas, such as *Veni Samhára* and *Shakuntalá* on the stage, but finding that the general Sanskrit scholarship of the day was not equal to appreciating them, he had to bring down the drama to the level of the scholarship of his audience. He has written several works in easy Sanskrit with that object, of which the *Rámávadánam*, describing the deeds of valour performed by Ráma, was received during the

year under review. The language is so simple and so near Bengali, that young children of 11 and 12 take parts in the drama, and it is understood even by the undergraduates of the Calcutta University.

FICTION.

The most noticeable feature of the literature of the year in fiction is the appearance of a large number of detective stories in Bengali, entitled *Dárogár daptar*, by Babu Priya Náth Mukharji, an officer of the Detective Department of the Calcutta Police. The stories are clever and smart; they show how the criminal classes of Calcutta try to elude the police, and how the police often get the better of them. The pictures presented in these works of low and degraded town-life are exceedingly interesting. They show what depths of crime can be found in the midst of so much civilisation and refinement. They also show the usefulness of native talent in detecting crimes in native society.

Knavery unmasked is also a work by a detective officer, in this case a European. The stories are cleverer and smarter, and picked up from a much wider field than those of his native brother officer. The writer has made the Jubilee the occasion of bringing these stories together. A very large number of life-convicts were released on that occasion, and among them was a whole band of dacoits. Coming outside the jail they sit together under the shade of an Indian banyan tree, and at the command of their leader each begins to tell his story. There are Burman dacoits, Naga fugitives, police informers, and all sorts of criminals among the lot. The interest of the stories is sustained throughout. The author seems to have followed the plan of Chaucer's Canterbury Tales, where each pilgrim tells his own story.

The fourth edition of *Rájsinha*, by Babu Bankim Chundra Chatterji, has been so thoroughly enlarged that it has become altogether a new book. The plot has been more fully developed and new characters have been introduced. *Rájsinha* was always considered to have been a failure, but Bankim Chundra has converted a failure into a brilliant success. The contrast of the Hindu and Musalman is throughout striking. The Moghal Emperor, Aurangzeb, with all the splendour of the Moghal court and *seraglio*, shrinks into insignificance in contrast with the patriotic and chivalrous *Rájsinha*, who, with a handful of brave Rájput warriors, defies the immense resources of the Empire.

Kankavati, by Babu T. N. Mukharji, is a clever adaptation of an old Bengali nursery tale. The nursery tale, with all its wonderful apparatus for exciting the childish imagination, has been cleverly transferred to a dream in the following way. A handsome little girl falls in love with a companion of her youth, a young graduate; but her father wants to marry her for money to an old man of seventy. She naturally dislikes the match, but has no means of preventing it. Her anxiety brings on a high fever, and she falls into a state of unconsciousness; all the wild visions of the well-known nursery tale fleet before her mind's eye in that condition. The tale has been throughout enlivened by a keen satire on the present state of Hindu society, clothed in quiet and quaint humour.

Duláli, by Babu Hárán Chandra Rakshit, a young aspirant to literary fame, is remarkable as containing one of the darkest characters yet conceived in Bengali fiction. This was an ugly, deformed man, who shrank from no crime to attain his ends. He was a *gumashta* to a zemindar, whom he taught drinking, debauchery, and all sorts of crimes. He was a pimp, procurer, murderer, extortioner, and what not. He used to say openly that men hated him for his deformity, and he would have vengeance on them; but he was a man, and he loved his daughter more than himself. He reaps the fruits of his own crimes, and the monster whom he has raised in his zemindar violates his daughter. He kills his daughter with his own hand and dies by a thunderbolt—fit end of such a monstrous life.

Nilu khuro represents a set of original characters that are fast disappearing at the levelling touch of modern civilisation. They were not criminals nor bad men, but to displease them was a serious matter. They had no occupation in life; their ancestral lands yielded them their livelihood, and they used to play pranks—wicked ones indeed, but always humorous. They were liked for their humour, but feared for their wickedness.

The sufferings of young and chaste widows form the subject-matter of two charming novels,—namely, *Lílá* and *Snehalatá*. The first part of the latter has already been noticed. The widowhood of *Snehalata* commences in the second part, and her sufferings have been delineated with a minuteness of detail which characterises female writers. The character of *Lílá* is all mildness and sweetness. She is loved by everybody except one wicked woman, and that woman makes her life miserable.

HISTORY (INCLUDING GEOGRAPHY).

Chandraprabhá.—A work on the genealogy of the Vaidya caste, by Bharat Mallik, is the only noticeable work under this head. It is a larger recension of his shorter work, the *Ratnaprabhá*. The genealogies commence with a number of *Víja purushas*, or founders of families, who

flourished about the middle of the twelfth century. They all practised the art of medicine and enjoyed the patronage of Hindu rajas. From these have descended the higher ranks of the Vaidya caste, who, during the entire period of Muhammadan supremacy in Bengal, sustained the reputation of the Hindu art of medicine, many of them enjoying the patronage of the Muhammadan sultans of Bengal, and receiving titles of nobility, such as Khan, Mallik, etc., from them.

The *Wall Maps of Asia* in English and Hindi, by Babu Binod Bihárí Dhar, are very well executed.

Language.

The new edition of the *Shavda Kalpadruma* has nearly completed its fourth volume. The fifth will contain an appendix, in which will be given all words which have been found in works discovered since the first publication of the dictionary. *Prakritiviveka,* a Bengali dictionary, complete in two volumes, contains 52,832 words,—probably the largest dictionary in that language. The mischievous trade in key-making, which is so ruinous to the intellectual progress of young men in Bengal, has happily received a check during the year under review. Babu Abalákánta Sen was driving a brisk trade in key-making, having published in the course of eight or nine years keys to nearly 200 works in English and in Bengali. His unprecedented success turned his head, and he made his keys the medium of disseminating seditious ideas. His books have been entirely proscribed; but though the greatest mischief-maker has thus been removed from the field, the mischief still exists to a fearful extent.

The action of the Central Text-Book Committee in unsparingly rejecting bad books has encouraged the production of many good school-books. Of these, *Sáhitya pustaka,* by Babu Chandra Náth Basu, *Bálakbodha,* by Miss Arabella Buckley, and *Charitamálá,* by Babu Shambhu Chandra Vidyáratna, are worthy of special notice. The last work gives short biographical sketches of a number of Bengali worthies, illustrative of the pursuit of knowledge under difficulties.

Law.

Pandit Madhusúdan Smritiratna has completed his edition of the *Madana-párijáta* in the Bibliotheca Indica series. The work was compiled by Visvesvara Bhatta, under the patronage of Madana Pál of *Kachcha* on the Jumna near Delhi, during the middle of the fifteenth century. It is very curious that, with one or two exceptions, almost all the Hindu Law Digests were compiled during the Muhammadan period. The reason for this appears to be that such compilations were not greatly needed as long as there existed any powerful Hindu king to give effect to the decisions of his court pandits or *Dharma shastris.* With the loss of Hindu independence the courts of these *Dharma shastris* were necessarily abolished, and Hindu law had to depend upon a purely religious sanction, and so it became necessary to state these sanctions precisely. This is what these compilations principally aimed at, and this is what has led to the prevalent idea that the Rishis are infallible, and that their sanction is absolutely binding on Hindus, both in this world and in the world to come. *Madana-párijáta* is one of the earliest compilations, and it is regarded as an authority over a wide tract of land in Hindustan.

Medicine.

The English translation of the *Charaka Samhitá,* by Pandit Avinásh Chandra Kaviratna, has attracted the attention of European *savants* to the Indian art of medicine. The translation of *Nidána* into English, by Kaviraj Rasik Lál Gupta, though it has not done so much noise, appears to be a closer translation, as the author himself knows English. His *Practice of Hindu Medicine* is a work of much greater importance, because in a small handy volume he has attempted to give all the good points of Hindu medicine in English, and European scholars are likely to have a better idea of these things from this short work than from long and diffuse translations.

Dr. Samuel H. Terry's work entitled "Controlling Sex in Generation" has been translated into Bengali during the year under review.

Besides these, there is the usual complement of Homœopathic, Allopathic, and Ayurvedic publications, Homœopathic leading the van.

Zahar Mohora in Musalmani-Bengali suggests some remedies for snake-bites.

Miscellaneous.

Hindutva, by Babu Chandra Náth Basu, is one of the most remarkable books of the year. The object of the work is to differentiate Hinduism from all other religions of the world. He has pointed out with some force that Hinduism is a singular system of religion,

and that it differs from all others in the very first articles of faith. It believes in the theory of metempsychosis, a theory unknown to the Semitic religions. The theory of *Karma—i.e.*, man's responsibility for his own actions—is also peculiar to Hinduism. It does not believe in the mediation of a saviour—none can save man but himself. In the idea of salvation also it differs from all other creeds. Salvation, according to the Hindus, means exemption from the liability to metempsychosis. What remains after such liberation is also explained in a manner peculiar to the Hindus. It believes that the liberated soul is absorbed in the Deity. The notion of the Deity is also peculiar. He is not a personal god dispensing justice and alternately becoming angry and pleased with those who are its objects. He is, according to the idea of the Hindus, the very universe itself. All that we see and feel is illusion; the reality, the *noumenon*, is He. Salvation is obtained by the knowledge of truth, *i.e.*,—the knowledge of the *noumenon* as opposed to the knowledge of the *phenomenon*. *Karma* is all-powerful, except as against the knowledge of truth, which destroys it as fire destroys fuel.

Works on Indian ethnography are very rare, and ethnographists will hail with delight the *Notes on the Marriage Systems of the People of Assam*, by Babu Hem Chandra Barua. The description of ceremonies gone through by the aborigines at the time of marriage is extremely interesting.

The East and West, by Babu Jogendra Chandra Ghosh, leader of the Positivists in Bengal, generalises the results of the system of ethics taught in the East and the West in the following words:—"Eastern ethics has run off into mendicancy and suicide, Western ethics into competition and depopulation.

Technical Education in Europe—a possibility for Bengal is the title of a small *brochure* by the Reverend Alexander Tomory, M.A. It urges Government to patronise technical education in this country, and the people to shake off their complete indifference in this respect. They may thus enhance the material prosperity of the country and open up new spheres of activity to the people.

The struggle for existence all over the country is engaging serious attention. To this spirit we owe the publication of two Bengali works entitled *Svádhína Jíbiká* and *Byabasáya Shikshá*, having for their object the earning of an independent livelihood.

Moral Influence of Physical Science, by Dr. Mahendra Lál Sarkár, C.I.E., demonstrates that the progress of investigation in physical science points more and more forcibly to the existence of a great first cause.

Indian Pandits in the Land of Snow, by the eminent traveller, Bábu Sarat Chandra Dás, C.I.E., describes the grand doings of the Bengali race during the palmy days of the Pál dynasty, who were so proud of their title of *Gaureshvara*. These pandits were all eminent Buddhist monks, who visited Tibet in the eleventh and twelfth centuries, liberated its people from the low and grovelling worship of demons, introduced the purest form of the *Máhayán* doctrine into that country, and translated a large number of Buddhist scriptures into Tibetan.

Babu Rámákshaya Chattopádhyáya, a retired Deputy Magistrate, has summarised his experience of the working of the Bengal Police, and made some suggestions for its improvement in a work entitled *Pulisha-o-lokarakshá*. He points out that the criminal classes have their supporters and protectors in the higher classes all over the country, and unless the police can bring their moral influence to bear on these men, through the better education and higher position of its officers, life and property in Bengal can never be considered safe.

"Miscellaneous" is the head under which the varied intellectual activity of a province is most fully represented. It contains a comprehensive collection of Bengali proverbs entitled *Pravádapustaka*, with a learned preface pointing out the character of the nation as revealed in its proverbs. *Upahana-vinod* or *Brikshayurveda* is an interesting work on Indian horticulture. The caste publications *Játibheda*, *Játibichára*, *Ambashtha Kon Barna*; collections of songs, such as *Gítaratnávalí*, *Baul-samgít*, *Gáner-báhi*, *Jangal-báhár*, *Tappá-o-chatki*, etc.; astrological works, such as *Keraliya-prasna-ratnákara*; works on holy places, such as *Tírtha-darshana* and *Tírtha-mukura*, show that the Bengali mind is still to a great extent moving in the old grooves.

The *Vishva Kosha*, or Universal Encyclopædia in Bengali, has very nearly completed its fifth volume, coming to the end of the letter *ka*.

Chhandah Sára Samgraha, by Babu Chandra Mohan Ghosh, Lecturer, Campbell Medical School, is a comprehensive work on Sanskrit and Vedic metres, of which any Sanskrit scholar might be proud.

Philosophy.

Two important works in Sanskrit philosophy were completed during the year under review,—namely, an English translation of Aniruddha's Commentary by Dr. Garbe, and

the *Anumánchintámani*, or the Chapter on Inference of the *Tattvachintámani*, edited by Pandit Kámákhyánáth Tarkavágísha. Dr. Garbe's translation is faithful and clear, and his notes are interesting and to the point. The preface contains a history of the Sámkhya philosophy. Aniruddha, says the writer, though belonging to the sixteenth century, really represents a much older Sámkhya tradition than the work of Vijnánabhikshu, an earlier commentator who has given a Vedantic tinge to his commentary. Sámkhya, says Dr. Garbe, derives its name from *Samkhyá*, or enumeration. The peculiar feature of the system is that it attempts to fix all philosophical ideas by numbers such as the three *gunas*, twenty-five *tattvas*, and so on. The enumerative philosophy appears to be much older than Buddhism, as the latter follows the method of the former, especially in fixing ideas by numbers, such as the four noble truths, the five *sílas*, etc.

The second volume of the *Tattvachintámani*, just finished, contains the laws of inference of the modern school of Naiyáyikas. Its peculiar feature is the idea of *Vyápti*, the relation in which the middle term stands to the major. The word, *Vyápti*, means co-extension, and this idea of co-extension has been elaborated with scholastic subtlety. The work is accompanied by the commentary of Jayadeva, better known as Pakshadhara Mishra.

Poetry.

There are under this head the usual number of poetical miscellanies of doubtful merit, and the usual number of poetical readers, both original works and compilations. *Tatiní*, by a female writer, is very highly spoken of, and contains some pieces of great beauty. Of more important works, *Kurukshetra*, by Babu Nabín Chandra Sen, is a sequel to his *Raivataka*. In these two works an elaborate attempt has been made to give the entire story of the Mahábhárata in the short compass of two small volumes. The work has been written in the interest of the Hindu revival, and the whole work has been given a revivalist and modern garb. Abhimanyu is represented as the highest ideal of man. He is the son of Arjuna, the greatest of the Pándava heroes by his favourite wife, Subhadrá. He is educated by his maternal uncle, Krishna, to be the head of the new order of things after the fall of the Kauravas. He has all his faculties, physical, mental, and moral, fully developed. War to him was a pastime. He was a complete master of the *gítá*, the revivalist's bible. He loved his wife dearly, and his affection for his mother knew no bounds. It was this darling of the Pándavas, this future hope of the civilised world, who was murdered by seven heroes of the Kauravas fighting in concert. The Kurukshetra war was being fought with almost equal success on both sides. But this murderous deed turned the tables against the wrong-doers. The work is well written, the style smooth and beautiful, the versification flowing and elegant. But there are marks of haste and carelessness observable in some places.

Yugadharma, by Babu Bijaya Krishna Mazumdár, is an exquisite little book. It gives the gradual development of religious ideas, from the earliest fetish worship to Brahmoism. The stages have been well selected and the mental and moral condition in each has been described with power. *Mahesha-máhátmya* and *Jayprakásha Yashahprakásha* are two eulogies—one of Mahámahopádhyáya Mahesha Chandra Nyáyaratna, C.I.E., and the other that of Dewan Jayaprakashá Lál.

The late Pandit Haridás Shástri, M.A., Principal, Maharájá's College, Jaipur, has done excellent service by publishing the *Jánakiharanam* of Kumárdás, a royal poet of Ceylon and a contemporary of Kálidás. The Sanskrit work was of high merit, but unfortunately it was lost, and Pandit Haridás had to reconstruct the whole poem from a Sinhalese paraphrase which is still extant. The Pandit had been preceded in this work a short time before by a Sinhalese Bhikshu.

Religion.

Christianity has produced the usual number of tracts. Muhammadanism continues the Bengali translation of the Koran. Buddhism has produced a hand-book or *Hastasára*, giving people an elementary idea of modern Buddhism. The work is in Páli and Bengali. The number of works on Hinduism are many and various. The most important of these are the Chaitanyaite publications. The *Banshi Shikshá*, by Premdás Mishra, has been published from ancient manuscripts for the first time. Chaitanya is said to have been an incarnation of Rádhá and Krishna in union. All of Chaitanya's associates were incarnations of various persons and things, surrounding Krishna at Brindávan. Krishna's flute, the celebrated *murali* of Vaishnava poets, was born as Banshi Badan Chatta of Kulia, one of Chaitanya's associates, who had a most beautiful voice. After his death he was born as Rám Chandra and wrote some of the finest songs. Banshi, or Ram Chandra, is associated with temples, at *Bagh-na-párá* near Kalna, and Banshi Shikhsá ends with a description of the building of these temples.

Amiya Nimái Charita, Parts I and II, by Babu Shishir Kumár Ghosh, is perhaps the book of the year. It is not a mere religious biography written from a historical or rationalistic point of view, but is the work of a living faith. It bears distinct traces that the author is fully convinced of the divinity of Chaitanya, and also of the truth of the miracles wrought by him. Chaitanya and his associates at Nadia used to play the part of Krishna at Brindávan, and to Chaitanya was always assigned the part of Krishna. He acted his part well. Then from time to time he used to fall into trances, in which he assumed to himself all the attributes of Vishnu in Goloka. He used to predict events, award blessings and curse, which were fulfilled, and send for sceptical people to come and see whether he was really the Vishnu. These periods of trance were regarded as holy moments, and their history has been lovingly recorded by his faithful followers. They were very little understood. But the author has made the history of these trances generally intelligible, and has thrown thereby an additional light on the Chaitanyaite literature, the obscurities of which he seeks to remove in his new work. Babu Shishir Kumár Ghosh has given to what is pre-eminently the religion of love a charm and fascination unknown before.

Mr. R. C. Datta, C.S., has published three parts of his *Hindu Dharma*, giving a history of Vedic *Samhitás*, *Brahmanas*, *Aranyakas* and *Upanishad*. His work is expected to embrace the whole range of Hinduism and to be complete in eight parts. Babu Bihári Lál Mitra has published the second volume of his English translation of the *Yoga Váshishtha Mahá Rámáyana*, and Babu Manmatha Náth Datta has completed his English translation of the Sixth Book of the Rámáyana, and has commenced another series of English translations, namely, the "Wealth of India," containing the Vishnu Purána and the Bhágavata. Babu Pratáp Chandra Ráy's translation of the Mahábhárata is steadily progressing, and the edition of the *Gítá* with nine commentaries by Babu Dámodar Mukharji is making fair progress.

The *Brihat Sárávalí*, by Rádhámohan Dás, published at Bankura, is continued. *Svargakhanda Rahasya* in Assamese gives the history of Sankara Deva, one of Assam's great religious reformers.

Science (Mathematical, Natural and other).

The records under these two heads are, as usual, a blank.

Travels and Voyages.

Prabásir Patra, letters written by Babu Navín Chandra Sen to his wife during his tour on privilege leave, is a very readable work. It is full of fanciful descriptions of men and things, often sparkling with genuine wit and humour. *Aktárlani haite Kutab paryyanta* is a description of big towns from Buxar to the Kutab. *Yurop Yátrir Patra* is written in the charmingly melodious prose of Babu Ravíndra Náth Tagore.

Periodicals.

The periodical literature of Bengal is growing in importance. The old journals keep up their reputation. The *Navyabhárata*, the *Bhárati O Bálak* and the *Janmabhúmi* are doing important service in their respective spheres of life. The fame of *Sádhána*, though a young paper, has already travelled to Europe. The specialist journal, the *Ushá*, is doing its work of interpreting the Vedas steadily and earnestly under the editorship of the veteran Satyavrata Sámashramí. The *Buddhist Text Society's Journal* under the distinguished editorship of Babu Sarat Chandra Dás, C.I.E., has completed its first year of existence, and during this time it has been steadily publishing Sanskrit, Páli and Tibetan texts, with English versions.

HARAPRASÁD SHÁSTRÍ,

Librarian, Bengal Library.

Bengal Library;

The 28th February 1894.

Table of books received in the Bengal Library during the year 1893—2,067.

1	2	3	4	5	6	7
Number.	Subjects.	Books published in English and other European languages.	Books published in the vernacular languages spoken in the province.	Books published in the Indian classical languages.	Books published in more than one language.	Remarks.
1	Art	2	4	...	2	
2	Biography	6	22	...	...	
3	Drama	4	35	1	1	
4	Fiction	8	68	...	...	
5	History (including Geography)	42	31	2	...	
6	Language	63	191	20	89	
7	Law	40	17	1	1	
8	Medicine	33	68	3	11	
9	Miscellaneous	120	331	20	33	
10	Philosophy	11	2	2	8	
11	Poetry	7	120	4	6	
12	Politics	...	...	...	...	
13	Religion	75	325	16	98	
14	Science (Mathematical)	11	72	...	4	
15	Do. (Natural and other)	10	20	...	...	
16	Travels and Voyages	2	5	...	...	
	TOTAL	434	1,311	69	253	
1	Originals	378	1,237	44	134	
2	Republications {Originals	25	13	25	10	
	Republications {Translations	...	...	...	...	
3	Translations	31	61	...	109	
	TOTAL	434	1,311	69	253	
1	Educational	131	341	10	81	
2	Non-educational	303	970	59	172	
	TOTAL	434	1,311	69	253	

Uni-linguals	1,310
Bi-linguals	238
Periodicals (in number)	519
TOTAL	2,067

FORM I.—*Total books of all kinds received from the different divisions in Bengal—2,067.*

Number.	Divisions.	English.		Other Languages.	
		Number of books.	Number of copies.	Number of books.	Number of copies.
1	Bhagalpur	...	...	...	...
2	Burdwan	7	6,600	50	59,800
3	Chittagong	1	650	12	8,390
4	Chota Nagpur	1	300	...	...
5	Dacca	9	10,600	112	128,266
6	Orissa	...	...	105	121,912
7	Patna	5	4,500	103	60,008
8	Presidency	9	8,400	76	110,150
9	Rajshahi	4	625	48	47,400
10	Town of Calcutta	246	469,381	1,279	1,904,027
	TOTAL	282	501,056	1,785	2,439,953

FORM II.—*Total number of books and copies in English and other languages.*

ENGLISH.		OTHER LANGUAGES.	
Number of books.	Number of copies.	Number of books.	Number of copies.
282	501,056	1,785	2,439,953

FORM III.—*Comprising uni-linguals only for 1893, being 1,310 in number.*

Number.	Language.	Originals.	Republications and translations.	Number.	Subject.	Originals.	Republications and translations.
1	Assamese	14	1	1	Art	6	...
2	Bengali	677	37	2	Biography	28	...
3	English	226	56	3	Drama	40	...
4	Garo	...	4	4	Fiction	69	7
5	Hindi	72	28	5	History (including Geography).	70	5
6	Khasia	1	...	6			
7	Lepcha	1	...	7	Language	247	27
8	Manipuri	1	1	8	Law	43	2
9	Musalmani-Bengali	22	1	9	Medicine	47	3
10	Naga	1	...	10	Miscellaneous	210	6
11	Persian	2	...	11	Philosophy	10	5
12	Sanskrit	26	25	12	Poetry	124	7
13	Santali	...	1	13	Politics	...	...
14	Tibetan	1	...	14	Religion	141	93
15	Urdu	14	...	15	Science (Mathematical)	83	...
16	Uriya	97	1	16	Do. (Natural and other)	30	...
					Travels and Voyages	7	...
	TOTAL	1,155	155		TOTAL	1,155	155

FORM IV.—*Exhibiting the number of periodicals published during 1893, amounting in all to 76 magazines and periodicals for 1893.*

MONTHLY.		BI-MONTHLY.		ANNUALLY.		HALF-YEARLY.		QUARTERLY.		FORTNIGHTLY.		WEEKLY.		BI-WEEKLY.		UNCERTAIN.	
English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.	English.	Other languages.
20	47	...	...	...	1	...	...	1	...	...	2	...	1	...	...	3	1

Tabular Analysis of the Assamese books received in the Bengal Library during the year 1893—TOTAL 25.

SUBJECT.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-Educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	6	2	...	...	8	8	...	8
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	11	...	...	...	11	...	11	11
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	1	2	...	2	2
Science (Mathematical and Mechanical)	1	3	...	...	4	4	...	4
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	19	5	...	1	25	12	13	25

Tabular Analysis of the Bengali books received in the Bengal Library during the year 1893—TOTAL 991.

SUBJECT.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-Educational.	TOTAL.
	First edition.	New edition.						
Arts	3	...	...	...	3	...	3	3
Biography	17	1	...	...	18	...	18	18
Drama	28	2	...	...	30	...	30	30
Fiction	48	9	...	5	62	...	62	62
History	10	9	...	...	19	18	1	19
Language	94	62	...	3	159	155	4	159
Law	10	6	...	...	16	...	16	16
Medicine	55	11	...	...	66	...	66	66
Miscellaneous	211	21	...	3	235	11	224	235
Philosophy (including Mental and Moral Science)	1	1	...	...	2	...	2	2
Poetry	65	12	1	...	78	26	52	78
Politics	...	...	...	...	...	...	...	...
Religion	213	3	10	15	241	...	241	241
Science (Mathematical and Mechanical)	24	18	...	...	42	42	...	42
Do. (Natural and other)	12	5	...	...	17	17	...	17
Travels and Voyages	3	...	...	...	3	...	3	3
TOTAL	794	160	11	26	991	269	722	991

Tabular Analysis of the English books received in the Bengal Library during the year 1893—TOTAL 434.

Arts	2	...	...	...	2	1	1	2
Biography	6	...	...	...	6	...	6	6
Drama	4	...	...	...	4	...	4	4
Fiction	7	...	...	1	8	...	8	8
History	26	12	3	1	42	36	6	42
Language	40	7	16	...	63	63	...	63
Law	30	9	...	1	40	...	40	40
Medicine	31	...	...	2	33	...	33	33
Miscellaneous	116	4	...	...	120	3	117	120
Philosophy (including Mental and Moral Science)	7	1	2	1	11	7	4	11
Poetry	3	...	4	...	7	4	3	7
Politics	...	...	...	...	...	...	...	...
Religion	50	...	...	25	75	...	75	75
Science (Mathematical and Mechanical)	6	5	...	...	11	11	...	11
Do. (Natural and other)	7	3	...	...	10	6	4	10
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	337	41	25	31	434	131	303	434

Tabular Analysis of the Garo books received in the Bengal Library during the year 1893—TOTAL 4.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	4	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	4	4	...	4	4

Tabular Analysis of the Hindi books received in the Bengal Library during the year 1893—
TOTAL 149.

SUBJECTS.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	1	...	...	...	1	1	...	1
Biography	2	...	...	...	2	...	2	2
Drama	4	...	...	...	4	...	4	4
Fiction	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	6	4	...	1	11	11	...	11
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	59	3	...	2	64	5	59	64
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	6	1	...	...	7	...	7	7
Politics	...	...	...	...	...	...	...	...
Religion	23	1	2	23	49	...	49	49
Science (Mathematical and Mechanical)	6	...	...	...	6	6	...	6
Do. (Natural and other)	1	...	...	...	1	1	...	1
Travels and Voyages	2	...	...	...	2	...	2	2
TOTAL	112	9	2	26	149	25	124	149

Tabular Analysis of the Khasia books received in the Bengal Library during the year 1893—
TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Lepcha books received in the Bengal Library during the year 1893—
TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natual and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Manipuri books received in the Bengal Library during the year 1893—TOTAL 2.

SUBJECTS.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	1	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	1	2	...	2	2

Tabular Analysis of the Musalmani-Bengali books received in the Bengal Library during the year 1893—TOTAL 23.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	3	...	...	1	4	...	4	4
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	4	...	...	...	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	14	1	...	...	15	...	15	15
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	21	1	...	1	23	...	23	23

Tabular Analysis of the Naga books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Persian books received in the Bengal Library during the year 1893—
TOTAL 2.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	2	...	2

Tabular Analysis of the Sanskrit books received in the Bengal Library during the year 1893—
TOTAL 67.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	1	1	...	2	...	2	2
Language	11	...	7	...	18	8	10	18
Law	...	...	1	...	1	...	1	1
Medicine	2	...	1	...	3	...	3	3
Miscellaneous	19	...	1	...	20	...	20	20
Philosophy (including Mental and Moral Science)	...	...	2	...	2	...	2	2
Poetry	2	1	1	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Religion	5	...	11	...	16	...	16	16
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	40	2	25	...	67	8	59	67

Tabular Analysis of the Santali books received in the Bengal Library during the year 1893—
TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Tibetan books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Urdu books received in the Bengal Library during the year 1893—TOTAL 14.

Arts	...	...	...	...	...	...	...	...
Biography	1	1	...	...	2	...	2	2
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	1	...	...	1	...	1	1
Language	2	1	...	...	3	3	...	3
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	6	1	...	...	7	...	7	7
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	10	4	...	...	14	3	11	14

Tabular Analysis of the Uriya books received in the Bengal Library during the year 1893—TOTAL 98.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	1	...	...	1	...	1	1
Fiction	1	...	...	...	1	...	1	1
History	8	2	...	...	10	10	...	10
Language	4	4	...	...	8	8	...	8
Law	1	...	...	...	1	...	1	1
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	14	3	...	...	17	4	13	17
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	28	6	...	1	35	3	32	35
Politics	...	...	...	...	...	...	...	...
Religion	17	...	...	...	17	...	17	17
Science (Mathematical and Mechanical)	3	2	...	...	5	5	...	5
Do. (Natural and other)	2	...	...	...	2	2	...	2
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	79	18	...	1	98	32	66	98

Tabular Analysis of the Arabic and Bengali books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	...	1	1	...	1	1

Tabular Analysis of the Assamese and English books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	...	1	1

Tabular Analysis of the Bengali and English books received in the Bengal Library during the year 1893—TOTAL 56.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	29	14	...	...	43	43	...	43
Law	...	...	...	...	...	...	...	...
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	8	1	...	...	9	...	9	9
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	2	1	...	...	3	3	...	3
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	40	16	...	...	56	46	10	56

Tabular Analysis of the Bengali and Hindi books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Trans-lations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the Bengali and Pali books received in the Bengal Library during the year 1893—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	2	...	...	...	2	...	2	2
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	...	2	2

Tabular Analysis of the Bengali and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 136.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	1	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	8	...	1	2	11	9	2	11
Law	...	...	...	1	1	...	1	1
Medicine	...	...	...	7	7	...	7	7
Miscellaneous	13	1	...	5	19	...	19	19
Philosophy (including Mental and Moral Science)	...	...	...	7	7	...	7	7
Poetry	1	...	...	3	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Religion	6	2	7	71	86	...	86	86
Science (Mathematical and Mechanical)	...		...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	28	3	8	97	136	9	127	136

Tabular Analysis of the English and Hindi books received in the Bengal Library during the year 1893—TOTAL 4.

SUBJECTS.	ORIGINAL WORKS: First edition.	ORIGINAL WORKS: New edition.	Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	1	...	...	3	...	3	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	1	...	...	1	1	...	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	2	...	...	4	1	3	4

Tabular Analysis of the English and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 9.

Arts	2	...	...	...	2	...	2	2
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	...	1	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	1	1	...	1	1
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	1	...	...	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	1	1	...	1	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	6	...	...	3	9	4	5	9

Tabular Analysis of the English and Urdu books received in the Bengal Library during the year 1893—TOTAL 2.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	2	...	...	...	2	1	1	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	...	2	1	1	2

Tabular Analysis of the Hindi and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 9.

SUBJECTS.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	2	2	...	2	2
Miscellaneous	1	...	...	3	4	...	4	4
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	2	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	2	...	...	7	9	...	9	9

Tabular Analysis of the Sanskrit and Tibetan books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	1	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	...	1	...	1	...	1	1

Tabular Analysis of the Sanskrit and Uriya books received in the Bengal Library during the year 1893—TOTAL 3.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	2	...	...	3	...	3	3
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	2	...	...	3	....	3	3

Tabular Analysis of the Bengali, English and Hindi books received in the Bengal Library during the year 1893—TOTAL 3.

SUBJECTS.	ORIGINAL WORKS.		Republications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	...	...	3	1	2	3
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	3	...	...	...	3	1	2	3

Tabular Analysis of the Bengali, English and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 21.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	18	1	...	...	19	19	...	19
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	1	1	...	1	1
Poetry	...	...	1	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	18	1	1	1	21	19	2	21

Tabular Analysis of the English, Sanskrit and Tibetan books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the English, Hindi, Persian and Sanskrit books received in the Bengal Library during the year 1893—TOTAL 1.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

Tabular Analysis of the English, Hindi, Persian and Urdu books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	1	...	...	1	...	1	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	...	1	...	...	1	...	1	1

Tabular Analysis of the English, Pali, Sanskrit and Tibetan books received in the Bengal Library during the year 1893—TOTAL 1.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Travels and Voyages	...	...	...	...	...	...	...	...
TOTAL	1	...	...	...	1	...	1	1

NORTH-WESTERN PROVINCES AND OUDH.

From J. D. LATOUCHE, Esq., Chief Secretary to Government, N.-W. Provinces and Oudh, to the Secretary to the Government of India, Home Department,—No. 845, dated Naini Tal, the 25th June 1894.

With reference to your letter No. 178, dated the 30th March 1894, I am directed to now submit, for the information of His Excellency the Governor-General in Council, a copy of the report of the Director of Public Instruction, North-Western Provinces and Oudh, on the publications registered in these Provinces during the year 1893 under Act XXV of 1867.

2. The attention of the Director of Public Instruction has been drawn to the delay in submission of the report, which was not received till more than two months after it was due.

From J. C. NESFIELD, Esq., M.A., Director of Public Instruction, N.-W. Provinces and Oudh, to the Secretary to Govt, N.-W. Provinces and Oudh, Education Department,—No. $\frac{G.}{334}$, dated Allahabad, the 3rd May 1894.

I have the honour to submit my annual report on publications, together with the usual statements of works registered under Act XXV of 1867 during the year 1893.

2. As required by Government Order No. 3480, General Department, dated the 3rd October 1882, each language or combination of two or more languages forms the subject of a separate statement.

3. The first statement relates to works in the English language. It shows 90 publications against 61 of last year and 60 of the year before last.

Of these the most noticeable works are the following:—

No. 1-785 of the third quarter, "Handkerchief Embroidery, or Eighteen Original Designs of full-size borders and corners for ladies' handkerchiefs," by Mrs. M. Edith Hoff.

Nos. 2-83, "The Widow Lampart;" 1-82, "Major Craik's Craze," of the first quarter; 1-434, "A Romance of Bureaucracy;" 2-481, "Tales of the East, or Narratives of the Indian Mutiny," of the second quarter; 2-824, "That Little Owl," of the third quarter; 2-1091, "The Romance of Guard Mulligan and other stories," of the fourth quarter, are works on fiction.

Nos. 4-121, "A New Guide to Cawnpore, with two plans," compiled by Reverend G. H. Westcott, M.A.; 7-199, "Text-book of Indian History for Indian Schools," compiled by Henry George Keene, M.A., C.I.E., of the first quarter; 3-472, "Kashmir, No. I, Gulmerg, the Snow Bridge, and the Apharwat Lakes;" 4-482, "Events in Egypt," of the second quarter, are on history. No. 11-14, "A Commentary on the Indian Registration Act, being Act III of 1877, with Introduction; Notes from the Case Law and Appendices containing the Registration Rules for the North-Western Provinces and Oudh, the Punjab, and Bombay," commented by Babu Kunjbihari Seth, B.A., Vakil, High Court, and Munsif, Oudh; 3-202, "The Central Provinces Tenancy Act, IX of 1883 (as amended by Act XVII of 1889), with notes of cases," of the first quarter, are on law.

No. 15-801 of the third quarter, "The Hymns of the Samaveda translated with a popular commentary, Parts I and II," translated by R. T. H. Griffith, Esq., M.A., formerly Principal of Benares College.

There has been an increase in works on law, miscellaneous, poetry, and science (natural and others), and a decrease on drama, fiction, history, language, medicine, religion, and science (mathematical and mechanical).

4. The second statement relates to works in the Urdu language. It shows 469 publications against 295 of last year and 301 of the year before last.

Of these, the following 13 works are worthy of notice:—

No. 4-480 of the second quarter, "Ikbál-i-Thug," is a translation of Taylor's Confessions of a Thug.

No. 19-1052 of the fourth quarter, "Futuh-ush-shám," contains the history of Syria in Urdu poetry.

No. 34-926 of the same quarter, "Kulliyat-i-'Ilm-i-Tibb," is on the principles and practice of medicine.

No. 48-259 of the second quarter, "'Iláj-ul-amráz Mámúli wa Khawáss Admijáț Homœopathic ba tartib-i-Harúf-i-Tahijjí," is on the cure of the usual diseases and qualities of the homœopathic medicines arranged in alphabetical order, compiled by Hakím Khádim Husain Khan, Rais, Shahabad, zila Hardoi.

No. 68-301 of the same quarter, "Risála-i-Engineering," is a Manual of Engineering for the use of sub-overseers and other workmen attached to irrigation subdivision, North-Western

Provinces, by Rai Bahádur Lála Srirám, Supervisor, Irrigation Branch, North-Western Provinces.

"Turjuma-i-su'álát mut'allika Police Rules wa Regulations," Nos. 52-961, 53-1067, Parts I and II of the fourth quarter, are translations of questions of Police Rules and Regulations, translated by the Principal, Police Training School, Allahabad.

Nos. 54-1069, 55-1070, of the same quarter, are translations of answers to the questions of Police Rules and Regulations translated by the above translator.

"Mazámin-i-Addison," No. 91-477 of the second quarter, is a translation of Part 1 of Addison's Essays.

No. 51-229 of the first quarter, "Majmú'a-i-Kámil Tarjuma-i-Tarikh-i-Wa'idí," is a complete translation of the historical collection of Wa'kidí.

No. 99-826 of the third quarter, "Gháyat-ul-Burhán-fi-Tawl-it-Kurán," is a work on the interpretation of the Kurán.

There is an increase in the number of publications on arts, biography, language, medicine, miscellaneous, poetry, religion, and science (mathematical and mechanical).

5. The third statement relates to works in the Hindi language. It shows 306 publications against 208 of last year and 199 of the year before last.

Of these the following nine works are deserving of notice:—

No. 3-115 of the first quarter, "Ráma-ya'sa darpan Nátak," is a drama.

Nos. 5-158 of the first quarter, "Chandra-Kantá Upanyás, Part I," 14-581 of the third quarter, "Nítána Cheritra, Part I," is an original novel in Hindi by Babu Ratna Chandr, B.A., Vakíl, High Court, Allahabad. No. 17-503 of the same quarter, "Bundelparakásiká," is a history and geography of Bundelkhand, compiled by Pandit Mukund Sastrí, Head Pandit, Rájkumár College, Nowgong, Bundelkhand.

No. 35-672 of the same quarter, "Arogya-Mitra," contains instructions about hygiene, by Mahadeva Bhíkájí Vinze, Hospital Assistant, Rewah State.

Nos. 21-59, 22-60, 23-61 of the same quarter, "Sri-Válmíkíya Rámayana Bhásha Chhandon men," are the Hindi metrical translation of Válmíkí's Rámayana, published by Babu Syám Lál.

No. 35-897 of the fourth quarter, "Rámayana, sáton kánd," is a poetical work in seven books in the Nepali dialect.

There is a decrease in the number of publications on biography, philosophy, and an increase in works on arts, drama, fiction, history, language, law, medicine, miscellaneous, poetry, religion, science (mathematical and mechanical), and science (natural and others).

6. The fourth statement relates to works in the Sanskrit language. It shows 46 publications against 57 of last year and 43 of the year before last.

The following three works are noticeable:—

No. 19-641 of the third quarter, "Madana-Vinodah," is a medical work by Pandit Tryambaka Sastrí of Benares.

No. 23-502, "Vivarana-prameya-sangrahah," 24-774 of the same quarter, "Sapta-padárthí mita-bhashini Vyakhyá," are works on Nyaya philosophy (of the Vaiseshika system). The above two philosophical works are of the Vizianagram Sanskrit series published under the superintendence of Mr. Arthur Venis, M.A., Principal Sanskrit College, Benares, which still continues to be published.

The monthly serial of the Benares College known as "The Pandit" still continues to be published.

There has been an increase in works on law, medicine, miscellaneous, and science (mathematical and mechanical), and a decrease on fiction, language, poetry, philosophy, and religion.

7. The fifth statement relates to works in the Arabic language. It shows 21 publications against 14 of last year and 23 of the year before last.

The only three books noticeable are—

No. 2-538 of the third quarter, "Fatawi Kazi Khán Ma'Fatawi-is-Sirájiyya," is on theological law.

No. 1-479 of the second quarter, "Badr-ud-dujú fi Sharh-i-La-wá-ul-Huda," on logic, being a commentary on the philosophical work named Lawá-ul-Huda.

No. 1-44 of the first quarter, "Tafsír-ul-Jalíl," is an extensive commentary on the Kurán.

There is an increase in works on language, law, medicine, miscellaneous, and religion, and a decrease on history and poetry.

8. The sixth statement relates to works in the Persian language. It shows 44 publications against 54 of last year and 75 of the year before last.

The only book noticeable is—

No. 2-204 of the first quarter, "Khalásat-ut-Tujarib," is a medical work by Hakím 'Ulwi Khan of Delhi, published by Munshi Nawal Kishore, C.I.E., of Lucknow.

The decrease is due to a falling of in the number of books on history, language, and philosophy, and increase on medicine, miscellaneous, poetry, and religion.

9. The next statements relate to polyglot works. A separate table for each bi-lingual and tri-lingual combination has been prepared. They show 141 publications against 213 of last year and 258 of the year before last.

Six noticeable works are the following:—

No. 3-198, "Principles of Sanskrit Grammar," in English and Sanskrit, of the first quarter, compiled by Básudeva Sahai of Agra.

No. 4-147 of the same quarter, "The Ashtádhyáyí (eight books of Panini, Part II, Book I, Chapter IV, in Sanskrit and English)," is a Sanskrit grammar, translated by S. C. Vasu.

No. 16-484 of the second quarter, "Rasa-ráju-sundar, Part of the first volume," in Sanskrit and Hindi, is a work on medicine, compiled by Dattaram Chaube of Muttra.

No. 8-947 of the fourth quarter, "Jauhar-i-zará'at," in Urdu and English, is on agriculture, compiled by Babu Pyare Lal, landholder of Barautha, Aligarh district.

No. 30-478 of the second quarter, "Panchon-pir," in English and Urdu (Roman character), is a collection of some of the songs of the Pachpirya ballad-mongers in the Benares Division, compiled by R. Greeven, Esq., B.A.

No. 15-201 of the first quarter, "Tárakika-moha-parkáśahh-bháshánubad-ahit-tathá-Dayá-nanda-moha-prakás śaśeha," in Sanskrit and Hindi, is on the Vedanta Philosophy.

There is also a decrease in the number of works on the drama, linguistics, medicine, philosophy, and religion.

10. Of the periodicals, the following have been newly started during the year:—

ENGLISH.

Nos. 1-84 to 21-104, 22-196, 23-231, and 24-116 of the first quarter, "North Indian Notes and Queries," are monthly periodicals, devoted to the systematic collection of authentic notes and scraps of information regarding the country and the people, edited by William Crooke, Esq., B.A., Member, Asiatic Society of Bengal and Folklore Society, Bengal Civil Service.

No. 24-116 of the same quarter, "The Indian Purchaser's Guide and General News Disseminator," being a monthly advertiser and chronicle of current events, inventions, discoveries, etc., edited by J. Mackay Taylor, Assistant Engineer, Public Works Department, Roorkee.

URDU.

No. 1-261 of the second quarter, "Taprih-ul-'Uklá," No. 2-982 of the fourth quarter, "Murakk'-i-'Álam," are monthly periodicals of fiction.

No. 3-978 of the fourth quarter, "Hasan," is a literary periodical. No. 12-74 of the first quarter, "Risála-i-Mufíd-ul-Muzarím," is a useful monthly journal for cultivators, edited by the Assistant Director of Land Records and Agriculture, North-Western Provinces and Oudh.

HINDI.

Nos. 1-605, 2-606, of the third quarter, "Árogya-Jívan," Nos. 1-1105, 2-1106, 3-11-7 of the fourth quarter, "Arogya-Darpan," are monthly periodicals on medicine.

Nos. 3-563, 4-638, of the third quarter, "Bharata-bhaqiní," is a monthly journal in Hindi edited by a Hindu lady. Nos. 5-597, 6-601, 7-684, 8-685, of the third quarter, Nos. 4-967, 5-968, 6-969, 7-970, 8-971, 9-972, 10-973, 11-974, of the fourth quarter, "Prempatra-Radhá-Svámí," are monthly periodicals, edited by Rai Bahádur Lála Saligram of Agra.

The following periodicals still continue to be published:—

"Naghma-i-Andlib (Urdu) on poetry," "The Allahabad Review" (in English and Urdu), "Arya-Siddhanta" (in Hindi, Vaidic, and Sanskrit).

11. The number of publications issued by each press in the North-Western Provinces and Oudh during the year under review will also appear from the statements annexed herewith. The one work printed in Amritsar, Punjab, and one work printed in Hyderabad, and four works printed in Calcutta, and three works printed in London but published in North-Western Provinces, are also included in the statements. The last statement will show the number of publications on each subject, irrespective of language.

12. There were 1,116 publications in all the subjects during the year as against 902 of the last year.

In conclusion, I have the honour to state, with reference to the observations of the Government of India contained in their letter (L) No. 220, dated 10th March 1893, forwarded to this office by your No. $\frac{993}{XII-104}$, dated 3rd July 1893, that of the 1,117 publications included in the catalogues published during the year under review, there are, one work published in the year 1888, one work of 1889, four works of 1890, 17 works published in 1891, and 213 works published in the year 1892.

All these publications should have been received during the respective quarters in which they were published. Similarly a number of publications of 1893 were not received during the quarter in which they were published but long after the date of their publication, and were therefore registered in the subsequent quarters in which they were received from the press. These irregularities are in direct contravention of Act XXV of 1867.

English Language.

Subjects.	Original.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	1	...	...	...	1	...	1	1
Fiction	6	...	...	1	7	...	7	7
History	14	...	...	...	14	2	12	14
Language	10	...	...	1	11	...	11	11
Law	4	...	...	...	4	...	4	4
Medicine	3	...	...	...	3	1	2	3
Miscellaneous	40	...	...	...	40	...	40	40
Poetry	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	3	...	...	...	3	...	3	3
Religion	...	...	...	1	1	...	1	1
Science (Mathematical and Mechanical)	4	...	...	...	4	1	3	4
Do. (Natural and others)	1	...	...	...	1		1	1
Total	87	...	...	3	90	4	86	90

Urdu Language.

Arts	1	...	...	...	1	...	1	1
Biography	2	1	...	3	6	...	6	6
Drama	10	2	...	3	15	...	15	15
Fiction	33	2	3	10	48	...	48	48
History	6	4	...	1	11	5	6	11
Language	31	10	20	2	63	27	36	63
Law	5	1	...	2	8	...	8	8
Medicine	10	5	...	3	18	1	17	18
Miscellaneous	76	19	2	11	108	...	108	108
Poetry	37	...	3	...	40	...	40	40
Philosophy (including Mental and Moral)	6	...	1	3	10	...	10	10
Religion	78	15	4	7	104	...	104	104
Science (Mathematical and Mechanical)	19	6	4	4	33	13	20	33
Do. (Natural and others)	2	1	...	...	3	...	3	3
Voyages and Travels	1	...	...	...	1	...	1	1
Total	307	66	37	49	469	46	423	469

Hindi Language.

Arts	3	...	...	...	3	...	3	3
Biography	1	...	2	...	3	...	3	3
Drama	14	...	...	...	14	...	14	14
Fiction	8	...	...	3	11	...	11	11
History	11	...	1	1	13	6	7	13
Language	19	7	9	1	36	19	17	36
Medicine	13	2	...	...	15	...	15	15
Miscellaneous	29	8	...	1	38	...	38	38
Poetry	43	6	...	15	64	...	64	64
Philosophy (including Mental and Moral)	3	...	...	2	5	...	5	5
Religion	61	2	1	4	68	...	68	68
Science (Mathematical and Mechanical)	14	8	7	1	30	18	12	30
Do. (Natural and others)	2	1	...	...	3	1	2	3
Voyages and Travels	3	...	...	...	3	...	3	3
Total	224	34	20	28	306	44	262	306

Sanskrit Language.

Subjects.	Original.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	19	...	...	...	19	...	19	19
Laws	3	...	...	...	3	...	3	3
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	7	...	...	...	7	...	7	7
Politics	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	2	...	...	...	2	...	2	2
Religion	6	...	5	...	11	...	11	11
Science (Mathematical and Mechanical)	1	1	...	...	2	...	2	2
Total	30	1	5	...	46	...	46	46

Arabic Language.

Language	2	...	...	...	2	...	2	2
Law	2	...	...	...	2	...	2	2
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	2	...	...	...	2	...	2	2
Religion	7	...	6	...	13	...	13	13
Total	15	...	6	...	21	...	21	21

Persian Language.

Language	5	2	2	1	10	2	8	10
Medicine	1	1	...	...	2	...	2	2
Miscellaneous	2	1	...	...	3	...	3	3
Poetry	3	2	6	...	11	...	11	11
Philosophy (including Mental and Moral)	1	1	7	...	9	...	9	9
Religion	9	...	...	...	9	...	9	9
Total	21	7	15	1	44	2	42	44

(1) English and Urdu Languages.

Language	5	...	...	1	6	...	6	6
Miscellaneous	7	...	...	...	7	...	7	7
Poetry	1	...	...	...	1	...	1	1
Total	13	...	...	1	14	...	14	14

(2) English and Hindi.

Language	1	...	...	1	2	...	2	2

(3) English and Sanskrit Languages.

Language	1	...	...	1	2	...	2	2

(4) *Urdu and Hindi Languages.*

Subjects.	Original.		Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Law	2	...	...	...	2	...	2	2
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	1	...	...	...	1	...	1	1
Total	6	...	...	...	6	...	6	6

(5) *Urdu and Arabic Languages.*

History	1	...	...	...	1	...	1	1
Language	1	...	...	...	1	...	1	1
Law	...	...	...	1	1	...	1	1
Miscellaneous	1	...	1	...	2	...	2	2
Religion	21	6	3	8	38	...	38	38
Total	24	6	4	9	43	...	43	43

(6) *Sanskrit and Hindi Languages.*

Fiction	...	...	...	1	1	...	1	1
Language	1	5	...	...	6	...	6	6
Medicine	1	...	...	...	1	...	1	1
Miscellaneous	7	1	...	1	9	...	9	9
Poetry	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral)	4	...	...	2	6	...	6	6
Religion	1	1	...	...	2	...	2	2
Total	14	8	...	4	26	...	26	26

(7) *Urdu aad Persian Languages.*

Language	3	1	3	1	7	2	5	7
Miscellaneous	3	1	...	...	4	...	4	4
Poetry	2	...	...	...	2	...	2	2
Philosophy (including Mental and Moral)	...	...	...	2	2	...	2	2
Total	8	2	3	3	15	2	13	15

(8) *Urdu and Sanskrit Languages.*

Law	...	...	...	1	1	...	1	1
Miscellaneous	1	...	...	...	1	...	1	1
Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1
Religion	2	...	...	...	2	...	2	2
Total	4	...	...	1	5	...	5	5

(9) *Persian and Arabic Languages.*

Subjects.	Original.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	...	1	1
Medicine	...	1	...	...	1	...	1	1
Miscellaneous	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1
Religion	4	...	...	1	5	...	5	5
Total	6	2	...	1	9	...	9	9

(10) *Hindi and Persian Languages.*

Poetry	1	...	...	...	1	...	1	1

(11) *Vaidic and Sanskrit Languages.*

Religion	...	...	1	...	1	...	1	1

(12) *Urdu and Burma Languages.*

History	1	...	...	...	1	...	1	1

(13) *English, Hindi, and Sanskrit Languages.*

Philosophy (including Mental and Moral)	1	...	...	...	1	...	1	1

(14) *Urdu, Persian, and Arabic Languages.*

Language	3	...	...	...	3	...	3	3
Religion	1	...	...	...	1	...	1	1
Total	4	...	...	...	4	...	4	4

(15) *Urdu, Hindi, and Sanskrit Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

(16) *Hindi, Sanskrit, and Vaidic Languages.*

Miscellaneous	...	...	...	1	1	...	1	1
Philosophy (including Mental and Moral)	2	1	...	...	3	...	3	3
Religion	4	...	...	...	4	...	4	4
Total	6	1	...	1	8	...	8	8

(17) *English, Urdu, and Sanskrit Languages.*

Miscellaneous	1	...	...	...	1	...	1	1

(18) *English, Sanskrit, Arabic, and Persian Languages.*

Religion	1	...	...	...	1	...	1	1

Table showing the total number of works published in each place and in each press during the year 1893.

Place of publication.	Name of the Press.	Total number of works published in the Press.	Total number of works printed in each place.
Lucknow	Nami	89	
	Munshi Nawalkishore	69	
	Gulshan-i-faiz	27	
	Munshi Gulab Sinh	23	
	Dabdaba-i-Ahmadí	16	
	Munshi Ganga Prasad Varmat Brothers.	15	
	Jáfarí	15	
	Anwár-i-Muhammadi	8	
	Dilpizir	7	
	Fauk-i-Bombay	3	
	Shám-i-Awadh	3	
	Shoukat-i-Islam	2	
	Sivapure	2	
	Raumí	1	
	Mustafaí	1	
	Dilfareb	1	
	Ashd-ul-Matábi	1	
	Roshan Lal	1	
	Mazhar-ul-Ulám	1	
	Bostan-i-Murtazwi	1	286
Allahabad	Pioneer	43	
	Sarasvati	32	
	Anwár-i-Ahmadi	28	
	Vidya dharma-Vardhak	21	
	Indian	20	
	Nazair Kanún-i-Hind	18	
	Church Mission Congregational.	6	
	Námwar	6	
	Queen	5	
	Zabdat-un-Nazair	5	
	Imperial Printing	4	
	Hanumat	4	
	Dharmik	4	
	Indian Christian	3	
	Union	3	
	Trades Circular	1	
	Church Mission	1	
	Sukhsambád	1	
	Ihtishamiya	1	206
Agra	Mufid-i-Aúm	50	
	Vidya-Vilas	15	
	Iláhi	14	
	Moon	12	
	Muttra	11	
	I'jáz-i-Muhammadi	10	
	Rájput	7	
	Amír-ul-Matábi	5	
	Anwarí	5	
	Madan Mohan	5	
	Abul-uláí	4	
	Salig Ram	2	
	Dabdaba-i-Haidari	2	
	Advertiser	2	
	Gulshan-i-'Ilím	1	
	Indu-Prakás	1	
	Gulzari-Haidari	1	
	Mustafáí	1	
	Bombay-Prakás	1	
	Gulshan-i-Hind	1	
	Ríyaz-i-Hind	1	
	Rashid	1	152
Cawnpore	Munshi Nawalkishore	64	
	Rasik	19	
	Mahabir Prasad	19	
	Ahmadi	18	
	Law	6	
Cawnpore (*continued*).	Nizami	5	
	Kailas	4	
	Intizamí	3	
	Christ Church Mission	3	
	Queen	1	
	Subha-Chintak	1	143
Benares	Chandra-Prabha	35	
	Medical Hall	23	
	Bharat-jiwan	17	
	Sáid-ul-Matabi	9	
	Amar	6	
	Printing	4	
	Hari-Prakás	3	
	Sudhánivás	2	
	Iksir-i-Azam	2	
	Jyotiprakás	1	
	Bharat-Bandhu	1	
	Paramanand	1	
	Light	1	107
Moradabad	Vidhya-Bhushan	14	
	Sayyid-ul-Matábí	12	
	Gulzari-i-Ahmadi	11	
	Naiyir-i-Azam	7	
	Gulzari-i-Ibrahim	4	
	Matli'-ul-Ulum	2	
	Atma-Prakás	2	
	Narayana-Bhaskar, Chandausi.	1	53
Farukhabad	Chintamani	47	
Fatehgarh	Jagát-Prakás	1	
	Nazáir Kanun-i-Hind	1	49
Jaunpur	Azam-ul-Matábí	15	
	Álí	4	19
Muttra	Gulzár	11	
	Rama Narayan	2	
	Syáma-Kási	1	
	Educational	1	15
Bulandshahr	Barna-Prakás	12	12
Sháhjahánpur	Arya-Darpan	8	
	Sirajiyya	1	9
Mirzapur	Ananda-Kádambini	5	
	Khiobri-Samáchár	1	
	Legal Remembrancer	1	
	Ziya	1	8
Sitapur	Hindi-Prabhá	5	
	Subh Sadik	3	8
Fatehpur	Lámi-un-Nur	7	
	Nasim-i-Hind	1	8
Kheri, Oudh	Lakhimpur, Kheri	7	7
Aligarh	Jagat-Vinod	3	
	Bharat-Bandhu	2	
	Muhammadan	1	6
Partábgarh	Gulshan-i-Ahmadi	3	
	Gulshan-i-Faiz	1	
	Hanumat, Kalakankar	1	5
Almora	Kumaun Printing	4	4
Bijnor	Tonfa-i-Hind	4	4
Bareilly	Nádiri	3	3
Meerut	Tútíy-i-Hind	1	
	Dár-ul-'Ulúm	1	
	Káshí-Prakás	1	3
Bareilly	Wish	2	2
Etáwah	Isvara Prakás	2	2
Bahraich	Guishan-i-Siddiki, Nanpara.	2	2
Gorakhpur	Anwar-i-Yusufi	1	
	Asadi	1	2
Etah	Surma-i-Túr	1	1
Jhánsi	Times	1	1
	TOTAL	1,117	1,117

Statement showing the number of publications during the year 1893 on each subject.

Arts	5
Biography	9
Drama	29
Fiction	67
History	40
Language	169
Law	21
Medicine	42
Miscellaneous	207
Poetry	122
Politics	1
Philosophy (including Mental and Moral)	45
Religion	260
Science (Mathematical and Mechanical)	69
Do. (Natural and other)	7
Voyages and Travels	4
TOTAL	1,117

PUNJAB.

From R. E. YOUNGHUSBAND, Esq., Offg. Junior Secretary to the Government of the Punjab, to the Secretary to the Government of India, Home Department,—No. 303, dated Lahore, the 20th March 1894.

I am directed to forward herewith, for the information of the Government of India, a copy of a letter, No. 457, dated the 22nd February 1894, from the Director, Public Instruction, Punjab, enclosing a report by the Registrar, Education Department, on the publications registered in the Punjab, under Act XXV of 1867, during the year 1893.

From J. SIME, Esq., Director of Public Instruction, Punjab, to the Chief Secretary to Government, Punjab,—No. 457, dated Lahore, the 22nd February 1894.

I have the honour to forward the annual report on the books registered in the Punjab during the year 1893, under Act XXV of 1867, as furnished by the Registrar, Education Department.

From LÁLA RAM KISHEN, Registrar, Educational Department, Punjab, to J. SIME, Esq., M.A., LL.D., Director of Public Instruction, Punjab,—No. 55, dated Lahore, the 15th February 1894.

I have the honour to forward my report on the publications registered in the Punjab, under Act XXV of 1867, during the calendar year 1893, together with the usual statistical forms.

2. The total number of books received for registration shows a decline of 31, having fallen from 1,483 to 1,452. The decrease is, however, confined mostly to productions against the heads Miscellaneous, Poetry, and Religion, all of which include a large number of unimportant small tracts and leaflets. On the other hand, as will be seen from the memorandum given further on, a marked increase is visible in the more important heads, such as Biography, Fiction, Language, and Medicine. The year has, on the whole, been fertile in producing valuable works in the chief vernaculars of the Province,—*viz.*, Urdú and Panjábi.

3. The number of books, of which the copyright was registered during the year under report, rose from 152 to 182, which is satisfactory.

4. The division of books, including periodicals, according to their languages, is given below for the previous year and the year under report:—

	1892.	1893.
English	86	77
Arabic	48	48
Hindi	79	76
Kashmíri	2	2
Panjábi	308	218
Pashtu	11	10
Persian	54	44
Sanskrit	7	8
Sindhi	21	58
Takre	1	...
Urdú	745	796
Bilingual	102	98
Trilingual	18	16
Polyglot	1	1
TOTAL	1,483	1,452

The largest number of books and periodicals is represented by Urdú, being 796, or more than 50 per cent. of the total number for the year, as against 745 for the previous year. Panjábi shows a falling of from 308 to 218, owing, it seems, to the fact that editions of a great many insignificant productions of the previous year have not met with any considerable demand to admit of their being reprinted. Sindhi publications count 58 against 21 for the preceding year, which indicates that the direct communication that has of late years been opened between this Province and Sindh has influenced the cultivation of the vernacular of the latter country to an appreciable extent by the Punjab people.

5. The publications for the years 1892 and 1893, as arranged according to the subjects treated of, stand as follows:—

	1892.	1893.
Arts	2	2
Biography	18	31
Drama	15	17
Fiction	23	49
History	17	15
Language	160	192
Law	99	89
Medicine	61	75
Miscellaneous	234	219
Poetry	369	312
Politics	1	3
Philosophy (including Mental and Moral Science)	10	6
Religion	395	377
Science (Mathematical and Mechanical)	72	58
Do. (Natural and other)	5	6
Voyages and Travels	2	1
TOTAL	1,483	1,452

As usual, religion takes the lead in representing the largest number of publications including, among others, prayers, praises of God and lesser divinities, controversial literature, and the like.

Biography, fiction, language, and medicine show a decided improvement, whilst poetry, under which are grouped all metrical compositions, large religious works excepted, has declined. The fluctuations noticeable among the other heads are unimportant.

Politics is not much in requisition, and travels are still unappreciated.

6. The total number of publications received during the year include 1,327 books and 125 periodicals. The latter comprise 55 legal, 22 medical, 19 religious, 23 miscellaneous, 3 scientific, and 3 poetical periodicals.

7. Of original works, translations and re-publications, the following may be noticed in order of the subjects under which they are ranged:—

ARTS.

Books on arts are unknown in this country, as all handicrafts and industries are here learnt, almost exclusively, without any books, in shops and manufactories. In the few technical schools that exist, scholars receive instruction from books imported from foreign countries. The following are the only publications received, and even these cannot claim to touch the indigenous art of the Province:—

(*a*) *Angrezi Bájah ka Pahla Hissa.*—A music primer in which the author has attempted to convey, to the Urdú-reading public, a knowledge of music according to the English method of notation.

(*b*) *Geometrical patterns with their descriptions in English, Urdú and Gurmukhi*—Describes the construction of geometrical patterns of various kinds used in wood-work and building.

BIOGRAPHY.

Has received greater attention, and the works produced are generally good both in point of matter and style. Of the 24 original works and 4 translations, the following deserve a passing notice:—

(*a*) *Sirat-ul-Faring*—Is a life of the Caliph 'Umr. The work is interesting and affords an insight into the real character of the early Moslims and their leaders. In the written preface, the author deplores the unfounded animosity that prevails between the two principal sects of Muhammadans, and tries to bring about a reunion.

(*b*) *Hari Devi Sákin Dera Gházi Khán ka jiwan Charittra.*—A short sketch in Urdú of the life of the Hari Devi by her bereaved husband. This young woman was extremely devoted to her husband, managed the household affairs in a judicious way, treated her equals with respect, and inferiors with kindness. Her career was cut short in the prime of her life. The story is simply narrated, and is painfully interesting and instructive reading.

(*c*) *General Garfield ki Sawáneh 'Umri.*—An Urdú translation of the life of General Garfield who, born of poor parents, fought against numerous difficulties to acquire a sound education; and by dint of hard labour, and singleness of purpose and honesty, rose to be the President of the United States of America. To enable him to prosecute his studies he did not disdain to serve as a sweeper of the school-rooms while a student; and at times worked as an ordinary carpenter to procure means of sustenance. Indian youths can learn many a valuable lesson from this highly interesting book.

(*d*) *Abul Fazl' Allámi ki Sawáneh 'Umri* (Urdú).—A short life of Abul Fazl, the famous courtier, minister, and statesman of the Emperor Akbar. He was the author of several learned works, of which Aín-i-Akbari is the best known.

(*e*) *Ek Hindu ka Masihi hona Yáni Baba Padmanji ka Tazkira.*—A memoir in Urdú of the Reverend Bába Padmanji of Bombay, who was a Vaish by birth, and in his boyhood a staunch observer of the Hindu religion. He received his education in a Mission school, and there became familiar with Christianity, which he eventually embraced. The narrative is simple and interesting.

(*f*) *Rája Rám Mohan Roy ki Sawáneh 'Umri* (Urdú).—Life of Rája Rám Mohan Roy, the founder of the Brahmo Samáj and well-known Indian reformer. His exertions in the abolition of the cruel rite of '*sati*,' and in the advancement of the social and political condition of his countrymen, are described in a simple and pleasing style.

(*g*) *Sawáneh 'Umri Nau Ratan-i-Akbari* (Urdú).—An interesting compilation, including short sketches from the lives of the Emperor Akbar, his six illustrious queens, and nine gems of his court, such as Bir Bar, Todar Mal, Faizi, Tán Sen, etc.

Drama.

The dramatic literature of the Province continues crude. It is generally lacking in originality of conception, whilst the characters employed are, in the majority of cases, inappropriate. Altogether 17 publications, among which are 14 original works, 1 translation, and 2 republications, were received for registration. Of these, the following may be mentioned:—

(*a*) *Mahtáb-i-Marifat.*—An Urdú translation of a Sanskrit work on divine knowledge, in which characters representing various virtues and vices are introduced, and made to play their parts ingeniously, resulting in the final overthrow of vice.

(*b*) *Sangit Dropadi* (In Hindi)—Is an adaptation in the form of a drama, of the Sanskrit story of Queen Dropadi, the wife of the Pundava Prince, who was persecuted by the wicked King Duryodhána, and finally rescued by Sri Krishana.

(*c*) *The Mayor of Littleton* (English).—A dramatic story of a Mayor who was elected against his will to go to war in the army of the Duke of Wellington. He however contrived to return home, where he was abused by his wife for his cowardly conduct, and threatened to be handed over to the military authorities. At places the story is humorous and affords pleasant reading.

(*d*) *Jamna Ranjani* (Urdú).—A tragical story in which the author seeks to show the bad effects of the Indian social custom of keeping the newly-married couple in a state of dependence on their parents instead of allowing them full liberty of action. The notorious mother-in-law has her part, which she plays with her usual peevishness. The attempt to dramatise social evils is important.

Fiction

Is represented by no less than 49 publications, comprising 24 original works and 25 translations. Of the former, the most important in respect to subject and style are social and historical novels in Urdú. Among the translations met with are English stories and a number of Mr. Reynolds' sensational novels.

(*a*) *Shabid-i-wafa.*—A tragical story in Urdú of a young man named Yusuf, who took a fancy to a beautiful girl and is sent by her to gain a name by fighting against

Christians, after which she would accept him. He joins the Turkish army wins several battles, in which he overthrows a host of his adversaries, returns in triumph to his home, and is received with open arms by his beloved. A day is fixed for their marriage, but the lover is penniless, and in order to procure wealth he falls on a troop of the enemy's horse that was returning with booty from an adjoining town. The brave youth is surrounded on all sides, and after a hard struggle is taken prisoner and brought before the Christian General. On relating his story, Yusuf is generously granted freedom for one night on condition that he would come back on taking final leave of his intended. The young man goes to her, bids her farewell, comes back, and is beheaded. Just after the execution, the girl in the disguise of a soldier, breaks through the crowd, assaults the General, and stabs herself over the body of the unfortunate youth.

(*b*) *Alif Laila Dunyázád, etc.*—Stories told by Dunyázád, the younger sister of Shahrzád, to whom the Arabian Nights' Entertainments are attributed. The compiler, Mirza Hairat, a good Urdú scholar, has revised the tales both in matter and style. The magnificence of the court of the Caliph Haron ur Rashid, his justice, generosity, and bravery, which form the ground work of the revised publication, are of interest to Moslim readers.

(*c*) *Silk-i-Marwarid, etc., Hissa-i-Duwum.*—Ten interesting stories in good Urdú. This little book is a valuable addition to the light literature of the country.

(*d*) *Zan Murid, etc.*—An Urdú version of an English story full of humorous details of a young man who was deeply in love with a graceful lady, the wife of an Anglo-Indian civilian. A happy coincidence threw him in her company while she was on board a home-bound ship. He served her with great assiduity, doing even menial service, to win her favour. The lady, on the other hand, never encouraged his addresses, though she was shrewd enough to keep him enthralled. But the deluded youth was sadly disappointed when, at the end of the voyage, the lady most abruptly left him on being received by her brother-in-law, who had come to receive her. The story is a warning to indiscreet young men against indulging in such silly attachments. The style is elegant and polished.

(*e*) *Naval Bazm-i-Khayal Hissa-i-Awwal* (in Urdú).—A social novel written in a perspicuous style. The author introduces the reader to an assembly of educated young men, and takes occasion to discuss the advantages of travel. A story is then introduced of a young man who unfortunately fell into bad company and was for his wealth stabbed by his false friends, but was ultimately saved from a premature grave by an honest person. Sound advice is given against indulging in debauchery, the effects of which are graphically described in the case of a Rájá and Nawáb, who brought about their ruin and disgrace by their lawless conduct.

(*f*) *Devi Chaudhráni.*—A romance translated from Bengali in Urdú, describing, in a very interesting way, the matchless filial affection of a Bengali Kulin youth, and the unprecedented love that his young wife bore to him. Praphulla, as the beautiful girl was, called, was, for some unfounded rumours, not allowed, access to her father-in-law, and being fatherless and therefore solely in the care of her poor mother, passed some time in utter want, till one day she took the bold step of going to her husband and claiming his protection. This the husband was glad to afford, but his father, through dread of losing caste, drove the wretched girl out. The mother did not long survive this degradation of her only daughter, who, after suffering persecution at the hands of a heartless fellow, escaped into a jungle, there found a treasure, and was met by a dacoit leader, Bhawáni, who gave her protection. She was educated by the dacoit and eventually anointed as the queen of the dacoits under the altered name of Ráni Chaudhráni. Here she practised *yogu* and other austerities, nominally presiding over the Darbárs of her followers, but in reality acting like a perfect recluse. Happy circumstances at length brought her in contact with her husband, whom she had not forgotten, and as the love was reciprocal, she succeeded in re-entering the house of her father-in-law, who was also reconciled. The story is ably written and interesting.

(*g*) *Mansur aur Mohina.*—A tragical story in Urdu of Mansur, a General in the army of Sultán Mahmúd and Mohina, Princess of Ajmere. It abounds in spirited descriptions of the battles fought between the valiant Rájpúts and the sturdy

Turks, and of how Mansúr was loved and sought after by Mohina, till both of them met their sad end in a tumult. The story is written in elegant yet simple style, and the descriptions are so vivid and natural that the book deserves a high place in this kind of Urdú literature.

(*h*) *Sarr-i-Dilbran, Hissa-i-Awwal.*—A social novel, depicting the evils resulting from enforced widowhood. The wretched state in which widows pass their lives, the manner in which they are kept from enjoyments of all sorts, and the means employed by those poor creatures to pursue their secret intrigues, are graphically described. The heroine of the story is a young widow, who is most heartlessly persecuted by lawless debauchees; but she saves her honour by desperate struggles, and with the help of a youth of strong moral character, whom the girl has, for his devotion to her, learnt to love. Occasion is taken to prove by arguments and quotations from the sacred books of the Hindús and Muhammadans that widow marriage is allowed, and should be introduced among the communities named. The story is to be completed in the second part. The style is of a high order.

History.

Of the total number of publications registered under this head, 7 are educational and 8 others, made up of 13 original works, 1 translation and 1 republication. Marked progress is manifest in the historical literature of the Province, as will be seen from the few specimens noticed below. Most of the educational productions are either designed as class books or as helps to students preparing for various examinations. The latter are likely to conduce to cram, as distinct from a careful study of the text-books.

(*a*) *Sikhán-de-Rájdi Vithyá* (in Panjábi).—Contains selections from the historical accounts of the ten Sikh Gurús, and of the reign of Mahárája Ranjít Singh, the Lion of the Punjab. The book is more a Panjábi Reader than a work on history.

(*b*) *Pustak Khurshid Khalsa Hissa, Duwum* (Urdú).—This is the second volume of a work noticed last year, containing a history of the Sikh Gurús; and commences with that of the third and ends with a sketch of the brief career of the eighth Gurú, who died at the early age of 8 years at Delhi.

(*c*) *Shamshir-i-Khálsa Hissa-i-Suwum* (in Urdú).—This volume gives a detailed description of the rise of the Sikh power in the Punjab, its development under Mahárája Ranjít Singh, and its final overthrow by the British. Though not free from coloured descriptions of certain events, it is on the whole of considerable merit.

(*d*) *Lahore; its History, Architectural Remains and Antiquities.*—Another very valuable contribution to the historical literature of the Province, written in English, by Khan Bahadur Sayd Muhammad Latif. The present publication embraces in it a history of the capital of the Punjab and an account of the principal architectural remains and modern structures. The antiquities of Lahore and the social customs and occupations of the people are also described. The work is embellished with illustrations, and is well got up.

Language.

Under this head are comprised numerous Readers used or designed as class books, their translations, notes and glossaries, and a variety of kindred books in the several vernaculars and classical languages current in the educational institutions of the Province. Altogether 192 publications were registered under this head, of which 160 are original works, 2 translations, and 30 republications. Of these, the following are worth mentioning:—

(*a*) *Notes on Kingsley's Westward Ho.*—Copious notes explaining difficult words, phrases and sentences, and giving descriptions of persons and places referred to in the original book.

(*b*) *Urdú Dictionary.*—A collection of vocabularies of a number of Urdú text-books, together with a stock of Urdú proverbs and their explanation.

(*c*) *Bunch of Proverbs.*—Idiomatic and proverbial sentences and phrases arranged alphabetically with their equivalents in Urdú, and in some cases in Hindi and Persian.

(*d*) *Guldasta-i-Akhláq.*—A collection of Urdú essays on various social and moral subjects, some of which are very interesting. In his essay on Bartás 'mutual treatment,' the author bitterly complains of the relations between the sáhuká

and the zamíndár, and the shopkeepers and their customers, which are anything but straightforward.

(*e*) *Istri Aunshásan Dutya Bhág.*—A second Hindi Reader for girls, containing an account of the rites and observations connected with Hindu marriage. The author quotes from the Hindu Shastrás against early marriage, and offers sound advice to young girls. Melodious songs sung on the occasion of nuptials are included in, and a good many proverbs appended to, the book.

(*f*) *Ganj-i-Sháigán.*—Selections in prose and poetry, from standard Urdú authors, together with idiomatic phrases and proverbs, with their explanation.

(*g*) *The Anglo-Dev Nagri.*—A primer designed to teach English through the medium of Hindi. Simple words, phrases, and sentences in English, with the pronunciation and equivalents in Hindi, are given to aid the student in learning the lessons.

Law.

Digests of decisions of the Chief and High Courts, translation of Acts, and Commentaries on them, are included among the publications received under this head, a few of which may be noticed—

(*a*) *The Punjab Civil Law Manual.*—Useful notes on the Punjab Laws Acts and all enactments extended to the Punjab, including customary law as applicable to Hindús and Muhammadans in this Province.

(*b*) *Rules and Orders of the Chief Court of the Punjab.*—Made under the authority of Acts of the Legislature, Volume I, Judicial.

(*c*) *Sharah-i-Majmua-i-Zábita-i-Faujdári yáni Ekat Number 10, Sun 1882.*—A commentary of law relating to Criminal Procedure as in Act No. X of 1882.

Medicine.

During the year under report no less than 75 as against 61 works were received. Of these, 57 were original works, 12 translations, and 6 republications. The European system of medicine is represented by 27 books, the Yunáni by 20, and the Verdak or Hindi by 8, whilst 20 publications combine all or some of the various modes of treatment named.

Though, as usual, the European method of medicine is growing in popularity, the Yunáni and Hindi treatments are still considerably resorted to.

(*a*) *Garbh Raksha Arthát Hídáyat Náma-i-Daiyán-i-Hind.*—A Hindi translation of a useful and popular work on the preservation and care of females during pregnancy and after delivery. The book is intended as a guide to Indian midwives.

(*b*) *Anund Ságar Jild-i-Duwun* (Urdú).—In this volume the author describes in the form of a dialogue the various diseases to which a woman is subject. The rules for the preservation of health both of the mother and the child are given in a style intelligible to ordinary readers. A large number of receipts for the cure of the ailments of children are appended.

(*c*) *Jarnal-ul-Ashhabal Mashhúr-bá-Fáras Námá bá Taswír.*—A treatise in Urdú on horses, their kinds, diseases, and their cure.

(*d*) *Shimlá Rasálá Number Chár, etc.*—Written by Dr. A. Harris, under the auspices of Mr. W. Coldstream, Deputy Commissioner, Simla. It contains simple descriptions of some of the more common diseases of children and their causes. The receipts consist of cheap native medicines, easily procurable in the bazaar, and most serviceable to villagers far from the influence of town hospitals.

(*e*) *Mathá-i-Mír Hasan.*—An Urdú translation of a work on Yunáni medicine by Mír Hasan. The book includes receipts for various diseases, with a detailed description of their causes and symptoms.

(*f*) *Iksír-i-Vaidak al márúf Arq Prakásh.*—A collection of receipts in Urdú for extracting the essence of various herbs and drugs according to the Vaidak Pharmacy.

(*g*) *Ganjiná-i-Tabábat* (Urdú).—A bi-monthly journal purporting to include articles descriptive of diseases, their symptoms and cure according to the European, Yunáni, and Vaidak way of treatments, embracing modern improvements and the results of experiments by professional experts.

(*h*) *Six Lectures on First Aid to the Sick and Injured.*—This very useful treatise is intended to afford prompt aid to the wounded or otherwise disabled soldiers on the battle-field or in barracks. Numerous kinds of diseases and injuries are treated of in the simplest possible way, and the remedies prescribed include

easily procurable materials. All that is needful for the preservation of health and for meeting accidents and emergencies are conveniently brought together in this small volume. The work is by a European medical officer.

(*i*) *Zamurrad-i-Fársí.*—Persian translation of a standard Arabic work on the Yunáni system of medicine.

MISCELLANEOUS.

Under this head are grouped all publications that cannot be classified against any other of the prescribed denominations. Of the 219 books received during the year, 149 are original works, 56 translations, and 14 republications. The following will show the nature of the various sorts of books that are embraced in this category :—

(*a*) *The Traveller's Guide to Agra.*—An account of the past history, and the principal buildings and surroundings of Agra, description of the Táj by several eminent writers, are included.

(*b*) *Risálá-i-Bághbán-i-Zarát.*—A publication in Urdú on agriculture and arboriculture by the late Rái Nathu Rám of the Revenue Department.

(*c*) *Lekcharon-ká-Majmúá.*—A collection of lectures on various subjects in Urdú. There are some against the National Congress, exhorting the author's co-religionists to avoid it as a mischievous body, others on the fallen condition of the followers of Islám, and the writer's advice as to the steps needed for its amelioration ; whilst, in a few, an endeavour is made to show that Islám is superior to all the other religions. The style is good.

(*d*) *Majmúá-i-Lekchar.*—Urdú speeches delivered on various occasions by Sir Saiyed Ahmad Khán, on social, political, and religious subjects. The book is both interesting and instructive.

(*e*) *Jughráphiá-i-Riyásat-i-Bahawálpur* (Urdú).—A geography of the Baháwalpur State compiled, according to the author, from the State records, including useful information and statistics respecting population, produce, sanitary arrangements, administration, and the civil and political divisions of the country.

(*f*) *India's National Degradation, its Causes and the True Remedy.*—The author ascribes India's degradation to want of sturdiness of spirit and moral backbone. He is of opinion that neither education, as it is imparted in our schools, nor a study of ancient scriptures, are enough to elevate the moral standard of the people, or to save them from ruin as a nation. The only remedy is to seek the aid of the Divine Deva Gurú—the founder of the Deva Dharma Mission, who is said to be a model of Devattá (godliness).

(*g*) *Gulzár-i-Nabatát.*—Urdú and Hindí translations of an English work on various kinds of grass available in the southern districts of the Punjab. The present translation describes each kind, and gives a well-lithographed illustration, with particulars as to its usefulness, and as to whether it can be stored for any length of time.

(*h*) *Deva Samáj kí andrúní Taswír Hissa-i-Awwal* (Urdú).—A small book in which the author, who was once a probationary member of Deva Samáj, criticises in strong terms the conduct and demeanour of the founder, or centre, as he is called, of the Samáj, so far as these relate to his dealings with the inmates of the Mandir.

(*i*) *Asia and Europe kí Zarb-ul-Maslen.*—A collection of proverbs and sayings of different countries. The book is full of interest as affording a bird's-eye view of the thoughts and feelings of a variety of people.

(*j*) *Kashmírí Pandit, etc.*—A detailed descriptions of the habits, customs, and religious ceremonies of the Kashmírí Pandits. The author makes suggestions for the reformation of some of the more harmful and expensive rites, and advises the curtailment of extravagant expenses on the occasions of marriages and festivals.

(*k*) *Vadmullián Gallan* (Panjábí in the Gurmukhí character).—Sayings of some emnient persons regarding the right use of time, the advantages of labour, and the necessity of acquiring habits of thrift.

POETRY.

Poetical compositions, whatever the subject, are all grouped under this head. There were 247 original works, 2 translations, and 63 republications. The following will serve as specimens :—

(*a*) *Chatur Granthí Dohá Sár Sangráha* (Hindí).—A collection of Dohá verses of Bábá Tulsi Dás, together with similar verses of Sádhú Anant Dás, the subject-matter of the latter poem being an abridgment of the Bhagwat Gítá.

(*b*) *Qissá Milkhí Kámán* (Panjábí).—A tale of love between a Jat girl and a Jat youth, who were married with the consent of their respective parents. The girl was exceedingly beautiful, and her uncle, who was a courtier of Akbar, not knowing that she had been married in his absence, proposed her for the Emperor. The young man was asked to divorce his wife for the sake of the royal rival; but this he scornfully declined, and was consequently thrown into a dungeon, and otherwise persecuted. He remained, however, constant in his love, and ultimately succeeded in rescuing his wife.

(*c*) *Marsiyáh.*—A beautiful piece of elegiac poetry in Urdú bewailing the death of the well-known and popular physician of Delhi, Mahmúd Khán.

(*d*) *Daftar-i-Mátam.*—Mournful ditties recounting the persecution and martyrdom of Imám Hasan and Húsain. The authors, Mirzá Dabír and Unís, are considered matchless in the art of writing, touching and pathetic verses.

(*e*) *Masnawi-i-Wakíl-i-Bewáh* (Urdú).—Advocates widow marriage and quotes in support of his statements from the sacred books of both Hindús and Muhammadans. The book is written on the whole in a good style and earnestly.

(*f*) *Inhizám-i-Qádiání was Ishár-i-Fareb-i-Qádián* (Urdú).—A poem in which the author has made an effort to expose the so-called second Jesus of Qádián. A detailed account is given of the several occasions on which Mirza Ghulám Ahmad was challenged to a religious discussion, which, it is said, he invariably avoided. The verses are spirited and evince the keen controversy prevailing among the parties concerned.

(*g*) *Aryá Sangít Pushpáwali, etc.*—Hindí and Panjábí devotional songs in the Persian character written for the Aryá Samáj by Pandit Amír Chand, a poet and musician of note.

(*h*) *Musaddas-i-Yás al Márúf Gharíb Hindustán ká Wáwailá.*—Urdú verses deploring the growing ill-will between Hindús and Muhammadans, and exhorting the antagonistic parties to cease quarrelling and live amicably like brethren.

(*i*) *Nazm-i-Ajíb* (Persian and Urdú).—A dialogue in Persian with Urdú equivalents arranged in verses for facility of learning the book by heart.

(*j*) *Ganj-i-Irfán.*—A metrical translation of Bhartarí Harís Sanskrit verses portraying the transitory and frail nature of worldly enjoyments, and creating a thirst for divine knowledge as the only means of attaining beatitude.

Politics.

Is not much cared for in this Province. The following publications may be noticed :—

(*a*) *The Indian National Congress.*—A speech delivered to the Panjábís setting forth the aims and objects of the Congress, and the advantages likely to occur from the agitation.

(*b*) *Ek Gujrátí Novel ká Urdú Tarjumá Mausúmáha Novel India wá Británniá Jild-i-Awwal* (Urdú).—Translation of a Gujrátí work in which India is represented as a slender lady gorgeously apparelled and adorned with jewels, and riding on a lion; but pale and exhausted from wounds that seem to have been received in a recent encounter. Another beautiful lady, less pompous and more composed, appears on a monster having the head of a dog and the body of a tiger. This is the lady Británniá. The subject of the book is a dialogue between these personages. Lady India speaks of her grievances alleged to have been received from the other, whilst the latter defends herself by enumerating some of the many blessings conferred on her rival.

Philosophy.

Besides those designed for educational purposes a number of books of general interest have been received under this head. Of these the following need a mention :—

(*a*) *Khulásá-i-Theosophy.*—A brief description in Urdú of the principles of theosophy, one of which is universal brotherhood. The book discusses the doctrine of Metempsychosis and asserts that the law of Karma is immutable.

(*b*) *Srí Yog Wáshistá.*—A Hindí translation in the Gurmukhí character of the first three chapters of the Yoga Philosophy, being a discourse between Srí Rám Chandra and the Soge Washista. The volume is printed on superior white paper, and in a good bold type. The work is being continued.

(*c*) *Makhzan-i-Asrár-i-Theosophy, Yam Brahmá Vidyá ke Bhed, Jild-i-Awwal* (Urdú).—An account of as expounded in works on Theosophy, and an explanation of the technical terms used to express the various component parts of man as a

whole. The universe is asserted to be one large mass of living particles, which constitute what is visible, and the soul, identical with the supreme power, pervades all sentient beings and material substances.

Religion.

Under this head were registered 377 books and periodicals, of which 305 were original works, 15 translations, and 57 republications.

Arranged according to different faiths, the several productions stand as below :—

Muhammadan	238
Christian	54
Hindu	34
Sikh	19
Aryás	17
Deva Dharma	7
Jain	4
Brahmo	3
Vishnoi	1

The Muhammadans are the most active people in bringing out religious works consisting chiefly of selections from the Qurán, books on traditions, and on religious controversies, kept up with Christians and Aryans, and among different antagonistic sects of Islám.

The following demand a passing notice :—

(*a*) *Fragments of Pandit Gurú Datta, Vidiyárthi, M. A's Criticism of Monier Williams' Indian Wisdom.*—In this pamphlet the author endeavours to refute the arguments of Mr. Monier Williams against the Vedas, which, according to him, sanction the worship of Varúna, the Sun, Indra and several minor deities representing various forces of nature. The author tries to show by quotations from the Vedas that they assert the unity, divinity, and omnipresence of God. Other points, such as the institution of caste, are also touched ; but the work is incomplete owing to the death of the author.

(*b*) *Abdur-ul-Manzúm fi Tarjumá-i-Malfúz il Makhdúm.*—An Urdú work in two volumes containing a detailed account of Saiyed Jalál Din, a Muhammadan saint of the thirteenth century, whose marvellous doings and religious teachings procured for him the high title of the Kutab-i-Alam and many followers.

(*c*) *Sajjan Chitt Ballabh Kahyá* (Sanskrit).—A Jain Sanskrit work of great literary merit, with a paraphrase and metrical translation in Hindí, on the subject of the renunciation of worldly enjoyments.

(*d*) *The future of the Aryá Samáj.*—An ingeniously written tract tracing the history of Hinduism, its fall and dying moments, its resuscitation by patriots and martyrs, and its final redemption at the hands of the last sage, Swámi Dayánand Saraswati, who, it is said, appeared at the very critical moment and deriving his inspiration direct from the ancient scriptures revived the dying spirit of the fatherland.

(*e*) *Vichár Ratanawálí.*—A Hindí poem with a commentary by Khushál Dás on the mode of attaining a true knowledge of the Supreme Soul, who himself has, at his own Divine pleasure, become manifest in his creation. Quotations from the Vedas and other sacred Hindú books are largely cited by way of illustration and authority in support of the author, who appears to be a member of the Udásí sect founded by Bábá Srí Chand, son of Bábá Nának.

(*f*) *Srí Gurú Prakash Suraj Granth* (Punjábí).—Lives of the Sikh Gurús. The present volume contains an account of the doings and exploits of the 10th Gurú, who was the founder of the military order known as the Khálsá Panth. The author, a Punjábí Sikh, is a poet of note, and this production is an evidence of his scholarship and good taste. As usual in works of this sort even ordinary events are greatly exaggerated.

(*g*) *Rasálá-i-Shak Rubá.*—A learned treatise in Persian on Súfism. It is copiously interspersed with verses from some of the standard works on the Knowledge of God and the Soul, both of whom are considered, by the followers of the Pantheistic Philosophy, to be identical in essence.

(*h*) *Haqíqat Rúh-í-Insání*—An Urdú translation of a rare Arabic work by Imám Muhammad Ghazáli containing discussions on the nature of the human soul, the day of judgment, paradise, and the like. Explanatory notes are added by the translator and editor, Muftí Sháh Dín, whereby the value of the book has been enhanced. The soul is said to be immaterial, having nothing in common with

the body, and though created it is immortal. Its return to its former body, or to another on the day of judgment, is not considered impossible.

(*i*) *Rudiments of the World.*—Religious essays discussing various topics connected with the Christian faith, such as the atonement, the mystery of redemption, etc.

(*j*) *Struggles in the Dawn.*—A valuable production affording a bird's-eye view of the two great Hindú Epics and commenting on the religious and moral teachings of the ancient sages.

(*k*) *Rúidád-i-Jalsá-i-Múbahasá mábain Mirzá Ghulám Ahmad, Qádiání, wá Deputy Abdulla Atham, Amritsari, ba muqám-i-Amritsar Munaqdáh, báis May, San 1893* (Urdú).—Proceedings of a series of meetings held in order to discuss religious topics concerning Muhammadans and Christians. The speakers on the side of the latter faith were Mr. Abdulla Atham and the Reverend Dr. Henry Martin Clarke, and the other side was represented by Mirzá Ghulám Ahmad of Qádían. The contest lasted a fortnight without any material results in favour of either party. The Mirzá, however threatens the speakers of the opposite faith with premature death within fifteen months, as a punishment revealed to him by God in a dream, failing which he consents to be disgraced and hanged for having persisted in upholding falsehood.

(*l*) *Kitáb-i-Tálim-i-Múhammádí* (Urdú).—An elaborate and systematic criticism of the Muhammadan religion, including the social customs and ritual enjoined by the Arabian Prophet. An attempt is made to show that Muhammad was no prophet, and that his teaching was defective, and in places opposed to common sense.

(*m*) *Srí Mat Bhágwát.*—A Hindí translation in the Gurmukhí character of the Sanskrit Purán ascribed to the Ríshi Krishná Dwáypáyáná Vayása, relating chiefly the exploits and teachings of the incarnated Hindú god Srí Krishná.

(*n*) *Aínú-i-Dil* (Urdú).—In this publication the human heart is compared to a dwelling, the tenants of which are, in the case of sinners, a serpent, a peacock, and a fox, representing anger, pride, and deceit. The heart of the man who repents and secures peace of mind as his reward, drives out of his heart evil desires and give room, instead, to feelings calculated to elevate and save him. The book is embellished with coloured illustrations.

Science, Mathematical and Mechanical.

Of the 58 books received, 52 are educational and the rest non-educational. The following need mention :—

(*a*) *Ahl-i-Arab ká Jabar Múqábalá.*—A re-translation in Urdú of an English version of the original Arabic work on Algebra, written by Muhammad at the request of Khalífa Mamoon of Baghdad.

(*b*) *Quwae Aliyán ke Sabaq.*—An Urdú translation of Lálá Rúchi Rám's Lessons in the mechanical powers written in a simple style and illustrated to help the reader.

(*c*) *Euclid, Books I and II.*—By Bábú Sasi Bhushan Mukerji, Professor of Mathematics in the Government College, Lahore, is an Urdú translation and adaptations based on the most improved European system.

Science, Natural and other.

Most of the publications are school text-books. The following may be mentioned :—

(*a*) *Mubádi-ul-Ulúm.*—Is an Urdú translation of Professor Huxley's Introductory Primer which has undergone several editions.

(*b*) *Parikshá Sádhan Visháya-Vidyút, Bhág I.*—Directions for the right use of instruments in making experiments in electricity for the benefit of those who learn physical science through the medium of Hindi.

Voyages and Travels.

It is seldom that those who undertake long journeys on business, or a voyage to Europe for the purpose of study, think of writing an account of their visits and experiences. During the past year a very good production on the subject, the only one received, entitled 'My Trip to Europe,' by Lála Jhindá Rám, was registered. It includes a description of the city of London, its streets, parks, and theatres; and other notable places on the Continent of Europe.

RAM KISHAN,
Registrar, Education Department.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1893.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Art	2	...	...	...	2	...	2	2
Biography	23	1	3	4	31	...	31	31
Drama	13	1	2	1	17	...	17	17
Fiction	23	1	...	25	49	...	49	49
History	11	2	1	1	15	7	8	15
Language	102	58	30	2	192	96	96	192
Law	22	4	2	61	89	...	89	89
Medicine	52	5	6	12	75	1	74	75
Miscellaneous	121	28	14	56	219	59	160	219
Poetry	233	14	63	2	312	4	308	312
Politics	2	...	...	1	3	...	3	3
Philosophy (including Mental and Moral Science)	5	...	...	1	6	...	6	6
Religion	297	8	57	15	377	...	377	377
Science (Mathematical and Mechanical)	39	12	3	4	58	52	6	58
Do. (Natural and other)	3	3	...	...	6	4	2	6
Voyages and Travels	1	...	...	...	1	...	1	1
Total	949	137	181	185	452	223	1,229	1,452

English.

Drama	1	...	...	...	1	...	1	1
History	2	...	...	...	2	...	2	2
Language	2	4	...	...	6	6	...	6
Law	20	1	...	...	21	...	21	21
Medicine	...	1	...	...	1	1	...	1
Miscellaneous	10	4	1	...	15	2	13	15
Politics	1	...	...	...	1	...	1	1
Religion	17	...	7	...	24	...	24	24
Science (Mathematical and Mechanical)	3	1	1	...	5	3	2	5
Voyages and Travels	1	...	...	...	1	...	1	1
Total	57	11	9	...	77	12	65	77

Arabic.

Language	4	2	5	...	11	11	...	11
Religion	31	1	5	...	37	...	37	37
Total	35	3	10	...	48	11	37	48

Hindi.

Drama	3	...	...	...	3	...	3	3
History	...	...	...	1	1	1	...	1
Language	7	2	4	...	13	13	...	13
Medicine	3	...	...	2	5	...	5	5
Poetry	33	...	3	...	36	...	36	36
Philosophy (including Mental and Moral Science)	2	...	...	...	2	...	2	2
Religion	13	...	1	...	14	...	14	14
Science (Mathematical and Mechanical)	...	1	...	...	1	1	...	1
Do. (Natural and other)	1	...	...	...	1	1	...	1
Total	62	3	8	3	76	16	60	76

Kashmiri.

Language	1	...	...	...	1	1	...	1
Religion	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	1	1	2

Punjábi.

Subjects.	Original Works.		Re-publications.	Trans-lations.	Total.	Educational.	Non-Educational.	Total.
	First edition.	New edition.						
Biography	1	...	1	...	2	...	2	2
Fiction	1	...	...	...	1	...	1	1
History	1	...	1	...	2	1	1	2
Language	5	2	7	2	16	16	...	16
Medicine	5	...	...	...	5	...	5	5
Miscellaneous	4	...	1	...	5	1	4	5
Poetry	97	7	49	1	154	...	154	154
Religion	24	...	7	...	31	...	31	31
Science (Mathematical and Mechanical)	1	...	1	...	2	2	...	2
Total	139	9	67	3	218	20	198	218

Pashto.

Poetry	4	4	1	...	9	...	9	9
Religion	..	...	1	...	1	...	1	1
Total	4	4	2	...	10	...	10	10

Persian.

Language	2	8	4	...	14	14	...	14
Medicine	1	...	...	1	2	...	2	2
Miscellaneous	2	1	1	...	4	1	3	4
Poetry	2	1	2	...	5	1	4	5
Religion	18	...	1	...	19	...	19	19
Total	25	10	8	1	44	16	22	44

Sanskrit.

Language	...	2	...	...	2	2	...	2
Miscellaneous	1	...	1	...	2	...	2	2
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	3	...	...	...	3	...	3	3
Total	5	2	1	...	8	2	6	8

Urdu.

Art	...	...	...	1	1	...	1	1
Biography	22	1	2	3	28	...	28	28
Drama	7	1	2	1	11	...	11	11
Fiction	19	1	...	25	45	...	45	45
History	5	2	...	...	7	2	5	7
Language	64	28	4	...	96	96	...	96
Law	2	3	2	61	48	...	48	48
Medicine	39	5	6	9	42	11	31	42
Miscellaneous	94	22	9	56	169	49	120	169
Poetry	54	1	2	1	55	1	54	55
Politics	1	...	...	1	2	...	2	2
Philosophy (including Mental and Moral Science)	2	...	...	1	3	...	3	3
Religion	140	4	30	9	173	...	173	173
Science (Mathematical and Mechanical)	33	10	2	4	46	29	17	46
Do. (Natural and other)	2	3	...	...	5	4	1	5
Total	484	81	59	172	796	192	604	796

Sindhi.

Biography	1	...	...	...	1	...	1	1
Drama	2	...	...	...	2	...	2	2
Fiction	3	...	...	...	3	...	3	3
History	2	...	1	...	3	3	...	3
Language	2	...	1	...	3	3	...	3
Medicine	3	...	...	...	3	...	3	3
Miscellaneous	5	...	...	...	5	1	4	5
Poetry	24	...	1	...	25	1	24	25
Religion	9	...	2	1	12	...	12	12
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Total	52	...	5	1	58	8	50	58

English-Urdú.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational	Total.
Language	7	4	3	...	14	14	...	14

Persian-Urdu or Urdú-Persian.

Language	3	5	2	...	10	10	...	10
Miscellaneous	...	1	1	...	2	2	...	2
Poetry	4	...	...	...	4	1	3	4
Total	7	6	3	...	16	13	3	16

Arabic-Urdú.

Religion	23	...	...	3	26	...	26	26

Persian-Arabic.

Language	1	...	...	...	1	1	...	1
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	2	2	1	...	5	...	5	5
Total	5	2	1	...	8	1	7	8

Hindí-Panjábi.

Poetry	6	1	1	...	8	...	8	8

Urdú-Panjábi.

Miscellaneous	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	...	2	2

Sanskrit-Hindí.

Language	1	...	...	...	1	1	...	1
Religion	2	...	1	...	3	...	3	3
Total	3	...	1	...	4	1	3	4

Marwari-Hindí.

Religion	1	...	...	...	1	...	1	1

Persian-Panjabí.

Religion	1	...	...	...	1	...	1	1

Hindí-Urdú.

Miscellaneous	3	...	...	...	3	3	...	3
Poetry	5	...	2	...	7	...	7	7
Religion	...	...	...	1	1	...	1	1
Total	8	...	2	1	11	3	8	11

Barohi-Urdú.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1

Sanskrit-Urdú.

Religion	1	...	...	...	1	...	1	1

Pashto-Urdú.

Language	1	1	...	...	2	2	...	2

English-Sanskrit.

Religion	1	...	1	...	2	...	2	2

Sanskrit-Panjábí.

Religion	1	...	...	...	1	...	1	1

Arabic-Persian-Hindí.

Poetry	1	...	...	...	1	...	1	1

Arabic-Urdú-Persian, Arabic-Persian-Urdú.

Poetry	1	...	...	...	1	...	1	1
Religion	5	...	...	...	5	...	5	5
Total	6	...	...	...	6	...	6	6

Arabic-Urdú-Panjábí.

Poetry	1	...	1	...	1	...	1	1

Arabic-Persian-Pashto.

Religion	3	1	...	...	4	...	4	4

Arabic-Persian-Sindhi.

Language	1	...	...	...	1	1	...	1

English-Urdú-Panjábí.

Art	1	...	...	...	1	...	1	1

Urdú-Hindí-Panjábí.

Poetry	...	...	1	...	1	...	1	1

Sindhi-Sanskrit-Panjábí.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Religion	...	...	...	1	1	...	1	1

Arabic, Urdú, Persian, and Panjábí.

Poetry	...	...	1	...	1	...	1	1

CENTRAL PROVINCES.

From C. E. B. Critchley, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No. 704, dated Nagpur, the 31st January 1894.

In accordance with the instructions contained in Home Department Resolution No. $\frac{1}{460}$, dated the 12th September 1882, I am directed to submit four statements giving the prescribed details of the publications issued in the Central Provinces and registered under Act XXV of 1867, as amended by Act X of 1890 (Printing Presses and Books), during the year 1893.

2. A summary of the contents of the statements is also submitted.

ANNUAL ANALYSIS OF BOOKS, etc., REGISTERED IN THE CENTRAL PROVINCES UNDER ACT XXV OF 1867, AS AMENDED BY ACT X OF 1890, DURING THE YEAR 1893.

English Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Language	1	...	...	...	1	1	...	1
Law	2	...	...	...	2	...	2	2
Science (Natural and other)	1	...	...	...	1	1	...	1
Total	4	...	...	...	4	2	2	4

Maráthí Language.

Drama	1	...	...	...	1	...	1	1
History	1	...	...	...	1	1	...	1
Language	1	1	...	...	2	2	...	2
Miscellaneous	3	...	...	...	3	2	1	3
Poetry	1	...	...	...	1	...	1	1
Mathematical and Mechanical Sciences	2	...	...	...	2	2	...	2
Science (Natural and other)	3	1	...	...	4	4	...	4
Total	12	2	...	...	14	11	3	14

Hindí Language.

Language	1	...	...	...	1	1	...	1
Poetry	1	...	...	...	1	...	1	1
Total	2	...	...	...	2	1	1	2

Hindí and English.

Miscellaneous	5	...	...	...	5	5	...	5
Science (Natural and other)	1	...	...	...	1	1	...	1
Total	6	...	...	...	6	6	...	6

Summary of contents of statements showing analysis of publications registered in the Central Provinces during the year 1893.

Subjects.	Language.	Contents.
Language	English	1. A Companion of the Middle School candidate.
Law	Ditto	1. The Central Provinces Government Wards Act (No. XVII of 1885) with notes. 2. The Central Provinces Tenancy Act with notes, references, etc., etc.
Science (Natural and other)	Ditto	1. Middle School Physics.
Drama	Marathi	1. Sangit Veshyakapat Vimochan Natak.
History	Ditto	1. Hunter's History of India—English period.
Language	Ditto	1. Vakya Pruthakkarana or Analysis of Sentences. (2) Laghu Vyakarna, or Rudimentary Grammar.
Miscellaneous	Ditto	1. Let us establish an institution. 2. Object lessons giving description of objects. 3. Object lessons giving description of animals.
Poetry	Ditto	1. Jainopdeshi Sangit Padya Ratnavali, or verses in praise of the God of the Jains.
Mathematical and Mechanical Sciences.	Ditto	1. Mental Arithmetic. 2. Practical Geometry.
Science (Natural and other)	Ditto	1. Short description of the Central Provinces. 2. Six lessons in agriculture by Kelkar. 3. Geography of the world. 4. Six lessons in agriculture by Parchure.
Language	Hindí	1. Key to Hindí 3rd Book.
Poetry	Ditto	1. First Canto of Valmiki Ramayana translated into Hindí verse.
Miscellaneous	English and Hindí	1. Key to Royal Reader No. IV by Chunnilal Pancham. 2. Key to Royal Reader No. IV by Nityanand Singh. 3. Key to Royal Reader No. II. 4. Key to Howard's Primer. 5. A guide to Royal Readers Nos. II and III.
Science (Natural and other)	Ditto ditto	1. A Middle School (Physical Manual).

Chief Commr.'s Office, Central Provinces, Nagpur;
The 31st January 1894.

C. E. B. CRITCHLEY,
Asst. Secy. to the Chief Commr., Central Provinces.

BURMA.

From F. C. Gates, Esq., I.C.S., Secretary to the Chief Commissioner, Burma, to the Secretary to the Government of India, Home Department,—No. 377-3B—2, dated Rangoon, the 16th January 1894.

In accordance with the instructions contained in Home Department Resolution No. 1-461, dated the 12th September 1882, I am directed to submit the quarterly catalogues and tabular analyses of publications registered in this Province during the year 1893, under Act XXV of 1867, as amended by Act X of 1890.

2. Fifty-two publications, of which 13 were printed at Mandalay, were registered during the year, against 66 in 1892 and 176 in 1891. Classified according to language, there were 8 publications in English, 18 in Burmese, 5 in English and Burmese, 17 in Pâli-Burmese, 1 in Pâli, and 3 in Shan. Classified according to their subject-matter, one of these publications fell into the category of "History," 11 into that of "Language," 4 into that of "Poetry," 29 into that of "Religion," and 2 into that of "Science (Mathematical)," while five miscellaneous works remained. According to another mode of classification, there were 12 publications of an educational and 40 of a non-educational character.

3. Of these publications the only work deserving of notice is "Burma with special reference to her relations with China," by Mr. E. H. Parker, of the Chinese Consular Service.

English Language.

Subjects.	Original Works. First edition.	Original Works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	2	...	...	...	2	2	...	2
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	3	...	...	1	4	...	4	4
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	7	...	...	1	8	2	6	8

Burmese Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	4	...	...	1	5	4	1	5
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	2	...	...	2	4	2	2	4
Poetry	4	...	...	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	3	...	...	1	4	...	4	4
Science (Mathematical)	1	...	...	...	1	...	1	1
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	14	...	...	4	18	6	12	18

English and Burmese.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	3	...	1	...	4	4	...	4
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	4	...	1	...	5	4	1	5

Páli.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

Páli and Burmese.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	..	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	..	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	17	...	...	...	17	...	17	17
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	17	...	...	...	17	...	17	17

Shan, etc.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	3	...	...	...	3	...	3	3
Science (Mathematical)	...	...	...	...	...	...	...	...
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages, etc.	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	...	3	3

General Analysis.

Subject.	Original works. First edition.	Original works. New edition.	Re-publications.	Translations.	Total.	Educational.	Non-Educational.	Total.
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	...	1	1
Language	9	...	1	1	11	10	1	11
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	3	...	...	2	5	2	3	5
Poetry	4	...	...	...	4	...	4	4
Politics	...	...	...	...	...	...	...	...
Philosophy	...	...	...	...	...	...	...	...
Religion	27	...	...	2	29	...	29	29
Science (Mathematical)	2	...	...	...	2	...	2	2
Do. (Natural)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	46	...	1	5	52	12	40	52

ASSAM.

From F. C. Daukes, Esq., Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. $\frac{9 \text{ Regn.}}{752 \text{ J.}}$, dated Shillong, the 5th February 1894.

I am directed to forward, for the information of the Governor General in Council, a copy of letter No. 3, dated the 29th January 1894, from the Director of Public Instruction and Registrar of Books, Assam, submitting the annual report and analysis of publications registered during the year 1893, under Act XXV of 1867, as modified by Act X of 1890.

From J. Willson, Esq., M.A., Director of Public Instruction and Registrar of Books, Assam, to the Secretary to the Chief Commissioner of Assam,—No. 3, dated Shillong, the 29th January 1894.

I have the honour to submit herewith a statement in the form prescribed by the Government of India of the publications registered in the Province of Assam during the year 1893, under the provisions of Act XXV of 1867, as modified by Act X of 1890. From the statement it will be seen that 11 works were registered during the year of report against 19 in the preceding year, showing a decrease of 8 books. Of these, 6 were educational and 5 non-educational, and 7 were first editions and 4 were new editions. The number of copies of educational works decreased from 10,500 in 1892 to 6,000, and that of non-educational from 4,400 to 3,050.

2. The publications registered during the year 1893 were under the following heads:—

1. Language	6
2. Law	1
3. Poetry	1
4. Religion	3
Total	11

3. No copyright of any publication was registered during the year of report.

4. In accordance with the instructions contained in the Government of India, Home Department, Resolution No. $\frac{1}{463}$, dated the 2nd September 1882, separate statements showing the languages in which the books were published are herewith submitted.

5. No necessity arose for any prosecution under section 16 of the Act for non-delivery of books.

6. No periodicals were registered during the year of report.

7. No books were catalogued during the first quarter of the year under report; the catalogues for the second, third, and fourth quarters are herewith submitted.

ANALYSIS OF PUBLICATIONS REGISTERED IN ASSAM, UNDER ACT XXV OF 1867, DURING THE YEAR 1893.

Subjects.	Books published in the Vernacular languages spoken in the Province.		Books published in Indian classical language.		Books published in more than one language.		Remarks.
	1892.	1893.	1892.	1893.	1892.	1893.	
1. Law	2	1	...	...	...	...	
2. Poetry	...	1	...	...	...	...	
3. Religion	1	3	1	...	1	...	
4. Fiction	2	...	...	...	...	...	
5. Language	8	5	...	...	2	1	
6. Miscellaneous	2	...	...	...	...	...	
Total	15	10	1	...	3	1	
Original works — First edition	11	6	1	...	3	1	
Original works — New edition	4	4	...	...	...	...	
Total	15	10	1	...	3	1	
Educational works	8	5	...	...	2	1	
Non-educational works	7	5	1	...	1	...	
Total	15	10	1	...	3	1	

Abstract of the Subject.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Poetry	1	...	...	...	1	...	1	1
Religion	2	1	...	...	3	...	3	3
Law	1	...	...	...	1	...	1	1
Language	3	3	...	...	6	6	...	6
Total	7	4	...	...	11	6	5	11

Bengali Language.

Language	2	3	...	...	5	5	...	5
Law	1	...	...	...	1	...	1	1
Poetry	1	...	...	...	1	...	1	1
Religion	2	1	...	...	3	...	3	3
Total	6	4	...	...	10	5	5	10

Bi-Lingual Language (Bengali and English).

Language	1	...	...	...	1	1	...	1

H. CORKERY,

for *Registrar of Books and*
Director of Public Instruction, Assam.

MYSORE.

From the Resident in Mysore to the Secretary to the Government of India, Home Department,—
No. $\frac{555}{64-93}$ En. 4, dated Bangalore, the 13th February 1894.

With reference to your letter No. $\frac{19\text{-}1150}{1158}$, dated the 13th June 1877, I have the honour to forward the review and analysis of books published in the Civil and Military Station of Bangalore during the year 1893, and to say that similar information in respect of the Mysore State will be furnished on receipt from the Durbar.

Review and Analysis of Books registered in the Civil and Military Station of Bangalore during the year 1893.

The total number of books published was five, of which three were in English, one in the vernacular of the Province (Canarese), and one in Hindustani.

Divided according to subjects, there were one pertaining to history, one to politics, one to religion, one to mathematical science, and one to miscellaneous. Of these, four were non-educational and one educational.

E. CAMERON,
Inspector of Schools.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION OF BANGALORE DURING THE YEAR 1893.

English Language.

Subjects.	Original Works.		Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	..	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	1	...	...	...	1	1	...	1
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	1	...	...	...	1	...	1	1
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	1	...	...	...	1	...	1	1
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	1	2	3

Canarese Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	1	...	...	1	...	1	1
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	...	1	...	...	1	...	1	1

Hindustani Language.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	1	...	...	...	1	...	1	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	1	...	...	...	1	...	1	1

From the Resident in Mysore, to the Secretary to the Government of India, Home Department,—

No. $\frac{1630}{6493}$ En. 6, dated Bangalore, the 8th May 1894.

In continuation of my letter No. 555—64-93, dated the 13th February 1894, I have the honour to forward the accompanying review and analysis of books published in the Mysore State during the year 1893.

Review and Analysis of Publications in Mysore for 1893.

1. The number of publications registered during the year 1893 was 210 against 185 in the previous year, and consisted of 180 books and 30 periodicals. The average number of publications for the preceding five years was 161.

2. Classified according to languages, the publications were as follows:—

I.	English	*Nil*
II.	Vernaculars spoken in the Province:—	
	Kannada	132
	Telugu	5
		137
III.	Classical Language:—	
	Sanskrit	34
IV.	More than one Language:—	
	Sanskrit and Kannada	36
	Sanskrit and Telugu	3
		39
	Grand Total	210

3. The following table shows the number of publications under the heads Original Works, Republications, and Translations, for the years 1891, 1892, and 1893:—

	1891.	1892.	1893.
Original Works	114	111	165
Republications	57	63	38
Translations	13	11	7
Total	184	185	210

4. Of the 210 publications, 61 were "Educational" and 149 "Non-educational." Of the educational works 2 were classed under History, 45 under Language, 13 as Miscellaneous, and 1 under Science (Mathematical).

5. Under the heads Arts, Biography, Politics, Science (Natural and other), and Voyages and Travels, no works were published during the year.

6. *Drama.*—Of the 13 works appearing under this head, one was written in Sanskrit, one in Telugu, and the remaining 11 in Kannada. The Sanskrit drama referred to is on the marriage of Sita to Rama. The Teluga drama treats of the destruction of a Rakshasa by Narasinha, an Avatar of Vishnu. The Kannada dramas are versions of the stories taken mainly from the Puranas, and are of hardly any literary merit. The misfortunes of Nala and his wife Damayanti, the marriage of Draupadi with the Pandu Princes, the marriage of Sesirékha, daughter of Bala Rama, with Abhimanya, son of Arjuna, and the heroism and death of Abhimanya, are the incidents which form the subject-matter of these dramatic compositions. Sriyala Charitre is a drama on the faithful performance of a promise by King Dharmapala to Siva, who appeared before him in the guise of a mendicant leper, and begged for a morsel of human flesh. Dharmapala, to fulfil the promise made by him to Siva, sacrificed his own son. The boy, however, was afterwards restored to life by the same deity.

7. *Fiction.*—The works under this head numbered 17, of which 2 were in Sanskrit and 15 in Kannada. Of the two in Sanskrit, one is a story of Bilhana, a poet who is said to have fallen in love with a princess whose tutor he was, and whom he afterwards married; and the other is a collection of entertaining stories. The most important of the works in Kannada were the Krishnaraja Vilasa, prose translations of some Parvas of the Mahabharata,—*viz.*, the Sabháparva, Ánusásanikaparva, Ásramavásikaparva, Mausalaparva, Mahápraslhánaparva, Svargárohanaparva, and Bhishmaparva, which were published by Messrs. Rudroppa & Sons. Another work of importance brought out during the year was a Kannada translation, by Nagavarma, in verse alternating with prose, of the second part of Banabhatta's Kádambari. This translation is edited by Mr. B. Mallappa. Nagavarma's translation is a classical work in Kannada literature. Two of the works were epitomes in verse of the Mahabharata. One was a collection of tales of Akbar and his minister Birbal translated from Mahratti. The rest were reprints of tales or legendary accounts of Puranic or historical personages.

8. *History.*—This head is represented by two works, of which one is a reprint of a brief history of India in Kannada, and the other is a short history of England, also in Kannada. Besides these, a History of Mysore in Kannada by M. Shama Rao, M.A., was published by the Education Department for use in vernacular schools. The history is compiled from the best and the latest authorities, and is written in an easy and attractive style. It is furnished with appropriate maps. This publication was not registered.

9. *Language.*—This head comprises 47 works, 36 being in Kannada, 10 in Sanskrit, and 1 in Sanskrit and Kannada. Fourteen of these were "periodicals" and consisted of 12 numbers of the Kavyamanjari, a Kannada monthly which reproduces ancient Kannada works with occasional notes, and of 2 numbers of Kavyambudhi, in which Sanskrit works, chiefly by Jaina authors, are published. The rest are reprints of Amara Kosa, school-books or commentaries on school texts.

10. *Law.*—The only publication appearing under this head contains rules regarding the execution of summonses and warrants for the guidance of process-officers.

11. *Medicine.*—The single work published under this head was a manual of Hindu medicine compiled by a pandit from various Sanskrit works. It also gives a few recipes taken from English works on medicine.

12. *Miscellaneous.*—This head comprised 28 publications, of which 20 were written in Kannada, 5 in Sanskrit and Kannada, and 3 in Sanskrit and Telegu. Of the total number under this head, 13 fell under periodicals, and consisted of 11 monthly numbers of Vidyádáyini, which is a journal of education for the use of the masters and pupils of vernacular schools in Mysore; one issue of Strividyabhimani, a journal intended for the instruction of Hindu ladies, which was not a success; and one issue of Granthamala, a monthly journal containing original articles and Kannada translations of English and Sanskrit works. A pamphlet which falls under the same head "Miscellaneous" takes up the question of infant marriage, and cites Sastraic texts against the Bill for the Prevention of Infant Marriages of the Government of Mysore. Another is a translation of a Hindustani pamphlet on the excellence of Aryan religion and civilization. Ths other publications relate to Astrology, Divination, Omens, Legerdemain, and such other subjects.

13. *Poetry.*—There were 18 works under this head—15 in Kannada, 1 in Sanskrit, and 2 in Sanskrit and Kannada. These are chiefly reprints, with a commentary, in some cases, of Kannada and Sanskrit works, such as Rajasekhara Vilasa, Jaimini Bharata, Toravé Ramayana, Raghuvansa, Gita Gobinda, and the Sundarakanda of the Ramayana. One of the works is a poem on the adventures of Nala. Of the others, some are collections of objectionable love songs, two are songs descriptive of a railway journey from Bangalore to Mysore of no literary merit. An expurgated edition of Someswara Sataka with notes by Pandit Jayarayachar, which was not registered, was published by the Department of Public Instruc-

tion. The poem was prescribed as a text-book for the Mysore Lower Secondary Examination of December 1893.

14. *Philosophy.*—Under this head are classified three works in Kannada and one work in Sanskrit. The latter work is a portion of Vasishta's Yoga philosophy. The Kannada works contain moral and religious precepts in verse.

15 *Religion.*—Of the works registered under this head, 28 were written in Kannada, 19 in Sanskrit, 27 in Sanskrit and Kannada, and 4 in Telugu, making altogether 78 publications. Of these, 16 were monthly numbers of Vira-Saiva Matha Prakasika and Budhajana Manoranjani, published during the year. The former journal is devoted to the exposition of the tenets of Vira-Saivaism and the latter to the exposition of the tenets of Jainism. Of the 62 books on religion, 12 contain devotional songs, 12 contain verses in praise of various deities and 2 contain hymns from the Vedas. Nine of the works treat of rituals, 3 lay down directions for worship, 2 contain the daily forms of prayer, 9 are accounts of sacred persons or of places, 7 deal with the principles of Vedanta philosophy and other doctrinal points, 3 are collections of moral or religious maxims, 1 exposes the weak points of Brahminism, 1 is an account of the conversion of Vishnuvardhana, a Jaina king, to the Vaishnavaism of Ramanujacharya and the persecutions which the Jains underwent during the time of that prince, and the last on the list is an appeal to Vira-Saivas for help in establishing a Vira-Saiva school and home for the benefit of the poor children of that sect. Among these, Srisuka Bhashya, Dvadasamanjari and Chaturdasa Manjari, Champu Bhagavata Njjadipika, Mulastambha, Mahapurana, and a Kannada translation of the Vedic hymns called Purusha Sukta, are the only works of any importance. Srisuka Bhashya is a commentary of Sukracharya on Badarayana's aphorisms of Vedanta philosophy. The work next in order contains the religious maxims of Sankaracharya with a Kannada translation. Champu Bhagavata is an account of the life of Krishna and is a well-known work in Southern India. Nijadipika is a treatise on Advaita philosophy with a commentary. Mulastambha Mahapurana describes Visvakarma as the creator, protector, and annihilator of the universe, and urges the claims of the Panchalas of goldsmiths to be classed as Brahmins, which appears to be an attempt on the part of a lower caste to claim equality with Brahmins. Parsvanathapurana is an account of one of the Jaina Thirthankaras. Besides the above works, two Sanskrit publications in the Mysore Oriental Library series which were not registered may be noticed—namely, the Apastamba-Grihya-Sutra with the commentary of Sudarasanacharya and the Apastamba-Paribhasha-Sutra with the commentaries of Kapardiswamin and Haradattacharya. These works are published for the first time and treat of the rules relating to the daily sacrificial ceremonies as laid down by Apastamba and interpreted by famous commentators. They are of great interest to Brahmins in Southern India, who are followers of the Vedic school of Apastamba.

16. *Science. (Mathematical).*—A book containing tables in arithmetic is the only publication falling under this head. Anka Ganita Balasikshe by K. Venkata Sami Iyer, B.A., Assistant Master, Maharaja's College, Mysore, which is a Kannada book on elementary arithmetic designed for the use of teachers of the infant classes, was published by the Education Department. It is written on the latest methods adopted in the works of Sonnenschein and Nesbitt, and the arithmetic published by the National Society. The book is likely to make a great improvement in the teaching of arithmetic in lower primary schools. The Department also published a new edition of H. Krishna Rao's Ganitakalanidhi, which is an excellent arithmetic for use in primary schools. The two last books were not registered.

17. *Science (Natural).*—The Mysore Department of Public Instruction published a free translation into Kannada by C. Vasadeviah of "Easy lessons on health" published by the Christian Vernacular Literature Society of Madras. The book is an excellent introduction to the science of Hygiene, and is written in an easy style. It was not registered, being a Government publication.

18. *Periodicals.*—These have been referred to in their appropriate places above. The periodicals of which the different issues were received for registration during the year were the Kavyamanjari, Vidyadayini, Granthamala, Strividyabhimani, Kavyambhudhi, Budhajana Manoranjani, and Vira-Saivamatha-Prakasika. In the absence of a Kannada Literature Society, the editors of the *Kavyamanjari* and the *Granthamala* are making laudable efforts to enrich modern Kannada literature by publishing old Kannada works which have not yet been printed, and translations of standard English and Sanskrit works. Mr. S. G. Narasimhachar, Librarian of the Mysore Oriental Library, and Mr. M. A. Ramanujachariar, who are both good Kannada scholars, started the *Kavyamanjari* in April 1892 as a monthly magazine. Since that date the following old Kannada works have been published in parts in the magazine :—

1. Ratnakarádhiswara Sataka, by Hansaraja Kavi, being moral and religious maxims in verse.

2. Aparájitéswara Sataka, by Ratnákara Kavi, a native of Mangalore, who is said to have lived about the end of the fifteenth century. The book treats of moral and religious maxims.
3. Kabbigara Kava, by Andaiya, who is supposed to have lived in the fourteenth century. It is a poem of considerable literary merit.
4. Mitravindá Góvindá, a drama by Singarya.
5. Hadibadeya Dhurma, describing the duties of a wife, by Honnamma, who was a maid of honour in the court of Chikka Devaraja.
6. Chaturásya Nighantu, a glossary of old Kannada words by Chaturásya.
7. Karnatáka Nighantu, a glossary of old Kannada words. The author is not known.

The following works are in course of publication in the monthly issues :—

1. Apratima Veeracharitam, a work on rhetoric by Tirumalacharya, who lived in the time of Chikka Devaraja.
2. Sringára Ratnákara, a work on rhetoric by Kámadeva, who is said to have lived about the twelfth century.
3. Sabdasmriti, by Nágavarma, treating of Kannada Grammar.
4. Mallinathapurana, by Abhinava Pampa.
5. Chikka Devarayana Vamsávali (History of the dynasty of Chikka Devaraja), by Tirumalacharya.
6. Gadáyuddha, a poem by Ranna Kavi, who is supposed to have lived about A. D. 949.

The editors, besides furnishing a correct text, have added short exegetical notes, and in some cases a few particulars of the author's life. The *Granthamala* is conducted by Mr. M. Shama Rao, M.A., Assistant to the Education Secretary. The object of the journal is to enable learned pandits to publish translations of standard Sanskrit works, and to encourage young men who have received a high University education to translate standard English works. The editor aims also at the creation of a modern prose Kannada style. The journal was started as a monthly publication in July 1893. In this journal translations of the following works have been appearing in parts :—Shakespeare's Tempest, Meadows Taylor's Tippu Sultan, History of Sandford and Merton, Nagánanda Nataka, a Sanskrit drama, and the story of Jeevandhara, a Sanskrit poem. A translation in verse of Goldsmith's Hermit and a Kannada poem called Suktimanjari, being a collection of moral maxims, have appeared in the journal.

19. As in previous years, no English work has been published in 1893, nor any new work of literary interest or originality of thought. Under Drama there have been productions of little or no merit, based on the episodes of the Mahabharata and the Ramayana, or incidents and stories taken from other Puranas. Under Fiction the publication of the Kannada translations of Parvas of the Mahabharata made in the Mysore palace has been continued, and an important translation into Kannada of the second part of Banabhatta's Kadambari has been published. But the modern Kannada novel is yet to come into existence. There was the usual number of superstitious books on Astrology, Divination, Omens, and other similar subjects, showing how little modern education has changed the old established habits of thought and action. Under Poetry there was no original production deserving of mention. The largest number of publications were classed under Religion. Each sect seems to have produced books on its favourite beliefs, showing how deeply religious the life of an ordinary Hindu is. The most gratifying features of the year's publications are to be found in the attempts made by young men, who have received a high University education, to publish old Kannada works whose existence has hitherto not been known, and translations of standard works of English and Sanskrit literature. The promoters of the *Granthamala* and the *Kavya-manjari* are doing excellent service by concentrating the efforts of modern educated men and pandits desirous to improve, and enrich modern Kannada literature, and affording them facilities of publication which have not hitherto existed. In the absence of a large reading public willing or able to patronise new publications, it is a good idea to publish in monthly parts important original works and translations. The educated men of these days cannot confer a greater blessing upon their uneducated brethren than by placing within their reach translations of standard works found in English and Sanskrit literature. Translation must remain the chief means of enriching vernacular literature until a class of men devoted to literature as a profession comes into existence, and can be supported by the reading public. Up to the date of the starting of the *Granthamala* only four translations of important English works were published, —*viz.*, Shakespeare's Cymbeline, Comedy of Errors, Merchant of Venice, and Romeo and Juliet. It is hoped that the *Granthamala* will be a means of giving great encouragement to this branch of literature.

20. The following may be mentioned as the important publications of the year:—

1. The Krisnaraja Vilasa Kannada translations of the Sabhaparva, Anusasniakaparva, Asramavasikaparva, Mausalaparva, Mahaprasthanaparva, Svargarohanaparva, and Vishmaparva of the Mahabharata.
2. Nagavarma's translation of the second part of Banabhatta's Kadambari edited by B. Mallappa.
3. A short History of England in Kannada.
4. A History of Mysore in Kannada, by M. Shama Rao, M.A.
5. The Vidyadayini.
6. The Granthamala.
7. The Kavyamanjari.
8. The Apastamba Grihya Sutra with the commentary of Sudarasanacharya.
9. The Apastamba Paribhasha Sutra with the commentaries of Kapardiswamin and Haradattacharya.
10. Anka Ganita Balasikshe by K. Venkataswami Iyer, B.A.
11. Sarala Arogya Patha, being a translation of "Easy Lessons on Health" by C. Vasudeviah.

H. J. BHABHA, M.A.,

21st April 1894. *Education Secretary to the Government of Mysore.*

ANALYSIS OF PUBLICATIONS REGISTERED IN MYSORE DURING THE YEAR 1893.

II.—Vernacular Languages.

Subjects.	Original Works.		Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	5	3	3	...	11	...	11	11
Fiction	3	2	4	6	15	...	15	15
History	1	1	...	...	2	2	...	2
Language	25	5	6	...	36	36	...	36
Law	1	...	...	...	1	...	1	1
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	17	2	...	1	20	13	7	20
Poetry	5	4	6	...	15	...	15	15
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	2	1	...	...	3	...	3	3
Religion	18	1	9	...	28	...	28	28
Science (Mathematical and Mechanical)	...	...	1	...	1	1	...	1
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	77	19	29	7	132	52	80	132

Telugu Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	3	...	1	...	4	...	4	4
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	4	...	1	...	5	...	5	5

The Classical Languages of India.

Subjects.	Original Works.		Re-publications	Translations.	Total.	Educational.	Non-educational.	Total.
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	1	...	...	...	1	...	1	1
Fiction	2	...	...	..	2	...	2	2
History	...	...	...	...	...	...	...	...
Language	3	1	6	...	10	8	2	10
Law	...	...	...	..	...	...	...	...
Medicine	...	..	...	...	...	...	...	...
Miscellaneous	...	...	...	...	...	...	...	...
Poetry	...	...	1	...	1	...	1	1
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	1	...	...	...	1	...	1	1
Religion	19	...	...	...	19	...	19	19
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	..	...	...	...	...	...	...	...
Total	26	1	7	...	34	8	26	34

More than one Language.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	1	...	1	...	1	1
Miscellaneous	2	3	...	...	5	...	5	5
Poetry	...	2	...	..	2	...	2	2
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	27	...	...	...	27	...	27	27
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	30	5	1	...	36	1	35	36

Sanskrit and Telugu Languges.

Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	...	...	...	...	...	...	...	...
History	...	...	...	...	...	...	...	...
Language	...	...	...	...	...	...	...	...
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	3	...	...	...	3	...	3	3
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
Total	3	...	...	...	3	...	3	3

BANGALORE;
The 21st April 1894.

H. J. BHABHA,
Education Secretary.

COORG.

From Major C. W. RAVENSHAW, I.S.C., Secretary to the Chief Commissioner of Coorg, to the Secretary to the Government of India, Home Department,—No. 43—2-86, dated Bangalore, the 11th January 1894.

I am directed to report that the return of publications registered in Coorg for the year 1893 is blank.

HYDERABAD.

From A. L. P. TUCKER, Esq., Secretary for Berar to the Resident, Hyderabad, to the Secretary to the Government of India, Home Department,—No. 48, dated Hyderabad Residency, the 12th February 1894.

I am directed to report, for the information of the Government of India, that the total number of works registered in the Hyderabad Assigned Districts under Act XXV of 1867, during the year 1893, was 24 against 15 for 1892.

2. The statement enclosed contains an analysis of these works, as prescribed in the Home Department Resolution No. $\frac{1}{464}$, dated the 12th September 1882.

Marathi Language.

SUBJECTS.	ORIGINAL WORKS.		Re-publications.	Translations.	TOTAL.	Educational.	Non-educational.	TOTAL
	First edition.	New edition.						
Arts	...	...	...	...	...	...	...	...
Biography	...	...	...	...	...	...	...	...
Drama	...	...	...	...	...	...	...	...
Fiction	1	...	...	...	1	...	1	1
History	...	...	...	...	...	...	...	...
Language	1	...	...	...	1	1	...	1
Law	...	...	...	...	...	...	...	...
Medicine	...	...	...	...	...	...	...	...
Miscellaneous	22	...	...	...	22	10	12	22
Poetry	...	...	...	...	...	...	...	...
Politics	...	...	...	...	...	...	...	...
Philosophy (including Mental and Moral Science)	...	...	...	...	...	...	...	...
Religion	...	...	...	...	...	...	...	...
Science (Mathematical and Mechanical)	...	...	...	...	...	...	...	...
Do. (Natural and other)	...	...	...	...	...	...	...	...
Voyages and Travels	...	...	...	...	...	...	...	...
TOTAL	24	...	...	...	24	11	13	24

Fiction.—Jagannath Kathasar is a small book which contains a mythological account of god Jagannath.

2. *Language.*—Meaning of words and sentences of the Berar First Book is a small book and gives the meaning of the difficult words in the Berar First Book.

3. *Miscellaneous.*—Under this head the following books have been received :—

1. Berar Bhugal Patrak.—This is a small book, and contains geographical information of the Province of Berar.
2. The Berar School Paper, of which ten numbers have been received, is an educational monthly magagine and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, etc.
3. Dnyan Sangrah, of which eleven numbers have been received, is a monthly magazine and contains essays, etc., on literary, social, and moral subjects.

AKOLA ;
The 8th January 1894.

S. B. JATAR,
Director of Public Instruction,
Hyderabad Assigned Districts.

Government of India Central Printing Office.—No. 275 H. D.—22-9-94—500.—W. D'B.

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